

ARABIC MANUSCRIPTS IN THE BIBLIOTECA AMBROSIANA

هَلْ تَسْأَلُ أَيْضًا كَلَابَ سَلَوَقِيَّةٍ مِنْ تَعَالَتِ كَلَابِ



قَالَ رِبِّنَ الْحَيَوَانِ الَّذِي يَسْمَى بِالْبُونَانِيَّةِ طَائِعَةٌ تَسْرِقُ مِنَ الْكَلْبِ تَحْدِثُ هَذِهِ الْكَلَابُ
الْمُسَدِّيَّةُ قَالَ وَلَيْسَ يَكُونُ ذَلِكَ مِنَ الْوَلَادَةِ الْأَوَّلَى وَرَعْمَانُ تَبَاجِ الْأَوَّلِ مَخْرُجٌ
صَغِيرًا وَخَشِيًّا لَا يَلْقَى وَلَا يَأْلَفُ
وَرَعْمَانُ إِعْصَمٌ عَنْ زَجَلٍ مِنْ أَهْلِ الْكُوفَةِ مِنْ نَحْوِ تَحْدِثِ الْكَلْبَةِ تَعْرِضُ لِهَذَا
السَّبْعِ حَتَّى يَلْقَى ثُمَّ تَعْرِضُ لثَلَاثَةِ مَرَّاتٍ حَتَّى يَكُونُ حَسْرَةً الْبَطْنِ الْمَالِثِ قَلِيلًا
الصَّغُوبَةُ يَقْبَلُ الْبَقِيضَ وَأَنْتُمْ يَخْذُوا ثَلَاثَ الْكَلَابِ وَيَرْبُطُونَهَا فِي تِلْكَ الْبَرَارِى
فَيَحْجِي هَذِهِ السَّبَاعُ وَتَسْفِدُهَا وَلَيْسَ فِي الْأَرْضِ أَنْتِ تَجْتَمِعُ عَلَى حَتِّ سَفَادِهَا
وَلَا ذِكْرٌ يَجْتَمِعُ لَهُ مِنَ السَّبَاعِ إِلَى سَفَادِ الْأَجَانِبِ الْمُخْتَلِفَةِ الشَّرْخِ فِي ذَلِكَ مِنْ
الْكَلْبِ وَالْكَلْبَةِ قَالَ وَإِذَا رُبُّتُوا هَذِهِ الْكَلَابَ الْأُنَاثَ فِي تِلْكَ
الْبَرَارِى فَانْثَتْ هَذِهِ السَّبَاعُ فَتُجْعَلُ سَفْدَتُهَا وَإِنْ لَمْ يَكُنِ السَّبْعُ هَاجِمًا

وقال الآخر
 تلقى بها السمع الأزل الأطلست
 وزعموا أن ولد الذئب من الكلبة الديسم ورووا البشارين برد من ديسم العيرى



انه قال
 اذ لستم ما ابن الذئب من نسل زاربع اندوسى هجاني ساذرا غير مقصير
 وزاربع اسم الكلبة يقال للكلاب اولاد زاربع وزعموا صاحب المخطوط
 أن احبنا ما احب من السباع المتزاجات الملائجات مع اختلاف الجنس

FRONT COVER:

A couple of hunting dogs, one of them being the well-known salūqī (Cat. No. CXXX f. 23b).

BACK COVER:

A daisam (being the hybrid of a wolf and a bitch), among some stylized branches (Cat. No. CXXX f. 23a).

IL QUARTO VOLUME DEL CATALOGO

È questo il quarto e ultimo volume del *Catalogue of the Arabic manuscripts in the Biblioteca Ambrosiana*, che descrive la parte finale del cosiddetto Nuovo Fondo, segnando così il compimento della tanto auspicata catalogazione integrale dei codici arabi ambrosiani. Condizionato dalla stessa natura dell'opera, destinata alla consultazione più che alla lettura, l'Autore sente il primario, elementare dovere di avvertire chi ne farà uso per le proprie ricerche, dei limiti entro cui ha dovuto essere contenuta la seguente sommaria premessa, con un profilo a volte decisamente statistico. Da una parte, sarà evitato ogni riferimento di tipo storico, con notizie già reperibili nelle prefazioni dei precedenti volumi, sull'origine della collezione, la sua acquisizione in questa sede ambrosiana, i saggi di catalogazione tentati in passato, parziali e comunque insufficienti. D'altra parte, ci si asterrà da ogni valutazione intrinseca, essendo tale compito ovviamente riservato alla autorevole voce di chi potrà assolverlo meglio, con la dovuta competenza.

Privilegiare in questa prefazione la giusta sobrietà è del resto una scelta dettata dal contenuto stesso del volume, considerata la sua omogeneità con la materia dei voll. II e III; la prefazione a quest'ultimo infatti contiene già l'esauriente analisi delle sue componenti e dei suoi connotati, nonché il particolare rilievo delle peculiarità inerenti alla comune matrice yemenita e più specificamente zaidita. Il proposito dell'A. è stato pertanto quello, più modesto, ma meditato, di soddisfare la duplice curiosità da cui si sente interpellato. Anzitutto quella dei tanti interlocutori profani, espressa di solito nell'ingenuo interrogativo: "Ma un catalogo di manoscritti che cos'è?". La più ovvia e più intelligibile risposta sarebbe la definizione di "catalogo", non importa quale sia la lingua dei manoscritti, come di un "campionario" di testi, prodotti di una determinata cultura, rappresentativi delle svariate forme con cui questa si è espressa. Va da sé che, nella fattispecie, chi avesse familiarità con l'Islàm e le sue istituzioni troverebbe nell'indice sistematico (a corredo del volume, con gli altri due, degli autori e dei titoli) una classificazione adeguata a riflettere l'intero scibile della civiltà di espressione araba e di prevalente impronta islamica. Basterà allora, al riguardo, il richiamo al ventaglio delle discipline spiegato alle pp. XII-XIII del vol. III: da quelle religiose alle profane, e queste "arabe" in senso stretto oppure assimilate, come la filosofia, la medicina, e le diverse scienze: esatte, naturali, occulte, ecc.

Altra la curiosità di coloro che sono interessati ad un'opera specialistica come questa, in quanto ne sono i naturali destinatari, come cultori di arabistica e/o islamistica. Ad essi è pertanto rivolto il prospetto schematico seguente, che segnala alcuni coefficienti validi per la valutazione, sia pure sommaria, di un manoscritto: la tipologia paleografica, l'antichità, la rarità (al limite la unicità), e la non meglio definibile valenza culturale del testo.

Ad un esame "qualitativo" di questa ultima parte della collezione non può ovviamente mancare un preliminare ragguaglio sulla sua consistenza, che è di 486 codici, meno di un quarto dell'intero Fondo, costituito da 2138 unità. Da precisare peraltro che i testi trattati sono circa 760, per un totale di circa 1030 copie, con cifre più elevate rispetto a quella dei codici, per il fatto, ben noto agli esperti, che i codici sono in parte monotestuali (qui nella misura del 46%), ma in parte miscellanei (qui per il 43%), oltre ad alcuni qualificabili di frammentari, come le antologie poetiche (p.es. i n. 1352, 1508, 1525, 1624, 1680, 1746, 1764) o quelle miste, veri e propri zibaldoni di più testi, talvolta di uno stesso autore (p.es. i nn. 1356, 1498, 1544, 1552, 1558, 1580, 1609, 1758).

Di un materiale così copioso ed eterogeneo è impensabile tentare un giudizio comples-

THE FOURTH VOLUME OF THE CATALOGUE

This is the fourth and final volume of the *Catalogue of the Arabic Manuscripts in the Biblioteca Ambrosiana*, which describes the final part of the so-called New Fund, and that completes the much hoped for integral cataloguing of the Arab manuscripts of the Ambrosiana. As the Author is conditioned by the nature of the work, that is destined to have more of a consultation than a reading use, he feels a primary, basic duty to caution whoever will use it for his own researches about the limits within which this summary premise had to be set, with a profile that at times is a markedly statistical one. On the one hand, any historical reference on the origins of the collection will be avoided, as details are found in the prefaces of the preceding volumes, and the same goes for the acquisition by the Ambrosiana and the cataloguing efforts – partial and in any case insufficient – that have been attempted in the past. On the other hand, we abstain from any intrinsic evaluation, as this task is obviously for the authoritative voices of those who will be able to better accomplish it, given required competence.

To privilege in this introduction the right sobriety is in any case a choice dictated by the same content of the volume, considering its homogeneity with matters treated in volumes II and III; the preface to the latter volume already contains in fact a thorough analysis of its components and features, and the particular relevance of the peculiarities inherent in the Yemenite – and more specifically, Zaidite – common matrix. The intent of the Author has therefore been a more modest, though meditated one, that is to satisfy the double curiosity that he feels is addressed to him. First of all the one coming from many profane interlocutors, usually expressed through the naïve question: “But what is a catalogue of manuscripts?”. The most obvious and comprehensible answer would be the definition of “catalogue” – and it does not matter which is the language of the manuscripts – as a pattern book of texts, resulting from a given culture, and representative of the various forms in which this culture has expressed itself. It goes without saying that, in this case, those who are familiar with Islam and its institutions would find that the systematic index (as a support to the volume, and the two other ones, of authors and titles) is structured as a classification able to reflect the whole knowledge of the Arab civilization, and one of prevalent Islamic imprint. To this effect it is therefore sufficient to recall the array of disciplines explained at pages XII-XIII of volume III: these range from the religious to the profane ones, and these as “Arab” in narrow sense or assimilated, like philosophy, medicine and the various sciences, i.e. the exact ones, the natural ones, the occult ones etc.

The curiosity of those who, being natural addressees as students of Arabistic and Islamic topics, are interested in a specialistic work such as this is of a different nature. To them is therefore addressed the following schematic prospectus, that signals some coefficients that are valid for – summary – evaluation of a manuscript: the palaeographic typology, the antiquity, the rarity (if not the uniqueness), the not better definable cultural relevance of the text. Preliminary information on the size of this latter part of the collection cannot be absent, and goes together with its “qualitative” exam; it consists of 486 codices, that is less than one fourth of the entire Fund, made up of 2138 elements. It has to be pointed out however that the treated texts are about 760, for a total of about 1030 copies, with numbers higher than the ones of the codices, given the fact – that is well known to experts – that the codices are in part monotextual ones (here they total 46%), and in part miscellaneous ones (43%), together with other ones that can be qualified as fragmentary, as the po-

sivo, proponibile in parte solamente nel compromesso di formule piuttosto empiriche, quali quelle usate nella descrizione paleografica e codicologica, “ridotta agli elementi essenziali”, come specificato alla p. XIII del vol. I. Da segnalare comunque la qualifica di singolare pregio formale, scrupolosamente assegnata in almeno circa 50 casi, quando il testo meritava il riconoscimento di “eccellente” o “prezioso”. Con identica cura si è di regola evidenziata l’età del manoscritto, per l’evidente importanza che questo dato ha in rapporto con l’attendibilità del testo. Cedendo ancora una volta la parola ai numeri, questi ci dicono che sono datati 383 codici, ossia il 78% del totale (si veda l’apposita Lista), e che di questi solo 82, pari al 21%, sono anteriori all’anno 1000 A.H/1591-2 A.D.; un computo da integrare peraltro con i circa 65 codici (=13%) la cui antichità, anche se non datata, è accreditata dalle note paleografiche. Infine, non sarà superfluo rilevare come più della metà dei codici, circa 260, siano stati copiati nei secoli XI-XII/XVII-XVIII, vale a dire nel periodo in cui lo Yemen conobbe la più intensa produzione scientifico-letteraria e la correlata attività scrittoria.

Tra gli altri fattori che variamente condizionano il valore di un manoscritto è intuitiva la speciale importanza della sua rarità (non raramente unicità). Orbene, la minuziosa ricognizione del materiale descritto ha consentito di segnalare come anche in questa parte della collezione sia considerevole – nella misura di un centinaio – la presenza di testi unici, oppure rari – circa 80 –, di cui cioè non sono note più di altre due copie. Se poi, al di là del già significativo dato numerico, si tiene conto del fatto che la quasi totalità dei testi unici o rari contengono documenti tra i più rilevanti della speculazione religiosa e giuridica propria dell’Islām zaidita, non è esagerato riconoscere alla Biblioteca Ambrosiana un duplice privilegio: non soltanto di possedere il fondo manoscritto arabo più cospicuo tra tutte le biblioteche italiane, ma di custodire un patrimonio di manoscritti yemeniti che non ha eguali in nessun’altra biblioteca dell’Occidente (a documentarlo valga il puntuale prospetto compilato dall’A. nel suo lavoro su *I manoscritti arabi di recente accessione della Fondazione Caetani*, Roma 1967, pp. VIII-IX).

Poiché a questo punto qualsiasi aggiunta sarebbe inadeguata, è bene lasciare che il volume parli da sé (tranne là dove ci si è dovuti arrendere a casi di inespugnabile silenzio...). Così come da sé parla con la raffinata eleganza della esecuzione tipografica, di cui va reso merito alla rinomata Stamperia Valdònega, mentre per altro verso un attestato di profonda riconoscenza è dovuto alla Banca Intesa Sanpaolo, per il rinnovato sostegno finanziario assicurato da sempre ad un progetto di tanto eccezionale valore culturale.

In appendice, ma in appropriato contesto, l’A. vorrebbe evocare la figura di Wilhelm Ahlwardt, autore del monumentale catalogo dei mss. arabi di Berlino, maestro insuperabile per chiunque abbia avuto o avrà la ventura di sperimentare l’ascesi dello studio dei codici, da Lui praticato, come scrisse, per 20 anni, al ritmo di non meno di 10 ore al giorno. Di tanto eroismo questo Suo lontano epigono non è stato capace, ma per l’aiuto ricevuto dal Suo esempio vorrebbe rivolgere a Lui un postumo ringraziamento. E con Lui ripetere quello, epigrafico, con cui si congedò dalla propria fatica: «Ringrazio di cuore la Provvidenza per avermi concesso forza e salute, per concludere il lavoro. Ed esprimo la speranza che esso possa essere bene accolto dagli studiosi, e possa realizzarsi il mio scopo: di aver dato per questo mezzo un qualche contributo agli studi arabistici».

RENATO TRAINI
Roma, Giugno 2011

etic anthologies (e.g. n. 1352, 1508, 1525, 1624, 1680, 1746, 1764) or the mixed ones, that are real medleys of various texts, at times of one and the same author (e.g. n. 1356, 1498, 1544, 1552, 1558, 1580, 1609, 1758).

It is unthinkable to try to give an overall assessment of such copious and heterogeneous material, and this can be attempted in part only through a compromise of somewhat empirical formulas, as the ones used in palaeographic and codicological descriptions “reduced to their essential elements”, as specified on p. XIII of Vol. I. Mention has to be made however of the labelling of singular formal worth, scrupulously assigned to about 50 cases, when the text deserved the mark of “excellent” or “precious”. With a similar attention the age of the manuscript has typically been indicated, given the evident importance that this information has in relation to the reliability of the text. Making numbers speak once again, we see that 383 codices are dated, that is 78% of the total (refer to the relevant list), and of these only 82, or 21%, are prior to year 1000 A.H/1591-2 A.D.; this count has to be integrated with the 65 codices (13%) whose antiquity, even when not dated, is credited by the palaeographic notes. Finally, it is not superfluous to note that more than half of the codices, that is about 260, have been copied in the XI-XII/XVII-XVIII centuries, which is the period when Yemen experienced the most intense scientific-literary production and its correlated scriptorial activity.

The special importance of the rarity (and, at times, the uniqueness) of a manuscript is an intuitive factor amongst the ones that condition to varying degrees its value. Now, the meticulous analysis of the described material has allowed us to signal that also in this part of the collection the presence of unique, or rare texts (that is, texts about which not more than two other copies are extant) is sizeable, standing respectively at about 100 and 80. If then, on top of the already significant numerical aspect, one considers the fact that nearly all of the unique or rare texts contain documents that stand as amongst the most relevant for the religious and juridical speculation specific to the Zaidite Islam, it is no exaggeration to recognize a double privilege to the Biblioteca Ambrosiana: not only does it own the most conspicuous Arab manuscripts fund of all of the Italian libraries, but it holds a patrimony of Yemenite manuscripts that has no equal across libraries in the western world (this can be documented with the detailed prospectus compiled by the Author in his work *I manoscritti arabi di recente accessione della Fondazione Caetani*, Rome 1967, p. VIII-IX).

Since now any addition would prove inadequate, it is better to let the volume speak for itself (apart from where one had to give in to cases of unconquerable silence...). Just like the refined elegance of the typographical rendering, whose merit belongs to the renowned Stamperia Valdònega, speaks for itself; and from a different angle, profound gratitude is to be attributed to the Intesa Sanpaolo Bank, for the reconfirmed financial support, and one that has always been in place for a project of such exceptional cultural value. In the appendix, though in an appropriate setting, the Author would like to evoke the figure of Wilhelm Ahlwardt, who authored the monumental catalogue of the Arab manuscripts of Berlin, and has been an unrivalled master for anyone who has experienced – or, indeed, will experience – the ascesis of the study of codices, that he practised, as he wrote, for 20 years at the pace of not less than 10 hours a day. Of so much heroism this distant epigone of his has not been capable, but in consideration of the help he received from his example he would like to direct to him a posthumous expression of gratitude. And he would like to repeat the epigraphical one with which he parted from his endeavour: «I thank heartily Providence for having awarded me with strength and health, in order to complete my work. And I express the hope that this work be well accepted by researchers, and that my aim be accomplished: that is to have given through this means some sort of contribution to Arabistic studies».

RENATO TRAINI
Rome, June 2011

CATALOGUE OF THE
ARABIC MANUSCRIPTS
IN THE BIBLIOTECA AMBROSIANA

FONTES AMBROSIANI
IN LVCEM EDITI CVRA ET STVDIO
BIBLIOTHECAE AMBROSIANAE

NOVA SERIES
IV

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by a grant from the Intesa Sanpaolo Bank
with the aim of furthering Arabic studies*

CATALOGUE OF THE
ARABIC MANUSCRIPTS
IN THE BIBLIOTECA AMBROSIANA

by RENATO TRAINI

Vol. IV

NUOVO FONDO: SERIES F-H
(Nos. 1296-1778)

With sixteen colour-plates of the manuscripts

SILVANAEDITORIALE

BIBLIOTHECÆ AMBROSIANÆ PRÆFECTIS
PIÆ FAUSTÆQUE MEMORIÆ
IOHANNI GALBIATI (1881-1966)
ET RUDOLPHO HENRICO GALBIATI (1914-2004)
CODICUM ARABICORUM DIGESTOR
CONSUMMATUM TANDEM
CONSECRAT OPUS

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STAMPATO IN ITALIA DALLA STAMPERIA VALDONEGA, ZEVIO, VERONA

Volume IV of the Catalogue of Arabic manuscripts in the Ambrosiana – promoted by *In-tesa Sanpaolo* – comes off the press and into our hands following two happy coincidences: the first one being the IV centenary of the inauguration of the Biblioteca Ambrosiana, founded on December 8, 1609 by Cardinal Federico Borromeo, Archbishop of Milan; the second being that one century ago, in 1909, thousands of Arabic – and Hebraic, Persian and Turkish – codes of the Caprotti Fund were acquired by the then Prefect Achille Ratti, who eventually became Pope Pius XI. There could possibly be no more favourable omens to crown, with this last volume of such an ample catalogue, the orientalist dream – concerning in particular Arabistic studies – of the farsighted initiator Federico, and that three centuries later found in Ratti an interpreter of extraordinary efficacy.

The current Arabic collection of the Ambrosiana includes, as it is known, three main Funds: the Ancient Fund holding 224 Arabic and Christian manuscripts, many of them acquired during the years of Federico and some being very old and illuminated in splendid fashion; the Medio Fund, that holds 134 manuscripts obtained mainly during the XX century from the Beltrami, Griffini and Nosedà collections, or acquired by Ratti in Munich; the New Fund, made up of more than 1600 Yemenite codes owned by Giuseppe Caprotti, and acquired by the Ambrosiana through Griffini.

Arabic studies and the cataloguing of oriental books at the Ambrosiana went through prosperous times, starting with the Biblioteca's first arabist Doctor, i.e. Antonio Giggi, who in 1632 published an arab-latin *Vocabulary* in four volumes, and his disciple, the Doctor Giacomo Filippo Buzzi. After them, other Doctors cultivated these researches: in the seventeenth century the biblists Giovanni Battista Branca and Gaetano Bugati, though also other members of the Ambrosian College cultivated orientalist interests, as for instance Angelo Mai, who eventually became Cardinal. In the eighteenth century the syriacist Antonio Maria Ceriani distinguished himself in these studies and welcomed to the library a very young Eugenio Griffino Bey, who was a very promising hope of milanese Arabic studies and whose life came to a premature end in Egypt in 1925. In the twentieth century Giovanni Galbiati and Rodolfo Enrico Galbiati took care of and increased the Ambrosiana's patrimony and its orientalist researches.

The legacy and the passion of Griffini were taken up since the thirties by Oscar Löfgren, Professor of Semitic Languages at the Uppsala's University, a prominent Swedish scholar, who was later on joined by Renato Traini, a worthy successor to Francesco Gabrieli as full Professor at the Sapienza University in Rome; Traini is a member of the Accademia dei

Lincei and honorary Doctor of the Ambrosiana, and has the merit of having completed the century-old cataloguing work started by Griffini. The four weighty volumes of the *Arabic Manuscripts in the Biblioteca Ambrosiana* therefore crown the efforts of generations of researchers, and will make it possible to fully consult the whole Ambrosian collection, thanks to the accurate *Indices* and *Addenda* carried out meticulously for all of the previous volumes published between 1975 and 1995.

Among the researchers and the meritorious public and academic institutions that during the last century have collaborated in studying the Ambrosian Arab manuscripts and making them known, mention has to be made of the University of Göteborg, the *Längmanska Kulturfonden*, the *Humanistiska Fonden* and the *Staatens Humanistiska Forskningsråd* of Stockholm, the *Consiglio Nazionale delle Ricerche* in Rome, the University of Cairo and Kuwait's Institute of microfilms of Arab manuscripts. Thanks to public and private funds, the microfilming and restoration program of Arab codices has been extended to hundreds of manuscripts. Looking further ahead, a lot still remains to be done, both in order to achieve a complete digitalization of the Arab fund, and to restore those volumes requiring urgent and complex interventions on leaves and bindings damaged over the centuries.

Nowadays the sizeable presence of populations of Islamic culture in Europe makes it even more pressing to have an increase in studies that arise from knowledge of documentary sources. The meeting of different cultures and religions can result in the possibility of an effective enrichment when reciprocal knowledge divests people of fear. Also this aspect is close to the priorities of the *Accademia Ambrosiana*, established in 2008 at the *Biblioteca*. By operating in agreement with the *Class of Near East Studies*, the arabistic interests of researchers coming from all over the world will find unforeseeable cues and a continuous nourishment with this Catalogue, that has finally come to its end.

So much work would not have been possible without the benevolence that has always supported the Ambrosian institution; in particular, merit has to be attributed to *Banca Commerciale Italiana* – now part of *Intesa Sanpaolo* – which, starting back in 1909, has contributed in an effective way to the acquisition of the Caprotti Fund thanks to the far-sightedness of its top managers Otto Joel, Federico Weil, Annibale Ghisalberty; *Intesa Sanpaolo* then took over the effort of make the completion of the Catalogue possible, by ensuring backing through the years. The names of the twenty five contributors that backed the initiative launched by Ratti are engraved on the Latin epigraph placed next to the entrance to the Reading Room, above which towers an Arab script in Cufic characters on a golden background, displaying the augural admonishment of a *ḥadīṭ* of Muhammad that is well fit for any researcher: *When you enter a Library, be careful not to leave until you have understood what it contains!* إذا دخلت خزنة فاجتهد ان لا تخرج منها حتى تعرف ما فيها.

FRANCO BUZZI
Prefect

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PREFACE

This is the fourth and final volume of the *Catalogue of the Arabic Manuscripts in the Biblioteca Ambrosiana*, which describes the final part of the so-called New Fund, and that completes the much hoped for integral cataloguing of the Arab manuscripts of the Ambrosiana. As the Author is conditioned by the nature of the work, that is destined to have more of a consultation than a reading use, he feels a primary, basic duty to caution whoever will use it for his own researches about the limits within which this summary premise had to be set, with a profile that at times is a markedly statistical one. On the one hand, any historical reference on the origins of the collection will be avoided, as details are found in the prefaces of the preceding volumes, and the same goes for the acquisition by the Ambrosiana and the cataloguing efforts – partial and in any case insufficient – that have been attempted in the past. On the other hand, we abstain from any intrinsic evaluation, as this task is obviously for the authoritative voices of those who will be able to better accomplish it, given required competence.

To privilege in this introduction the right sobriety is in any case a choice dictated by the same content of the volume, considering its homogeneity with matters treated in volumes II and III; the preface to the latter volume already contains in fact a thorough analysis of its components and features, and the particular relevance of the peculiarities inherent in the Yemenite – and more specifically, Zaidite – common matrix. The intent of the Author has therefore been a more modest, though meditated one, that is to satisfy the double curiosity that he feels is addressed to him. First of all the one coming from many profane interlocutors, usually expressed through the naïve question: “But what is a catalogue of manuscripts?”. The most obvious and comprehensible answer would be the definition of “catalogue” – and it does not matter which is the language of the manuscripts – as a pattern book of texts, resulting from a given culture, and representative of the various forms in which this culture has expressed itself. It goes without saying that, in this case, those who are familiar with Islam and its institutions would find that the systematic index (as a support to the volume, and the two other ones, of authors and titles) is structured as a classification able to reflect the whole knowledge of the Arab civilization, and one of prevalent Islamic imprint. To this effect it is therefore sufficient to recall the array of disciplines explained at pages XII-XIII of volume III: these range from the religious to the profane ones, and these as “Arab” in narrow sense or assimilated, like philosophy, medicine and the various sciences, i.e. the exact ones, the natural ones, the occult ones etc.

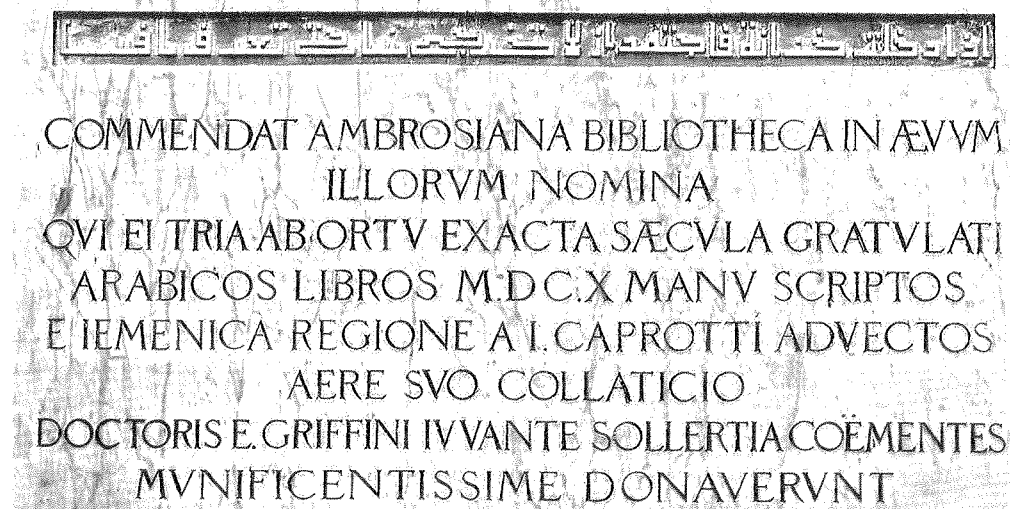
The curiosity of those who, being natural addressees as students of Arabistic and Islamic topics, are interested in a specialistic work such as this is of a different nature. To them is therefore addressed the following schematic prospectus, that signals some coefficients that are valid for – summary – evaluation of a manuscript: the palaeographic typology, the antiquity, the rarity (if not the uniqueness), the not better definable cultural relevance of the text. Preliminary information on the size of this latter part of the collection cannot be absent, and goes together with its “qualitative” exam; it consists of 486 codices, that is less than one fourth of the entire Fund, made up of 2138 elements. It has to be pointed out however that the treated texts are about 760, for a total of about 1030 copies, with numbers higher than the ones of the codices, given the fact – that is well known to experts – that the codices are in part monotextual ones (here they total 46%), and in part miscellaneous ones (43%), together with other ones that can be qualified as fragmentary, as the poetic anthologies (e.g. n. 1352, 1508, 1525, 1624, 1680, 1746, 1764) or the mixed ones, that are real medleys of various texts, at times of one and the same author (e.g. n. 1356, 1498, 1544, 1552, 1558, 1580, 1609, 1758).

It is unthinkable to try to give an overall assessment of such copious and heterogeneous material, and this can be attempted in part only through a compromise of somewhat empirical formulas, as the ones used in palaeographic and codicological descriptions “reduced to their essential elements”, as specified on p. XIII of Vol. I. Mention has to be made however of the labelling of singular formal worth, scrupulously assigned to about 50 cases, when the text deserved the mark of “excellent” or “precious”. With a similar attention the age of the manuscript has typically been indicated, given the evident importance that this information has in relation to the reliability of the text. Making numbers speak once again, we see that 383 codices are dated, that is 78% of the total (refer to the relevant list), and of these only 82, or 21%, are prior to year 1000 A.H./1591-2 A.D.; this count has to be integrated with the 65 codices (13%) whose antiquity, even when not dated, is credited by the palaeographic notes. Finally, it is not superfluous to note that more than half of the codices, that is about 260, have been copied in the XI-XII/XVII-XVIII centuries, which is the period when Yemen experienced the most intense scientific-literary production and its correlated scriptorial activity.

The special importance of the rarity (and, at times, the uniqueness) of a manuscript is an intuitive factor amongst the ones that condition to varying degrees its value. Now, the meticulous analysis of the described material has allowed us to signal that also in this part of the collection the presence of unique, or rare texts (that is, texts about which not more than two other copies are extant) is sizeable, standing respectively at about 100 and 80. If then, on top of the already significant numerical aspect, one considers the fact that nearly all of the unique or rare texts contain documents that stand as amongst the most relevant for the religious and juridical speculation specific to the Zaidite Islam, it is no exaggeration to recognize a double privilege to the Biblioteca Ambrosiana: not only does it own the most conspicuous Arab manuscripts fund of all of the Italian libraries, but it holds a patrimony of Yemenite manuscripts that has no equal across libraries in the western world (this can be documented with the detailed prospectus compiled by the Author in his work *I manoscritti arabi di recente accessione della Fondazione Caetani*, Rome 1967, pp. VIII-IX).

Since now any addition would prove inadequate, it is better to let the volume speak for itself (apart from where one had to give in to cases of unconquerable silence...). Just like the refined elegance of the typographical rendering, whose merit belongs to the renowned Stamperia Valdònega, speaks for itself; and from a different angle, profound gratitude is to be attributed to the Intesa Sanpaolo Bank, for the reconfirmed financial support, and one that has always been in place for a project of such exceptional cultural value. In the appendix, though in an appropriate setting, the Author would like to evoke the figure of Wilhelm Ahlwardt, who authored the monumental catalogue of the Arab manuscripts of Berlin, and has been an unrivalled master for anyone who has experienced – or, indeed, will experience – the ascesis of the study of codices, that he practised, as he wrote, for 20 years at the pace of not less than 10 hours a day. Of so much heroism this distant epigone of his has not been capable, but in consideration of the help he received from his example he would like to direct to him a posthumous expression of gratitude. And he would like to repeat the epigraphical one with which he parted from his endeavour: «I thank heartily Providence for having awarded me with strength and health, in order to complete my work. And I express the hope that this work be well accepted by researchers, and that my aim be accomplished: that is to have given through this means some sort of contribution to Arabistic studies».

RENATO TRAINI
Rome, June 2011



Achille Ratti, the future Pius XI, commissioned and placed this memorial plaque at the entrance to the Reading Room of the *Biblioteca Ambrosiana* on the occasion of the Third Centenary of opening to the public (December 7, 1609). As preamble, he put an Arabic *ḥadīṭ* of Sufyan ibn-ʿUyayna (725-815 / A.H. 107-198):

إذا دخلت خزانة فاجتهد ان لا تخرج منها حتى تعرف ما فيها

«When you enter a Library,
be careful not to leave until you have understood what it contains».

The plaque commemorates the donation of 1610 Yemenite manuscripts, collected by Giuseppe Caprotti (1862-1919) and arrived at Ambrosiana by the mediation of Eugenio Griffini (1878-1925).

Then the plaque lists the 25 major donors: Andreas C. Card. Ferrari Archiep. Mediolani., Bassianus Gabba Syndicus Mediolani, Comes Gibertus Borromæus Ambr. Bibl. Cons. Perp., Hieronymus Comi Abbas S. Ambrosii Mediolani, Princeps Aloysius Albericus Triuultius, Herd. Iosephi Pisa, Nob. VV. Iul. et Ios. Vigoni Regni Senatores cum Suis, Iohannes Modigliani, Marchio Aloysius Cuttica de Cassine Ponti, Elias Lattes, Nob. V. Guido Cagnola, Iohannes Baptista Pirelli Regni Senator, Nob. V. Vbertus Pestalozza, Marchio Hector Ponti Regni Senator, Otto Ioel Rector Argentariæ Commerc. Ital., Fridericus Weil Rector Argent. Commer. Ital., Hannibal Ghisalberti Rector Argent. Comm. Ital., Antonius Ponzio, Comes Carolus Cotaius Cornaggia Castiglioni Deput., Argentaria Popularis Mediolani, Thomas Victor et Henricus Fres Bertarelli, Carolus Gerli, Lucas Beltrami Regni Senator, Ephemeris D. Corriere della Sera, Argentaria Ambrosiana.

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XV.	<i>Ġarīb al-muṣannaḡ</i> , by Abū ʿUbaid al-Qāsim b. Sallām (Cat. No. 1761, f. 116b)	302-303
XVI.	<i>The Diwān</i> , by Abū Nuwās Ḥasan b. Hānī (Cat. No. 1763, ff. 44a and 234a)	306-307

ABBREVIATIONS

(Supplementary list)

<i>Agānī</i>	I. Guidi (and others), <i>Tables alphabétiques du Kitāb al-Agānī</i> , Leiden 1900.
BGA	<i>Bibliotheca Geographorum Arabicorum</i> , Lugduni Batavorum, 1967.
CHAL	<i>The Cambridge History of Arabic Literatur</i> , Cambridge 1983 sqq.
Dam. Zāh., <i>Qur.</i>	‘Izzat Ḥasan, <i>Fihris maḥṭūṭāt Dār al-Kutub az-Zāhiriya: ‘Ulūm al-Qur’ān</i> , Dimašq 1381/1962.
Dam. Zāh., <i>Ġuġrāfiya</i>	Ibrāhīm Ḥūrī, <i>Id.: al-Ġuġrāfiya wa-mulḥaqātuhā</i> , Dimašq 1389/1970.
Forrer	L. Forrer, <i>Südarabien, nach al-Hamdānī’s Beschreibung der arabischen Halbinsel</i> , Leipzig 1942 (Abhandlungen für die Kunde des Morgenlandes, XXVII:3).
Griffini	E. Griffini, <i>Die jüngste ambrosianische Sammlung arabischer Handschriften</i> , in «ZDMG», 69, 1915, pp. 63-88 + XVIII Tafeln.
IĤ ²	Ibn Ḥallikān, <i>Wafayāt al-a’yān</i> , ed. Iḥsān ‘Abbās, Bairūt 1397-8/1977-8.
<i>Iršād</i>	Yāqūt, <i>Iršād al-arīb ilā ma‘rifat al-adīb</i> , ed. D.S. Margoliouth, Leiden-London 1907-1926.
Napoli	G. Celentano-C. Sarnelli Cerqua, <i>I manoscritti di medicina araba dell’Istituto Universitario Orientale di Napoli</i> , in <i>Studi in onore di F. Gabrieli nel suo 80° compleanno</i> , I, Roma 1984, pp. 211-236.

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NUOVO FONDO: SERIES F-H

(Nos. 1296-1778)

SERIES F

315 Mss.

1296.

F 1. 256 ff. 31 × 21 cm. Copied by Muḥ. b. Aḥmad b. ‘Izzaddīn. Good ms., in a nice, regular, partially vocalized nashī.

(-256a) *Hidāyat al-aḥkār ilā ma‘āni l-Azhār fī fiqh al-‘itra al-aḥhār* (li-Ibn al-Murtaḍā, above 27), a commentary by ‘Ibrāhīm b. Muḥ. b. ‘Abdallāh Ibn al-Wazīr. finished in 907/1501, according to a marginal note f. 256a (see 242; Ḥabšī² 207). Mixed glosses. After the text, two *taqrīz* of the work, respectively 22 vv.-*ari* and 13 vv.-*mi*.

1297.

F 2. 203 ff. (1b, 202-3 blank) 30 × 20 cm. Copied 1061/1650. Good ms., in a rather thin nashī.

(5-200a) *al-Muwašṣaḥ*, the commentary on *al-Kāfiya* li-Ibn al-Ḥāḡib (above CXXXVIII:A), by Muḥ. b. Abī Bakr b. Muḥriz al-Ḥabšī (see 328:I). Mixed glosses. Main headings: 21b *al-marfū‘āt*, 43b *al-manṣūbāt*, 75a *al-maḡrūrāt*, 81a *at-tawābi‘*, 97b *asmā‘ al-iṣāra*, 106a *asmā‘ al-af‘āl*, 115h *aḡ-ḡurūf*, 122b *asmā‘ al-‘adad*, 142a *al-fi‘l*, 173a *al-ḥarf*.

1298.

F 3. 314 ff. 31 × 20½ cm. Copied 1079/1668. Good ms., in a rather small, thick, compact nashī.

(3-312a) Vol. I (out of three, thus col.) of *Taḥṭīḥ al-qulūb wal-abṣār lil-iḥtidā‘ ilā kaiḥiyat iqtitāf Atmār al-Azhār* (li-Mutawakkil Yaḥyā Šarafaddīn b. Šamsaddīn b. al-Mahdī Aḥmad, below 1387:I), the commentary by Muḥ. b. Yaḥyā b. Muḥ. Ibn Bahrān at-Tamīmī al-Bašrī (see 101; Ḥabšī² 210). Contents: introduction with col. 16b, then the following chapters: 21b *aḡ-ṭahāra*, 91a *aṣ-ṣalāt*, 174b *al-ḡanā‘iz*, 196a *az-zakāt*, 230a *al-ḥums*, 236b *aṣ-ṣiyām*, 256a *al-ḥaḡḡ*.

Add.: a) 1b-2a extract from *K. an-Nāsiḥ wal-mansūḥ*, by ‘Abdallāh b. Ḥusain b. Qāsim ar-Rassī <Ṣāḥib az-Za‘farān> (see 75:XII); b) 313b answer by al-Mutawakkil Ismā‘il to a question concerning a murder put by Muḥ. b. Ṣalāḥ <b. Muḥ.> al-Falkī (cfr. Forrer 293; d. 1074/1663-4: IAR II, 194b and *Tab. Zaid*. III, 382) and ‘Izzaddīn Muḥ. b. Muḥ. b. Qāsim, unidentified; c) 314a elegy 14 vv.-*kā* for the 35th Zaidi imām <al-Hādī ilā l-ḥaqq> ‘Izzaddīn b. Ḥasan <b. ‘Alī> (d.900/1495: cf. F. Sayyid 410), by Ḥasan b. ‘Abdallāh al-Qaṭābirī (d. after 940/1533, cf. *Sources* 69 no. 305).

-1299.

F 4. 221 ff. (221 blank) 30 × 21 cm. Copied 1106/1694 by Qāsim b. Muḥ. b. Hādī b. Nāṣir al-Qāsimī al-M. ‘ānī. Regular, round nashī, thicker from f. 114.

(2-219) *al-Maqṣad al-ḥasan wal-maslak al-wāḍiḥ as-sanān mim mā lā yanbaḡi ḡahluḥu li-dawī l-fiqh wal-ḥan min lawāzim ‘ilm al-farā‘id was-sunan*, by Aḥmad b. Yaḥyā <b. Aḥmad Ibn Ḥābis ad-Dawārī> (see 355:III; Ḥabṣī² 219). The content consists, as usual, of various matters: e.g. a review of the Companions of the Prophet and the *Tābi‘ūn* (from 13b), a survey of the Zaidi juridical literature (24b-33), a theoretical section on *al-mukallaḥ* (44b-55), a compendium of astronomical elements in connection with the religious duties (56-71), a treatise on the *furū‘* (72-168), a historical outline from the Prophet to the Zaidi imāms (169-197), and a final section on the imām and his power.

1300.

F 5. 139 ff. 28 × 20½ cm. (124-5 21 × 14). Good, rather old ms., by several hands, two of which are the main: ff. 1-57, 61-72 a regular, rather thin, very compact, sharp writing; ff. 106-end, a different one, rather irregular, thicker, larger, round.

Torso of *al-Ġurar wal-ḥuḡūl fī kaṣf asrār al-uṣūb*, a supergloss (*ta‘liq*) on Mānakdim’s gloss on the *Ṣarḥ al-Uṣūl al-ḥamsa* (li-Qāsim b. Ibrāhīm ar-Rassī, above 186:VI) li-‘Abdalḡabbār b. Aḥmad b. ‘Abdalḡabbār al-Hamadānī al-Asābādī (above 183 and 981). The author (whose name is to be read in No. 1487, see below) is Ḥusāmaddīn Qāsim b. Aḥmad b. Ḥumaid al-Ma‘uḥ al-lī al-Wāda‘ī aṣ-Ṣan‘ānī al-Hamdānī (8th/14th cent.: a biographical note in IAR II, 121a, who gives the *laqab* ‘Alamaddīn and this very title, as well as *Tab. Zaid*. III, 331 and Ḥabṣī² 116, who cites another ms. in Ṣan‘ā’, but under the non-sensical title *al-Ġurar al-ḥuḡūl*! He was the grandson of the author of *al-Ḥadā‘iq al-wardīya* etc., above 553:I). A complete copy in 1487.

As to the contents, its division into 5 *aṣl* follows that of the text commented upon, each *aṣl* being subdivided in many *faṣl*, and these in their turn in a lot of *mauḍi‘*. The beginning of *aṣl 1 fī t-tauḥīd* is missing, and *aṣl 2* cannot be traced clearly as well, so for the main part of the text some headings only can be pointed out, as follows: 24b *al-istidlāl bil-aḡṣām ‘alā llāh*, 41b *al-kalām fī ṣ-ṣifāt*, (74b the end of *ḡuz’ I!*), 85a *ḥalq al-aḡ‘āl*, 98b *al-istiṭā‘a*, 109a *fī annaḥu ta‘ālā lā yaḡūzu an yakūna murīdan lil-ma‘āsi*, 113b *al-ālām*, 117b *wuḡūb al-aṭāf*, 119a *al-Qur‘ān*, 122b *an-nubūwa*, then, 123b *aṣl 3: al-kalām fī l-wa‘d wal-wa‘id*, 134a *aṣl 4: id. fī l-manzila bain al-manzilatain*, 136b *aṣl 5: id. fī l-amr bil-ma‘rūf wan-nahy ‘an al-munkar*, 137b (last chapter) *al-imāma*.

1301.

F 6. 190 ff. (86b, 95a, 97b, 180a blank) 30-33 × 20-21 cm. Copied I 1140/1728, III, V 1074/1663-4. Copyist of I: Yaḥyā b. Ḥusain al-Muqri’ (but ff. 69b-end only are by his hand, in a round writing, while the rest is by two different hands, 1-64b and 64b-69a).

I (1-84) *Lubāb al-muṣāṣa fī naẓm masā‘il al-Ḥulāṣa*, a rhymed version (150 vv. -*ri* of *al-Ḥulāṣa an-nāfi‘a* etc. li-Raṣṣās, above 84:V), by al-Hādī b. Ibrāhīm <b. ‘Alī> Ibn al-Wazīr (see 822: II, to be rectified, inasmuch *Durrat al-ḡawwāṣ* etc., said to be an alternative title, is actually a different text, apparently an independent work, but very shorter, though being a versification of *al-Ḥulāṣa* by the same author! The *Lubāb* is here provided with the autocommentary, written 804/1401 (cf. col.), *Talqīḥ al-albāb fī ṣarḥ abyāt al-Lubāb* (the title recorded by Ḥabṣī² 118, who however does not mention, in the list of the works li-l-Wazīr, *al-Lubāb* as an independent item; IAR II, 233b says rather generically *Naẓm al-Ḥulāṣa wa-Ṣarḥuhā*; two other mss. of *Talqīḥ* are known: Ṣan‘ā’ pp. 147-8).

Inc. of *Lubāb*: *Abā Ḥasanin yā ibna l-ḡaḥāḡiḥi l-ḡurr/min al-qamari n-nawwāri wal-kaukabi d-durri*.

Inc. of *Talqīḥ*: *al-ḥamdu li-llāh alladī auḍaḥa sabīl al-‘ilm bi-ta‘lim al-uṣūl wa-alqaḥa dalīl al-fahm bi-taḥkīm al-‘uqūl ... fa-innī kuntu fī ḥadāṭat as-sinn ... anṣa‘tu kalima nāẓima li-masā‘il al-Ḥulāṣa sammaituhā Lubāb al-muṣāṣa*.

II (85-86) a) *aṭ-Ṭalī‘a li-faḍā‘il aṣ-Ṣi‘a*, (not to be confounded with the homonymous *urḡūza* by the same author, below No. 1525. i), here 31 (out of 40) traditions by Muḥ. b. Aḥmad <b. Yaḥyā> Miṣḡam (?) (d. 1181/1767: Kaḡḡ. VIII, 245; not in *Naṣr* II, 462 sqq., recording the titles of most of his works, totalling more than fifty, nor in Ḥabṣī²; b) elegy 25 vv.-*uḡlā* by Ṣarafaddīn Yaḥyā <b. Ṣamsaddīn> for Muḥ. b. Ismā‘il (?) and his sons, who died in 900/1495 shipwrecked, while they came back from the pilgrimage.

III (87-94) *Wasīlat al-‘ummāl ilā ṣāliḡ al-a‘māl*, written 891/1486 (cf. end of the text) by the 35th Zaidi imām al-Hādī ilā l-ḥaqq ‘Izzaddīn b. Ḥasan b. ‘Alī. It is a *risāla* addressed to the public servants, giving them instructions for a good conduct; it is divided into 10 *adab* (not in GAL II, 188: 9/240 S II, 248:10, nor in Ḥabṣī² 598 sqq.).

IV (98b -119a) A *Risāla*, to be identified with *ar-R. fī Mas‘alat al-imāma*, written 898/1493 (col.) by <al-Hādī> ‘Izzaddīn b. Ḥasan b. ‘Alī (above III, cf. glosses s.l. 103a, 114a). The text includes writings (*ta‘āliq*, cf. Ḥabṣī² 599 No. 3, who cites this work) by some contemporaries scholars, as ‘Alī b. Muḥ. al-Bukuri (above 84:VII) and ‘Abdallāh b. Muḥ. an-Naḡrī (above 40:II). Inc. *amma ba‘d ḥamd Allāh kamā yanbaḡi li-ḡalāliḡi ... fa-innaḥu lā yaḡrubu ‘an al-aḡḡān aṣ-ṣarīfa ... luzūm at-taḡarri fī l-umūr ad-dīniya ... wa-min a‘ḡamihā fī l-ḡaṭar wa-aḡwaḡiḡiḡ ilā taḡrīr an-naẓar mas‘alat al-imāma*.

V (119a-164) *al-Ġawāb aṣ-ṣāfi wat-tauḍiḡ al-wāfi*, i.e. the answer to the above *Risāla* by Ibrāhīm b. Muḥ. b. ‘Abdallāh al-Wazīrī. Such a title is quite unknown to all the sources (cf. IAR I, 22a, *Tab. Zaid*. III, 8, *Badr* I, 31, Ḥabṣī² Ind. 642, GAL II, 241:10 S II, 248). Inc. *al-ḥamd li-llāh alladī ḡa‘ala raḡmataḡu sābiḡa li-ḡaḡabiḡi*.

V bis (164b-165) A postscript by al-Murtaḡā b. Qāsim b. Ibrāhīm <al-Mu‘ayyadī al-Qaṭābirī> (d. 931/1525: IAR II, 217b; *Tab. Zaid*. III, 433; *Badr* S 211).

VI Minor texts: a) 95b-97a anonymous *fā'ida* on *ahl al-bait*; b) 165-179 fragment of *Sira RA* by Ibn Hišām (see 136:I); c) 182-190 fragment apparently from *Nahğ al-balāğa* (see 56:I)

1302.

F 7. 241 ff. 30 × 20 cm. Copied I 1106/1695, II 1107/1696. Mediocre copy in a rather coarse writing. Cover damaged (no cover).

I (1-71) *Uns al-munqaṭi'in ilā llāh* (thus col.), by al-Mu'āfā b. Ismā'il b. Ḥasan al-Mauṣilī: 333 traditions and 333 *hikāyāt*, beginning with tradition 12 (see 25: I, 1112:I and 1183).

II (71b-241a) *Ḥafā'is al-'arā'is* by Aḥmad b. Muḥ. b. Ibrāhīm al-Ta'labī (name in the intr.) (see 169 with the alternative titles; to be added Birm. 878; SOAS 24; Chester B. 3438; Cairo³ III, 171; Köpr. I, 1118; Şan'a' p. 939; Ḥaḍr. No. 287).

1303.

F 8. 128 ff. (128 blank) 32½ × 23 cm. Copied 1267/1850 by 'Alī b. Aḥmad b. 'Alī b. Muḥ. b. Ibrāhīm aš-Şarafi. Good ms., in a common, but regular nashī.

(2-127) *Ġurar al-ḥaṣā'is al-wāḍiḥa wa-'urar an-naqā'is al-fāḍiḥa*, by Muḥ. b. Ibrāhīm b. Yahyā al-Kutubī al-Waṭwāṭī (see 759; to be added Inst. Vost. 9050-53). Anthology of virtues and vices, in 16 *bab*, as follows: 5a *al-karam*, 13a *al-lu'm*, 21a *al-'aql*, 30a *al-ḥumq*, 37a *al-faṣāḥa*, 45a *al-'iyy*, 51a *ad-dakā'*, 60b *at-tağafful*, 56a *as-saḥā'*, 76b *al-buḥl*, 85a *aš-šağā'a*, 93b *al-ğubn*, 100a *al-'afw*, 106b *al-intiqām*, 114a *aş-şadāqa*, 122a *al-'uzla*.

1304.

F 9. 168 ff. (154a, 167-168a blank) 30½ × 21½ cm. Copied I 1125/1713 by Yahyā b. Ismā'il b. Ḥasan b. Aḥmad b. Yahyā, in a careful nashī. Cover damaged (flap torn out).

I (1-153) *Maḥāsin al-azhār fi tafḍil manāqib al-'itra al-aḥār*, a commentary on the qaṣida lil-Manşūr billāh 'Abdallāh b. Ḥamza b. Sulaimān (above 51:V) by Ḥusāmaddīn Abū 'Abdallāh Ḥumaid b. Aḥmad (b. Muḥ.) al-Ma'uḥallī š-Şahīd (see 886).

II (154b-166) *Kanz ar-raşād wa-zād al-ma'ād*, by al-Hādī ilā l-ḥaqq 'Izzaddīn b. Ḥasan (b. 'Alī) (see 196:VI). The theme dealt with is the death and what the man must do for making sure a good result in the future life. Contents: *muqaddima* (in two *qism*) *fi ḍikr al-ğafila 'an al-maut*, then two *faṣl*: *fi-mā yanbağī lil-'abd tağannubuhu min al-ḥalā'iq ad-ḍamīma*, *fi-mā yaliq bihi mulāzamatuhu min aṭ-ṭariq al-qawīma*, finally a *ḥātima fi-mā yuṣlahu bihi l-ḥāl wa-yuḥşalu bihi l-fauz fi l-ma'āl*.

1305.

F 10. 320 ff. (1, 319-20 blank) 29 × 20 cm. Copied III 1095/1684 by Şāliḥ b. 'Alī b. 'Abdallāh al-Qarīsī (? cf. Forrer 314) al-'Ulufī.

I (3b) *Buğyat al-iḥwān wa-riyādat aş-şibyān*, urğūza here 112 vv, by Şihābaddīn Aḥmad b. Abī Bakr ar-Ramlī, imperfect (see 228: VIII.e, where the question of the identity of the author is discussed; homonymous text in 458, but a different attribution).

II (5a) *al-Bayān waṭ-ṭabāt ilā kaffat al-banīn wal-banāt*, by 'Abdallāh b. Ḥamza (b. Sulaimān), apparently different from Berl. 5598 (cf. GAL I, 403:9.3/509; the title recorded by Ḥabšī² 539 two last lines).

III (7-305) *al-Muntaza' al-muḥṭār min al-Ġaīt al-midrār* (No. 1313), the commentary on *al-Azhār etc.* (above 27), by 'Abdallāh b. Abī l-Qāsim Ibn Miftāḥ (1305) (see 8). Plenty of mixed glosses.

IV (306-315) Qaṣā'id: a) *Wasila*, alias *Riyād al-abşār fi ḍikr al-a'imma al-aqmār etc.* (228 vv.-li) by al-Hādī b. Ibrāhīm b. 'Alī (b. al-Wazīr), with glosses (see 4:XXIII and 927:I); b) 309a *al-Q. al-Lāmiya* (202 vv.-lu) by Muḥ. b. Sa'id b. Ḥammād al-Buṣīrī (see 655:I with alternative titles); c) 311b *al-Qaṣaṣ al-ḥaqq fi madḥ ḥair al-ḥalq* (150 vv.-ihī), by al-Mutawakkil Şarafaddīn Yahyā b. Şamsaddīn (see 302:I; Ḥabšī² 606 No. 19), the verses being grouped in 15 *faṣl* under as many headings, from *f. fi ḥusn al-ibtidā' wa-barā'at al-istiḥlāl* until *f. ḍikr tā'ifat al-ḥaqq al-bāqiya wa-firqat al-islām an-nāğiya*; d) 314a *al-Q. ar-Rā'iya*, alias *Inqida' al-waṭar fi madḥ sayyid al-başar* (140 vv.-ru), by al-Mutawakkil al-Muṭahhar b. Muḥ. b. Sulaimān (GAL II, 180.4.3/231 Berl. 7912.3 only!; Ḥabšī² 597 No. 2), inc. *mā dā aqūlu wa-mā āti wa-mā aḍarufi madḥi man ḍammanat madḥan lahu s-suwaru*; e) 315b-318a glosses on some verses of the preceding qaṣida; f) 318b *Waṣiyat al-Manşūr* (Qāsim b. Muḥ.) (see 6:II).

1306.

F 11. 121 ff. 30 × 21 cm. Copied 1083/1672 by Ḥasan b. Ḥusain al-'Ansī az-Zaidī al-Baraṭī (but 1-66 by a different hand, in a thinner, sharper nashī. Cover (plates in cardboard) in very bad condition.

Ḥirqāt al-anzār wa-miškāt al-aṣkār etc. the commentary on *al-Qalā'id* (fi *taṣṭiḥ al-'aqā'id* etc. li-Ibn al-Murtaḍā, by 'Abdallāh b. Muḥ. b. Abī l-Qāsim an-Nağrī (see 40:II and 962:I). Contents. the following *kitāb*: 1b *at-tauḥīd*, 25a *al-'adl*, 54a *an-nubūwāt*, 63a *al-wa'd wal-wa'id*, 92a *at-taḥqīq fi l-ikfār wat-tafsiq*, 103a *al-imāma*.

1307.

F 12. 252 ff. 29 × 19½ cm. Copied 1092/1681 by Aḥmad b. 'Abdallāh b. Sa'id al-Habal. Rather bad, compact writing. Cover damaged (spine broken).

(8-250) *Hidāyat al-'uqūl ilā Ġāyat as-sūl fi 'ilm al-uşūl*, the autocommentary by Şarafaddīn Ḥusain b. al-Manşūr Qāsim b. Muḥ. (see 922; Ḥabšī² 162), with plenty of glosses; many inserted slips. After the extended *muqaddima*, the division into *maqṣad* is the following: 61b *m. 1 fi l-kitāb*, 65b *m. 2 fi s-sunna*, 69b *m. 3 fi l-iğmā'*, 87b *m. 4 fi umūr 'amma*, 195a *m. 5 fi l-qiyās*, 230b *m. 6 fi l-iğtihād wal-istiṭiā'*, 240b *m. 7 fi t-ta'ādul*, 249b *m. 8 fi aḥkām al-'aql*.

Add.: a) 3a-b a text on *al-iškāl fi l-ḥadīṭ* by Šarafaddīn Ḥasan b. Ishāq b. al-Imām al-Mahdī Aḥmad (the author cf. 179: XVIII); b) 6a *ḡawāb* on a ḥadīṭ by Muḥ. b. Ismā'il b. Šalāḥ al-Amīr; c) 7a *ḡawāb* by al-Mutawakkil al-Isma'īl on the difference between *al-maḡāz* and *al-ḥaqīqa*; d) 7a-b some texts on Zainal'ābidin Zaid b. 'Alī.

1308.

F 13. 333 ff. 51a-b blank) 30×20 cm. Copied 1053/1643. Good ms., in a quite regular, careful nashī. Text included in a frame (red ink).

(3-333) Vols. I-II (thus col.) of *Ġalā' al-abṣār fi kaṣf asrār al-Azhār min fiqh al-a'imma al-aṭhār* (li-Ibn al-Murtaḍā, above 27), by 'Abdalḡalīl b. Muḥ. b. Aḥmad Ibn 'Abdalbā'it, very extended commentary *qauluhu*, mentioned by Ḥabṣī² 584 in the list of the commentaries on *al-Azhār*, though giving as name of the author Muḥ. b. Aḥmad b. 'Abdalbā'it. In any case, neither the author nor the work could be traced in the reference-books, despite of the statement by Ḥabṣī², loc. cit., that they were mentioned by IAR (*ḡakarahu ṣāḥib Maṭla' al-budūr*)!. The text is therefore a *unicum*. Inc. after *basmala* and *ḥamdala*: *bada'a ṣāḥib al-Azhār bi-ḡikr muqaddima min uṣūl al-fiqh lam yaḡkur ḡairuhu min muta'aḥḥirī l-muṣannifin fi 'ilm al-furū'*. Contents: 9b *aṭ-ṭahāra*, 41b *aṣ-ṣalāt*, 110a *az-zakāt*, 140a *aṣ-ṣiyām*, 152b *al-ḥaḡḡ*, 187a *an-nikāḥ*, 225b *aṭ-ṭalāq*, 277a *al-bai'*.

1309.

F 14. 235 ff. (1b, 235a-b blank) 29½×21 cm. Copied 1061/1650 by 'Abdarraḥmān b. 'Abdalqādir b. 'Abdallāh an-Nazilī. Good ms., in a common nashī.

(2-233a) Vol. II (*sin*-end) of *Ḥayāt al-ḥayawān al-kubrā*, by Muḥ. b. Mūsā b. 'Isā ad-Damīrī (see 178 and 832).

1310.

F 15. 227 ff. (1b-3, 226b, 227b blank) 29½×21 cm. Copied 1031/1621 by al-Hādī b. Šarafaddīn b. Ḥasan b. 'Abdalbārī' ... al-Qāsimī b. Ḡaḥḡāf. Good copy, in a careful, partially vocalized nashī.

(74-222a) vol. II of *Šarḥ al-Kāfiya* li-Ibn al-Ḥāḡib (above CXXXVIII:A), finished (cf. col. 223a) 686/1287, by ar-Raḡī (=Raḡīaddīn) b. Muḥ. b. Ḥasan al-Astarābaḡī (see 1205:I). Contents: the first item is *al-mabniy*: then 51b *al-murakkabāt*, 52b *al-kināyāt*, 72a *al-ma'rifā wan-nakira*, 105b *al-maṣḡdar*, 157a *al-af'āl an-nāḡiṣa*, 173b *al-ḡarf*.

1311.

F 16. 266 ff. (40, 264b-266 blank) 28×21 cm. Copied I-III 898/1492 by Muḥ. b. Ḥasan b. Ḥumaid al-Muqrānī al-Ḥārītī. Good copy, in a sharp, compact nashī. Brownish paper; cover with decoration (frame).

I (3-39) *«Muḡtaṣar» Muntahā s-sūl wal-'amal fi 'ilm al-uṣūl wal-ḡadal*, the abridgement by the author himself, 'Uṭmān b. 'Amr b. Abī Bakr Ibn al-Ḥāḡib (see 792:II). Contents:

18b *al-'amm wal-ḡaṣṣ*, 23b *al-muṭlaq wal-muḡayyad*, 24a *al-mubayyan*, 24b *al-muḡmal*, 29a *al-ḡiyās*, 32b *aṭ-ṭard wal-'aks*.

II (41-150a) *«Šarḥ Muḡtaṣar al-Muntahā»*, alias *al-'Aḡudiya*, a commentary *qāla ... aḡulu* on I by 'Aḡudalmilla wad-dīn c'Abdarraḥmān b. Aḡmad al-Iḡī (see 327: I and 1184: I).

III (150b-264a) The *Ḥāṣiya* on II by Sa'daddīn c'Mas'ūd b. 'Umar b. 'Abdallāh, at-Taṭṭāzānī (see 327:I).

1312.

F 17. 103 ff. (1, 103 blank) 31½×20½ cm. Copied 1135/1722 by Aḡsan (= Ḥasan) b. Šālīḡ b. Aḡmad b. Muḥ. Ṭammāḡ al-Ānisī az-Zaidī.

(2-102) *Idāḡ al-ḡāmiḡ*, the commentary on *Miftāḡ al-fā'id* (li-'Uṣaifirī, above 84:II), by Aḡmad b. Muḥ. c'b. Dā'ūd al-Ḥālidi al-Ānisī (see 112:I and 977).

1313.

F 18. 253 ff. (2, 14b blank) 28×21 cm. Copied 836/1432. Valuable ms. in archaic nashī (but not by one and the same hand). Cover with frame-decoration; brownish paper.

(3-251) Vol. III (out of four, as told in the title-page) of *al-Ġaiṭ al-midrār al-mufattiḡ li-kamā'im al-Azhār c'fi fiqh al-a'imma l-aṭhār*, the extended autocommentary by Aḡmad b. Yaḡyā Ibn al-Murtaḡā (GAL II,187/239 S II, 244:1.1, but the mss. cited do not contain *al-Ġaiṭ* but its summary *al-Muntaza' etc.*, above 8!; Ḥabṣī² 591 No. 39; to be added Wien Gl. 107-8; Rampur III, 2750-53; Šan'a' p. 901 (8 mss.). Other copies: 1323: II (vol. II), 1649 (vol. IV), 1653 (vol. II), 1660 (vol. III), 1672 (vol. II), 1677 (vol. I). The present copy contains the following *kitāb*: 31b *naṣaḡāt*, 39b *raḡā'*, 43a *bai'*, 118a *ṣuf'a*, 128b *iḡāra*, 148b *muzāra'a*, 153b *muṭāraba* (sic=*muḡāraba*), 162a *ṣarika*, 174b *rahn*, 185b *'ariya*, 188a *hiba*, 196a *waḡf*, 215b *wadi'a*, 219b *ḡaṣb*, 233a *'itq*, 250a *walā'*.

1314.

F 19. 181 ff. (2, 178-181 blank) 30×20½ cm. Rather recent, good copy, in a common, regular nashī. Poor cover (plates in cardboard).

(3-177) *al-Wābil al-midrār al-kāṣif 'an ḡawāmiḡ al-Aṭmār* (=Aṭmār *al-Azhār etc.*, li-Šarafaddīn Yaḡyā b. Šāmsaddīn, No. 1387:I), by 'Imādaddīn Yaḡyā b. Muḥ. c'b. Ḥasan b. Ḥumaid al-Muqrā'ī (see 311 and 944), defective at the end. Contents, the following *kitāb*: 30b *ṭahāra*, 50a *ṣalāt*, 76b *ḡanā'iz*, 81a *zakāt*, 93a *ḡums*, 96a *ṣiyām*, 102b *ḡaḡḡ*, 121a *nikāḡ*, 146b *ṭalāq*, 177b *bai'* (just a few lines).

1315.

F 20. 226 ff. (226b blank) 29×20 cm. Copied I 1060/1650. Rather poor writing.

I (3-222) The first half (*niṣf*), from letter *hamza* to *sin*, of *Ḥayāt al-ḥayawān al-kubrā*, by Muḥ. b. Mūsā b. 'Isā ad-Damīrī (see 178 and 832).

II (222b-226) Poetry: a) anonymous 15 vv.-li in praise of the Prophet; b) 223b 11 vv.-qā by Muḥ. b. Aḥmad b. 'Alī Ibn Ḡābir al-Andalusī <al-Hawwārī> (GAL S II, 6:18); c) 224-225a *al-Lāmiya*, alias *Nasīhat al-iḥwān*, by <Umar b. al-Muzaḥḥār b. 'Umar> Ibn al-Wardī (see 543:VI.a); d) 225b-226 <*Lāmiyat al-'Arab*> here 42 vv.-li only, by <Ismā'il b. Abī Bakr b. 'Abdallāh Ibn al-Muqri> (see CCXXVI:T).

1316.

F 21. 455 ff. (2a, 412b blank) 29 × 21 cm. (text 11 × 9 cm.). Good copy, in a large, round, careful nashī.

(5-455) Vol. I of *at-Taḍkira l-fāhira fī fiqh al-'itra ṭ-ṭāhira*, by Ḥasan b. Muḥ. <b. Ḥasan> an-Naḥwī (title and name 367a at the beginning of *ḡuz* II; see 38:I), defective at the beginning; with *al-Kawākib an-nayyira* the gloss by Yaḥyā b. Aḥmad b. 'Alī Ibn Muzaḥḥār (see 38: II). The division into two *ḡuz*, the first one ending with *kitāb at-ṭalāq*, and the second one beginning with *k. al-bai'*, is different e.g. from that of Nos. 38, 925, 1220, while some other copies have no division at all, e.g. No. 1338.

Add.: a) 2b-3a extract from *Sirat Ibrāhīm b. Aḥmad al-Kaina'i*, here attributed by an oversight to the author of the *Taḍkira* (above)! (see 175); b) 3b anonymous *nasab* of an-Naḥwī, the author of the *Taḍkira*.

1317.

F 22. 224 ff. (224b blank) 26 × 19½ cm. Copied 911/1505 by al-Hādī b. Aḥmad b. Muḥ. b. al-Ḡalāl. Good copy, in a rather coarse, thick, compact nashī. Brownish paper.

(6-222a) Vol. I (*tahāra-iḡārāt*) of *al-Bayān aš-šāfi' <wad-durr aš-šāfi'>*, by 'Imādaddīn Yaḥyā <b. Aḥmad Ibn Muzaḥḥār> (see 226: I and 1185; to be added Ḥabšī² 203). Some glosses.

Add.: f.5b Qaṣ., here 50 vv.-ar, in praise of the Prophet, by Muḥ. b. Ḥimyar (see 1147: II; add. Ḥabšī² 318).

1318.

F 23. 140 ff. 31 × 21 cm. Copied 1018/1609 by Ibrāhīm b. Yaḥyā b. al-Hudā b. al-Mahdī b. Aḥmad. Common, regular nashī. Cover damaged by worms and broken in the edges.

(2-139a) *Šarḥ aš-Šāfiya* or *Muqaddimat at-tašrif* li-Ibn al-Ḥāḡib (above 54: II), a commentary *qauluhu* in two *ḡuz* (I -80a, II 80a-end) by Raḍi'addīn Muḥ. b. Ḥasan al-Astarābādī (m. 686/1287: Kaḥḥ. IX, 183). As to the false attribution to Naḡmaddīn ar-Raḍī b. Sa'id <al-'Irāqī>, and how it can be explained, see the remarks about No. 842, containing the commentary by al-Astarābādī on *al-Kāfiya* li-Ibn al-Ḥāḡib, a work to which he refers just in the introduction of the present text (GAL I, 305: II.1/370 S I, 535 713:8). Inc. *ammā ba'd ḥamd Allāh... fa-qad 'amzatu 'alā an ašruḥa Muqaddimat Ibn al-Ḥāḡib fī t-tašrif wal-ḥaṭṭ wa-absuṭa l-kalām fī šarḥihā kamā fī šarḥ uḥtiḥā* (i.e. the the *Muqaddima fī n-naḥw*

= *al-Kāfiya*) *ba'da l-baṣṭ fa-inna akṭar aš-šurrāḥ iqtāṣarū 'alā šarḥ Muqaddimat al-i'rāb wa-hāḡā ma'a qurb at-tašrif min al-i'rāb*.

1319.

F 24. 187 ff. (86b, 186b-187 blank) 30 × 21½ cm. Copied 1057/1647, by three different hands: -9, 10-75 (thinner nashī), 76-end.

(2-186a) *Muḡnī l-labīb 'an kutub al-a'arīb*, by <'Abdallāh b. Yūsuf b. Aḥmad Ibn Hišām> (see I). A few glosses. The 8 chapters into which the work is divided begin respectively ff. 3a, 94a, 110b, 116a, 137a, 172a, 176b, 179b.

1320.

F 25. 93 ff. 31 × 20½ cm. Recent ms., in a poor writing and in bad condition (many leaves damaged by the humidity, the last ones torn out).

Torso of <*Nafḥat al-Yaman fī mā yazūlu bi-dikrihi š-šaḡan*>, an anthology of narratives and poetry by Aḥmad b. Muḥ. <b. 'Alī> aš-Širwānī (name 35b; GAL S II, 851: 6. 2; Kaḥḥ. II, 129; *Idāḥ* II, 672; Ḥabšī² 354). Division of the text into the following *bāb*; <b. 1> *al-ḥikāyāt*; (26-32a) b. 2: a) *al-Ḡauhar al-fard fī munāzarat an-narḡis wal-ward*, by 'Alī b. al-Muṣarraf al-Māridīnī (see 496: IV), b) 29a *Munāzarat al-munaḡḡim waṭ-ṭabīb*, entitled *Munyat al-labīb* (title and name 25b last lines), by Muḥ. Mu'min b. al-Ḥaḡḡ Qāsim al-Ḡazā'irī <aš-Širāzī> (author GAL S II, 570: 4 Muḥ. Mun'im!; Kaḥḥ. XII, 69); (32a) b. 3: *maqāfi'... wa-qaṣā'id*; (67a) b. 4: *Lāmiyāt*: a) <*Lāmiyat al-'Arab*> by Ibn al-Muqri' (see CCXXVI: T and 868: III. c); b) <*Lāmiyat al-'Arab*> by <Muḥ. b. Yaḥyā Ibn Bahrān> (see 153: I. d), the attribution to aš-Šafadi being false!; <*Lāmiyat al-'Arab*> by aṭ-Ṭuḡrā'i (see CCXXVI: S and 1072: I. a); <*Nasīhat al-iḥwān*> by Ibn al-Wardī (see 543: VI. a); (72a) b. 5: *Tagrid aš-šādih* by <Abū Bakr b. 'Alī b. 'Abdallāh Ibn Ḥiḡḡa al-Ḥamawī> (GAL I, 253: 5.1 Auszug/293 II, 17. 11/19 S I, 447 II, 9), defective at the end; (85-93) poetry again, perhaps it belongs to *bāb* 3.

1321.

F 26. 118 ff. (1b, 118 blank) 30½ × 20 cm. Copied I 1077/1664 by 'Abdalqādir b. Ḥusain b. 'Abdallāh al-'Ulufi al-Qurašī, II 1075/1662 and 1079/1666 the two *ḡuz* respectively, by 'Alī b. Yāsīn b. Ḥasan b. Nāṣir al-Ḥamzī.

I (2-24) *Mūsil/Muwaṣṣil at-ṭullāb*, the commentary on *Qawā'id al-i'rāb* (li-Ibn Hišām), by <Ḥālid b. 'Abdallāh> al-Azhārī (see 438: I and 929: I). A few glosses.

II (26-117a) *al-Muwaṣṣah*, the commentary on *al-Muqaddima al-Kāfiya* li-Ibn al-Ḥāḡib (above CXXXVIII: A), by <Muḥ. b. Abī Bakr b. Muḥriz> al-Ḥabīšī, in two *ḡuz* (I -63, II 64-end) (see 328: I and 861: I). Some glosses.

1322.

F 27. 361 ff. (137b blank) 29½ × 20 cm. Copied: I 1091/1680 by Muḥ. b. 'Alī b. 'Abdalhādī b. Aḥmad al-Ḥasūsa (who copied also II), III 1094/1683 by Šamsaddīn b. Šāliḥ b. Muḥ. an-Naqīb az-Zailā'i at-Tulā'i (only the first two leaves by a later hand). Good ms., III in a very peculiar, compact writing. Cover in bad condition (spine broken).

I (1-137a) *al-Arba'ūn an-nabawīya wat-tawābi' ar-riyāḍiyya*, i.e. forty traditions selected from the *Amālī* li-Muršad billāh Yaḥyā b. Ḥusain b. Ismā'il al-Ġurġānī al-Ḥwārizmī by <Muḥ. b. Aḥmad b. 'Alī Ibn al-Walīd> (see 633: I). Some items: 1 *al-imān wa-faḍluhu*, 2 *al-'ilm wa-faḍluhu*, 5 *fi faḍl an-nabī*, 10 *fi ṣ-ṣalāt*, 15 *ḍikr al-ḥaḡḡ*, 20 *birr al-wālidain*, 25 *damm al-iqtisār 'alā d-dunyā wa-ḡam'ihā*, 30 *al-ḡiba wa-damm ahlihā*, 35 *ḍikr al-'umr*, 38 *'iyādat al-marḡā*, 39 *ḍikr al-maut*, 40 *qiṣṣat al-maḥṣar*. This copy as well as that in 633: I are the only extant.

II (138-187) *Bāqī Aḥbār al-imām al-Muršad billāh Yaḥyā*... (above I). Apparently, the restant portion of the *Amālī*, dealing mainly, after a short section on the excellency of the Prophet, with *faḍl 'Alī* (see 633: II). No other copy extant.

III (188-358) *Muwāzarat al-iḥwān wa-taḥīr al-ḡawāriḥ min al-adrān*, finished 752/1351 (cf. notice after the col.), by Šarafaddīn/Nūraddīn (cf. above 30: II)/'Alamaddīn IAR, see below) Abū I-Qāsim Muḥ. b. Ḥusain <b. Muḥ.> Ibn aš-Šaqīf/Šuqaif or aš-Šaqīfī /Šuqaifī at-Tubba'i (?) al-Ḥimyarī al-Yamanī az-Zaidī (d. ca 760/1359: IAR II, 132b; *Tab.Zaid.* III, 498; Ḥabšī² 275). As to the work (mentioned in all the above cited sources), it is an extended paraenetical treatise, consisting of narratives and traditions, according to the pattern of *Tanbih al-ḡāfilin* li-A. I-Lait Naṣr b. Muḥ. as-Samarqandī (GAL I, 196: 9/211), as stated in the introduction by the author himself. In fact, the text is divided into ca 90 *bāb* just as the *Tanbih*, and moreover their titles are largely the same, as it can be easily checked by the comparison with the list provided by the detailed description of the Samarqandī's work in Berl. 8735 (a fragment above CCCLV: C; another work by the same author, not mentioned by the sources, excepted Ḥabšī² 275, above 30: II). Missing in GAL. This copy is likely a unicum!

IV (358b-361) Extract from *ar-Radd 'alā n-Naṣārā* by Qāsim b. Ibrāhīm <ar-Rassī> (see 387: XI).

1323.

F 28. 228 ff. (2b, 155b blank) 29 × 20½ cm. Two hands (thin nashī until f. 193a); f. 81a date 1000/1591-2.

I (4-227a) Vol. II of *al-Ġaīt al-midrār etc.*, by Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 1313). Contents, the following *kitāb*: 4b *zakāt*, 53a *ḥums*, 60a *ṣiyām*; 81a a first col. marking the end of *ḡuz' II*, out of 6; ibid. *ḥaḡḡ*; 125b *nikāḥ*; 193b *ṭalāq*; 227a a second col., likely according a different division of the text, telling that *tamma l-ḡuz' at-tānī min arba'a... yatluḥu l-ḡuz' at-tālī*!

II Poetry: a) (1a-b) *Qaṣīda*, 49 vv. -iya, by <al-Mutawakkil> Aḥmad b. Sulaimān (see 373: II); b) (227b-228) *Munāḡāt*, by <Zainal'ābidīn> 'Alī b. Ḥusain: *muwaṣṣaḥa* 18 strophes (see CCXC: C.a).

12

1324.

F 29. 311 ff. 30 × 21 cm. Copied II-V 1043/1633 by at-Taḡī b. Muḥyiddīn b. Šarafaddīn.

I (1b-3a) *Qaṣīda*, 99 vv. -di, by <al-Hādī ilā l-ḥaqq> 'Izzaddīn b. Ḥasan b. al-Mu'ayyad, inc. *ruwaidaki kuffī 'an malāmi wa-aq'idi/fa-mā anā fi kasbi l-ma'ālī bi muq'adi*. Another copy: 1552: I. g.

II (5-11) *ar-Risāla l-baliḡa wan-naṣā'iḥ as-sadida*, by al-Mu'ayyad Muḥ. b. al-Manṣūr Qāsim b. Muḥ., on the duty of saying the five canonical prayers, inc. *al-ḥamdu li-llāh allāḡi ḥadānā li-millatiḥi llati ḥtārahā dinan wa-ḡa'alahā li-man awā ilaiḥa ḥiṣnan ḥaṣinan* (Ḥabšī² 619 does not mention this title).

III (13b-290a) *al-Minhāḡ 'alā l-Mi'yār* (thus on the edges and in the col.), i.e. *Minhāḡ al-wuṣūl fi ṣarḥ Mi'yār al-'uqūl fi 'ilm al-uṣūl*, the autocommentary by Ibn al-Murtaḍā on part 4 of *Dibāḡat al-Baḥr az-zahḥār*, being vol. VI of *Ġāyāt al-aḡkār etc.* (see 859: I). After the intr., in two *faṣl*, the work proper begins 14b; then follow these unnumbered *bāb*: 24b *al-awāmir wan-nawāḥi*, 51b *al-'umūm wal-ḥuṣūṣ*, 79a *al-muḡmal wal-mubayyan*, 100b *an-nāsiḥ wal-mansūḥ*, 116b *al-aḥbār*, 165b *al-aḡ'āl*, 174b *al-iḡmā'*, 196a *al-qiyās*, 260b *al-ḥaṣr wal-ibāḥa*, 264a *ḍikr al-lawāḥiq*.

IV (290a-295) *Mas'ala fi anna iḡmā' ahl al-bait ḥuḡḡa*, by an-Nāṭiq bil-ḥaqq Abū Ṭālib Yaḥyā b. Ḥusain b. Hārūn (title missing in GAL I, 402/507 S I 697).

V (295b-308b) Same title as IV, by <al-Muwaffaq billāh> Abū 'Abdallāh Ḥusain b. Ismā'il b. Zaid al-Ḥasanī <aš-Šaḡarī> al-Ġurġānī (the author cf. above 302: II; to be added Madelung 183).

VI Minor texts: a) (3a-b) account of an oniric vision of the Prophet, by Aḥmad al-Anṣārī, said to be the guardian of his tomb in Medina, in year 1183/1769-70; b) (4a-b) account of the visit of the 7th Umayyad caliph, when he came to Medina; c) (12b-13a) *fā'ida fi taṣwīb arā l-muḡtahidin*; d) (311b) the first 30 vv.-ri of a qaṣ. by al-Mutawakkil Yaḥyā Šarafaddīn, in praise of the *aṣrāf* on the day when the Turks were defeated, inc. *al-ḥamdu li-llāhi mulī n-naṣri waḡ-zaḡfari*.

1325.

F 30. 222 ff. 30 × 21 cm. Good copy, in a rather common writing. Cover recently restored.

Minhāḡ at-taḡḡiq wa-maḥāsin at-taḡḡiq, by 'Imādaddīn Yaḥyā b. Ḥasan b. Mūsā <al-Quraṣī> (see 795: II and Ḥabšī² 115, giving the alternative title *al-Minhāḡ li-taḡwīm al-i'wiḡāḡ*). The text is divided into the following sections, beginning all *al-kalām fi*: 22a *at-tauḥīd*, 30b *aṣ-ṣiḡāt wal-aḡkām*, 77a *al-'adl*, 120a *at-taklīf*, 140b *al-Qur'ān*, 148b *an-nubūwāt*, 160b *al-wa'd wal-wa'id*, 192b *aḡwāl al-a'imma*, 203a *al-imāma*.

1326.

F 31. 159 ff. 30½ × 21 cm. Copied I 1086/1675 by Muḥ. b. Farruḡhān, II 1087/1676. Bad writing.

13

I (12-137) *al-Muwašṣaḥ*, the commentary on *al-Muqaddima al-Kāfiya* li-Ibn al-Ḥāḡib (above CXXXVIII: A), by <Muḥ. b. Abī Bakr b. Muḥriz> al-Ḥabīṣī (see 328: I and 861: I). Plenty of glosses.

II (140-151a) *al-Muṭli'* (thus clearly), the commentary on *al-Isāgūḡi fi 'ilm al-manṭiq* lil-Abharī, above CXLII: B), by Zakariyā' <b. Muḥ. b. Aḥmad al-Anṣārī> (see CCCXXXI: B and 956: II). Many glosses.

III Poetry: a) (1b) *Urgūza* 18 vv. by al-Andalusī (?); b) (139b) qaṣ., here 18 vv. -*bu*, by Naṣwān b. Sa'id al-Ḥimyarī (= 249: IV); c) (144b) qaṣ. 46 vv. -*a'ia* by al-Mutawakkil Aḥmad b. Sulaimān (= 373: II); d) (145a) qaṣ. 55 vv. same rhyme, being an answer to the preceding poem, by Naṣwān <al-Ḥimyarī> (=CCLXXIII:D; to be added Berl. 4029. 3 = 9740); e) (145b) qaṣ. 57 vv. -*li* by Mu'ayyidaddīn Abū Ismā'il Ḥasan b. 'Alī b. Muḥ. b. 'Ab-daṣṣamad aṣ-Ṣa'dī, unidentified, inc. *aṣālatu r-ra'yi ṣānathu 'an al-ḥaṭali*.

1327.

F 32. 451 ff. (215a blank) 30 × 20½ cm. Copied 1039/1629 by Muḥ. b. Mūsā b. Muḥ. b. Ḥasan b. Aḥmad al-Kinānī aṣ-Ṣāfi'ī aṣ-Ṣabyānī. Careful copy in a round regular nashī.

(3-451a) *al-Wābil al-miḡzār al-muṭ'im li-Aṭmār al-Azhār* (lil-Mutawakkil Ṣarafaddīn Yaḥyā, No. 1387: I), by Yaḥyā b. Muḥ. b. Ḥasan b. Ḥumaid al-Muqrā'ī (see 311 and 944), in two *ḡuz'*: I (-214) *ṭahāra-bai'*, II (215b-end) *ṣuf'a-siyar*.

1328.

F 33. 101 ff. (1-2 blank) 30 × 20 cm. Good copy, in a clear, round nashī (the same hand throughout the ms.). Poor cover, plates in cardboard.

I (3-60) Like in 1090 (see above), the title *Fiqh al-luḡa* is incorrect, the work being properly entitled *Sirr al-adab fi maḡārī kalām al-'Arab*, by the same author 'Abdalmalik b. Muḥ. b. Ismā'il al-Ta'ālībī.

II (61-96) *Nazāhat al-qulūb* (thus by a later hand), anonymous text dealing with the rights and the duties of the imām as well as the duties of the Muslims. The beginning, as stated f. 63b (*wa-innamā qaddamnā ḥāḡiḡi l-muqaddima li ya'tabira ūlū l-abṣār ilḡ.*) looks as a foreword on the troubles which took place in the first century of the Islamic history. The text is divided into three *faṣl*, the first one however being the only one extant here. Their titles are mentioned f. 64a: f. 1 *bayān al-maqṣad wal-ḡarad bil-imāma wal-ḡilāfa*, f. 2 *fi ḡikr mā yanḡallu bihi 'ahduḡa wa-yumḡa rasmuḡa wa-tusqaṭu ḡurmatuḡa*, f. 3 *fi bayān al-wāḡib al-ma'ḡūd 'alā l-mu'min idā ra'a iḡwānahu l-mu'minin... qad ṣārū ḡuz'ain wa-furriḡū firḡatain*. As the first chapter, the following items can be ascertained: 6a *awwal qadam yataḡaṭṭahu l-imām ba'd farāḡiḡi min siyāsāt an-naḡs huwa l-kalaf wal-iḡtimām bi-ūlūw manār ad-din*, 72b *wuḡūb ḡifz bait al-māl wa-ḡabṭ al-ḡisāb*, 73a *iḡtiyār al-kataba lid-diwān*; ibid. (mg. note) *wuḡūb nufūd mā yaf'aluhu l-imām li-ahl al-ḡāḡār*; 75b (mg. note) *wuḡūb al-wafā' fimā yaf'aluhu l-imām min al-'uḡūd*; 79b (mg. note) *wuḡūb ta'ahḡud al-auḡāf wa-maṣāliḡ al-'ilm*; 80a *'alā l-imām an yastaṡiṡa idā 'asrā sariyatan au ḡahḡaza*

ḡaiṣan. This chapter is apparently incomplete. A peculiar feature of the work as a whole is the absolute lack of quotations from whatsoever source, the matter being exclusively drawn from *ḡadīṭ*-literature or texts ascribed to 'Alī. Inc. *al-ḡ. li-llāḡ allaḡi ilaiḡi 'awāḡib al-amr wa-maṣā'ir (?) al-ḡalḡ aḡmaduhu 'alā nawāḡil iḡṣāniḡi... sa'alta... an amḡaṣaka ṣafw an-naṣiḡa fi bayān mā 'ltabasa min ḡāḡiḡi l-fitna l-wāḡi'a bain ahl al-maḡḡab ilḡ.*

1329.

F 34. 221 ff. (1-2, 211b, 218°, 219-221 blank) 28 × 21 cm. Excellent copy, in a regular, archaic, solid, compact, quite vowelless nashī. Copied 1918/1512. Good condition as regards I; first and last leaves eaten by worms, ff. 212-221 taken away from the body; cover badly damaged both in the plates and in the spine.

I (5,6b-211a) Vol. I of *aṭ-Tamarāt <al-yāni'a wal-aḡkām al-wāḡiḡa l-qāḡi'a>*, by Yūsuf b. Aḥmad b. Muḥ., a *tafsir*-work, finished on 815/1412, cf. Berl. 4889 (GAL S II, 250: 4.1; Ḥabṣīr 21; to be added RASB 683; Rampur I, 316-7 [6 mss.]; Ṣan'a' 865 [12 mss.]). Contents: (6b-14) extended intr., where the author explains to have excerpted from the Qur'ān the rules (*aḡkām*) only, as if they were the fruits (*ṭamarāt*) to be picked among the Qur'ānic verses. Thereupon he tells to have relied mainly on *ar-Rauḡa wal-ḡadir ilḡ. li-'Izzaddīn Muḥ. b. al-Hādī b. Taḡaddīn Aḡmad* (above 6), keeping to the same arrangement according to the sūras unlike later scholars who preferred to follow the pattern of the juridical treatises. Then he gives the number of the verses dealt with in *ar-Rauḡa*, selected from 37 sūras only, and finally expounds the method followed in two *faṣl*: (7a) f. 1 *fi ḡikr ma'ānin tu'abbiru 'an alfāz min kitāb Allāḡ*, in 19 sections, from *al-ḡaḡiḡa wal-maḡāz* to *an-nāṣiḡ wal-mansūḡ*; (11b) f. 2 *fi kaḡfiya dalālat al-alfāz 'alā l-murād minhā*. The proper work begins f. 14b *sūrat al-Baqara*; then 111a *Āl 'Imrān*, 124b *an-Nisā'*, 171b *al-Mā'ida* (last verse to be treated being v.112). The verses are introduced by *ḡauluhu ta'ālā*, and the rubrics are mainly *wa-ṭamarāt (ḡāḡiḡi) l-āya*, or *al-ḡukm*, sometimes *an-nuzūl*. Inc. *al-ḡ. lillāḡ al-mun'im 'alā 'ibāḡiḡi biṭ-takliḡ al-ḡakīm fi taṣwīriḡim bi-'aḡā'ib at-ta'liḡ ilḡ*. Another copy, containing vol. II: 1507:I.

II (212-217) The beginning of *Talḡiṣ al-Miftāḡ ilḡ. (lis-Sakkākī, above 473: II)*, by al-Qazwīnī (see 17: I and 1012: II).

1330.

F 35. 152 ff. (1b blank) 30½ × 20½ cm. Copied 1076/1665 by Yaḥyā b. Aḡmad b. 'Alī. Common, regular nashī.

(3-152) *Nahḡ al-balāḡa*, by aṣ-Ṣarīf ar-Raḡī <Muḥ. b. Ḥusain b. Mūsā> (see 56: I and 908). Contents consist as usual of three parts: *ḡuz' I* (-48), *ḡuz' II* (49-133), *ḡuz' III* (134-end).

1331.

F 36. 96 ff. 32 × 20½ cm. Copied 1076/1665. Common nashī. Cover badly damaged.

Torso of <ad-Durar al-farā'id fi šarḥ al-Qalā'id fi tašḥīḥ al-'aqa'id>, being part 2 of Ġāyāt al-afkār etc. (above 884), the autocommentary by Ibn al-Murtaḍā on Dībāğat al-Baḥr az-zahḥār (above 11: I). It contains a portion of k. al-'adl (cf. col.): 2b faṣl fi l-ağal war-rizq, 63b f. fi l-altāf, 81a f. fi l-ālām.

1332.

F 37. 340 ff. (339-40 blank) 29×19½ cm. Good copy, in a rather small, sharp, partially vocalized nashī.

(3-337a) Torso of al-Kaššāf 'an ḥaqā'iq at-tanzil, by Maḥmud b. 'Umar b. Muḥ. <az-Zamaḥṣārī> (see CCLXXV: E and 1244: II): from sūra 1 to sūra 18 = the first four vols, according to notes in the mgs (113a mg., after sūra 3, end of muğallad I, 202a mg., after s. 7, end of muğallad II, 292b mg., after s. 14, end of muğallad III; as to sūras 15-18, one can suppose they correspond to muğallad IV).

Add.: a) 1b Qiṣṣa Hārūt wa-Mārūt, from al-Musnad li-Ibn Ḥanbal (GAL I, 182/193; GAS I, 504); b) 2a fā'ida on tartīb al-āyāt; c) 2b 22 vv.-ri fi ma'rifāt al-makki wal-madani, from al-Itqān <fi 'ulūm al-Qur'ān> by as-Suyūṭī (GAL II, 145: I.1/181); d) 337b urğūza 33 vv. on the collectors of the ḥadīth, inc. al-awwalu š-šahīdu ai man yaqbalu/naṣṣa n-nabiyyi innahu lā yus'alu; e) 338a-b urğūza, here 77 vv., on eschatological matter, to be identified with <at-Taṭbit fi 'ilm at-tabyīt, by as-Suyūṭī> (GAL II, 151: 130/191 S II, 187; to be added Yale 1604; Garr.² 2549 (2 mss.); Rabat² 541; Cairo³ I, 126; Şan'ā' p.856), inc. al-ḥamdu li-llāhi 'alā l-islāmi/waš-šukru li-llāhi 'alā l-in'āmi (the same in 1147: XIII, see above).

1333.

F 38. 203 ff. (202-3 blank) 30×21 cm. Copied 1051/1641 by Aḥmad b. Muḥ. b. 'Abdal'azīz. Very nice copy, in an unusually large, elegant nashī.

(1-201) al-Fuṣūl al-lu'lu'ya fi uṣūl al-'itra n-nabawiya, by Ibrāhīm b. Muḥ. b. 'Abdallāh <Ibn al-Wazīr> (see 209; Ḥabšī² 159; to be added Cairo³ II, 183; Şan'ā' p. 903 (5 mss.)). Some glosses. Division of the text in bāb (then in faṣl), as follows: 35b al-amr, 43b an-nahy, 48b al-'umūm, 56b al-ḥuṣūṣ, 67b al-muṭlaq wal-muqayyad, 69b al-muğmal, 73a al-mubayyan, 75b az-zāhir wal-mu'awwal, 78b mafhūmāt al-ḥitāb, 84a an-nāsiḥ wal-mansūḥ, 93b al-iğmā', 104b al-af'āl, 114a al-aḥbār, 137a al-qiyās, 175a al-iğtihād wat-taqlid, 190b al-ḥaṣr wal-ibāḥa, 193a istiṣḥāb al-hāl, 195a at-ta'ādul wat-tarğih.

1334.

F 39. 252 ff. (1-4, 250b-252 blank) 31×21 cm. Rather recent ms., in a good, rather large writing (a different hand in I ff. 161-194: more regular, elegant nashī).

I (5-197a) al-Fuṣūl al-ğāmi' li-aqwāl ar-rasūl fi 'ilm al-uṣūl, alternative title of the work described above 1333. Ff. 197b-200 a biographical note on the author, taken from the autograph, dated 879/1474-5 (author died 914/1508).

II (201-250a) Šarḥ al-Waraqāt fi uṣūl al-fiqh lil-Ğuwainī (above 1258: V), by an-Nāṣir li-dīn Allāh Ḥasan b. 'Izzaddīn <b. Ḥasan> (title missing both in GAL I, 389: [12] 1/487 S I, 671 and in Ḥabšī² 601; also Berl. 4368 in its list of the commentaries on al-Waraqāt does not mention it). Inc. al-ḥamd li-llāh kamā yanbaği li-ğalālihi ... wa-ba'd fa-inni lammā waqaftu 'alā kitāb al-Waraqāt lil-Ğuwainī wağadtuhu kamā qīla ablağ al-'ilm wa-ašfāhu li-adwā' al-fu'ād ... lākin nahu baqiya fihi mā ... lā yuṣ'aru illā fi sawād al-'ain ... fa-ra'aitu an ašruḥa šarḥan mumahhada l-mabāni zāhira l-ma'āni. Division of the text into bāb (then into mas'ala), as follows: 207b al-amr, 211b al-'āmm, 215b al-muğmal, 212b al-af'āl, 213b an-nash, 222b al-iğmā', 231b al-qiyās, 237b al-ḥaṣr wal-ibāḥa, 241a at-taqlid, 244b al-iğtihād. Maybe a unicum!

1335.

F 40. 220 ff. (4b, 219-220a blank) 32×22 cm. Recent ms., in a good writing by different hands (-91 thick, round nashī, 92 -end thin, very nice nashī).

(5-218) Vols. II and III of al-Ğāmi' aṣ-ṣaḥīḥ, by Muḥ. b. Ismā'il al-Buḥārī (see CCCXXV and 1254). Contents: ġuz' II: 5b manāqib 'Abdallāh b. Mas'ūd, 44b al-mağāzi, 122a tafsīr al-Qur'ān, 185b faḍā'il al-Qur'ān, 192a an-nikāḥ, 207b at-ṭalāq, 216b an-naḥaḥ. As to ġuz' III, its end is announced in the col., but its beginning could be traced anywhere!

Add.: a) 2b az-Zaḥar bi-qalm az-ẓufr, by as-Suyūṭī (GAL II, 152: 179/194 S II, 191; to be added Yale 1620); b) 3b anonymous chapter on the correct reading of a lot of similar words in the two Ṣaḥīḥ, respectively by al-Buḥārī and Muslim.

1336.

F 41. 259 ff. 29½×22 cm. Copied 914/1508. Very good copy, in a round, nice nashī; brownish paper. Cover in bad condition (no flap).

I (4-259a) at-Taḍkira l-fāḥira fi fiqh al-'itra t-tāhira, by Ḥasan b. Muḥ. b. Ḥasan an-Naḥwī (see 38: I and 889: I).

II (ibid., in the mgs.) al-Kawākib an-nayyira l-kāšifa li-ma'āni t-Taḍkira etc. (above I), by Yaḥyā b. Aḥmad b. 'Alī Ibn Muzaḥḥar (name in the title-page and col.) (see 38: II and 889: II).

Add.: F. 2b <Waṣīya>, here 40 vv. -ā'ili, by al-Hādī <ilā l-ḥaqq> Yaḥyā b. Ḥusain (see 500: VIII. c).

1337.

F 42. 186 ff. 26×19 cm. Good ms. in careful execution, by two hands: until f. 96 round, rather large, wholly vocalized nashī, from f. 97 a thicker writing. The last three leaves supplemented later. Yellowish paper. Cover damaged by worms.

(4-) al-Maqāmāt, by Qāsim b. 'Alī b. Muḥ. al-Ḥarirī, defective at the end (see CCXVII: A and 870).

1338.

F 43. 208 ff. 29×20 cm. Copied 1050/1640 by Muḥ. b. Ḥasan al-Aḥfaš. Good ms., in a solid, compact nashī. Yellowish paper. Upper plate torn out, flap missing.

(4-202a) *at-Taḍkira l-fāhira fī fiqh al-ʿitra t-tāhira*, by Ḥasan b. Muḥ. b. Ḥasan an-Naḥwī (see 38: I and 889: I). Some glosses.

Add.: f. 207b the qaṣ. recorded above 399: VI.b, here 40 vv.-ū/isi.

* 1339.

F 44. 357 ff. (I, 192 blank) 30½×20½ cm. Copied 1074/1663.

(2-) *Šifāʾ šudūr an-nās*, the commentary on *al-Asās li-ʿaqāʾid al-akyās* (lil-Manšūr Qāsim b. Muḥ., above 196: I), by Aḥmad b. Muḥ. b. Šalāḥ aš-Šarafī (GAL S II, 550: 6a. 2 559:[5].I, where this title is missing and its abridgement only by the same author is mentioned, cf. above 409; Ḥabšī² 127, citing another ms. only, preserved in the great Mosque of Šanʿāʾ; as to the author, cf. *Sources* 40 No. 170). Contents are divided into two *ḡuzʾ*: I until 191, II from 193, and consist of a *muqaddima* (10a) and four *qism*: 45a q.1 *kitāb at-tauḥīd*, 110a q. 2 k. *al-ʿadl*, 171b q. 3 *al-kalām fī n-nubūwa waš-šarīʿa wal-imāma*; as to q. 4, dealing with *al-waʿd wal-waʿīd*, it can be supposed to begin f. 272b, where the text seems to start again with *basmala*, but without any rubric, while f. 271a it ends with the words *tamma r-rubʿ at-tālīt*; 350b *ḥātima fī ḍikr iftirāq al-umam* (title taken from the outline of the work given ff. 9b-10a).

1340.

F 45. 218 ff. (1b blank) 28×20 cm. Copied 874/1469 by Ibrāhīm b. ʿAbdallāh b. ʿAlī an-Nāḡī an-Nuḥaim. Good ms., in a common, compact nashī; brownish paper; flap missing.

(2-) Vol. I (last chapter *bāb al-muḍāraba*) of *al-Bayān aš-šāfiʿ al-muntaẓaʾ min al-burḥān al-kāfi*, by Yaḥyā b. Aḥmad Ibn al-Muẓaffar (see 226: I and 1185; Ḥabšī² 203).

1341.

F 46. 178 ff. (1b-155a blank) 30×20 cm. Copied III 1066/1656, IV 1174/1760. Copyist of I ʿAlī b. Ḥusain b. ʿIzzaddīn b. Ḥasan aš-Šāmī, of IV aš-Šādiq b. Ismāʿīl. Cover damaged (spine missing).

I (2b-153) Vol.V (*kitāb al-waṣāyā* - end; the information, together with the title, in the col.) of the second part (= *al-Aḥkām etc.*) of *al-Baḥr az-zahḥār* by Ibn al-Murtaḍā (see 11:II), with the two appendices: 119 *ad-Durra l-munira fī l-ḡarīb min fiqh as-sīra* (above 423), 125b *at-Takmila lil-Aḥkām wat-tasfiya min bawāṭin al-āṭām* (above 248: V).

II (ibid. in the mgs.) *Tahriḡ ṣaḥādiṭ al-Baḥr az-zahḥār*, alias *Ġawāhir al-aḥbār etc.*, by Ibn Bahrān (see 211: III and 1228: II).

III (155b-177a) *Nuzhat an-naẓar fī tauḍīḥ Nuḥabat al-fikar fī ʿilm al-aṭar* (but in the intr. *fī muṣṭalaḥ ahl al-aṭar*), <by Ibn Ḥaḡar al-ʿAsqalānī> (see CCXXVI: A and 844: I).

IV (177b-178 and mgs.) *Tuḥfat al-iḥwān fī faḍl /faḍāʾil kalimat al-imān*, 40 traditions on *tauḥīd*, by Yūsuf b. Ḥusain b. Aḥmad Zabāra (d. 1179/1765-6: *Badr S* 238; *Naṣr* II, 915 sqq.; Ḥabšī² 62).

1342.

F 47. 186 ff. 28×21 cm. Copied II 901/1495, III 902/1496, both by Aḥmad b. Yaḥyā as-Saʿīdī az-Zalīm. Very good copy, in a nice, sharp nashī; brownish paper.

I (1-2) Minor texts: a) *la-b* qaṣ. 50 vv.-qi, in praise of the Prophet, by Safiaddīn al-Ḥillī (see 401:I. 1); b) ibid. qaṣ. 47 vv.-āḥā by ʿAbdarraḥīm <b.Ahmad> al-Buraʿī (his *Diwān* 495:III), inc. ʿarūsun badat lin-nāzirīna tarāḥā/takādu tufni bil-mašriqaini sanāḥā; c) 2a sayings of Luqmān; d) 2b *al-Asmāʾ al-arbaʿūniya*, alias *al-Arbaʿūn ism al-Idrīsīya* <by as-Suḥrawardī> (see CIII:L and cf. 587:XIV); e) 177b extended prayer by ʿAlī, inc. *Allāhumma innī asʾaluka bil-ḥaqāʾiq al-azliya wan-nuʾūt al-ilāhiya*; f) 186b eulogy, 30 vv.-la for the author of II (see below), by al-Wāṭiq billāh Muṭaḥhar <b. Muḥ. b. Muṭaḥhar>.

II (3-177a) *Minḥāḡ at-tahqīq wa-maḥāsin at-talṭīq*, by Yaḥyā b. Ḥasan b. Mūsā al-Qurāšī (see 795: II and 1325).

III (178-185a) *at-Takmila lil-Aḥkām wat-tasfiya min bawāṭin al-āṭām*, by Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 248:V and 839:I).

1343.

F 48. 344 ff. (1, 2b, 340, 341b-end blank) 28×20 cm. Excellent copy, in a careful, clear, regular nashī. Cover damaged in the spine, flap missing.

I (3b-338a) Vol. II of *Ṭaṭīḥ al-qulūb wal-abṣār etc.*, a commentary on *Aṭmār al-Azhār* lil-Mutawakkil Šarafaddīn Yaḥyā (No. 1387:I), by Muḥ. b. Yaḥyā <b. Muḥ.> Ibn Bahrān, imperfect (see 101 and 1298). Contents, the following *kitāb*: 3b *al-ḥums*, 12b *aš-ṣiyām*, 38b *al-ḥaḡḡ*, 116a *an-nikāḥ*, 205b *aṭ-ṭalāq*, 303b *al-baiʿ*.

II (338b-339a) *al-Ġalīb wal-maḡlūb min aṭ-ṭalīb wal-maṭlūb*, attributed to Aristotle (see 508:II.d).

1344.

F 49. 274 ff. (1b-8, 129, 130b blank) 30,5×20 cm. Copied I-II 1092/1681. Good copy, in a clear, regular nashī.

I (9-128) <*al-Fawāʾid aḍ-Ḍiyāʾiyya*>, alias *al-Fawāʾid al-wāfiya bi-ḥall muškilāt al-Kāfiya* (li-Ibn al-Ḥāḡib, above CXXXVIII: A), by ʿAbdarraḥmān b. Aḥmad al-Ġāmī (name in the col.), defective at the beginning (see CXXXVIII: B and 1076:I).

II (131-272) *Ḥāšiya ʿalā l-Fawāʾid aḍ-Ḍiyāʾiyya* (above I), by ʿIṣāmaddīn Ibrāhīm b. Muḥ. b. Muḥ. al-Isfarāʾīnī (see 1163).

1345.

F 50. 255 ff. (1, 63b, 255 blank) 30 × 21 cm. Copied II.a 1053/1643 by Aḥmad b. 'Abdallāh b. 'Abada (?) b. Ḥanaš. Good ms., in a very peculiar, thick, sharp writing, rather inclined to links.

I (5-249) *al-Minhāḡ*, i.e. *Minhāḡ al-wuṣūl etc.*, the autocommentary by Ibn al-Murtaḡā on *Mi'yār al-'uqūl fī 'ilm al-uṣūl* (above 378: II; see 859: I).

II Minor texts: a) Qaṣ., 48 vv. -*bi*, by Abū l-Qāsim 'Alī b. Muḥ. b. Abī l-Fahm <Dā'ūd> at-Tanūhī (d. 342/953: GAS II, 521; Kaḥḥ. VII, 196), in reply to some *hiḡā'*-verses by Ibn al-Mu'tazz against *ahl al-bait*; b) 250a 18 vv. -*ri* by al-Hādī b. Ibrāhīm <b. 'Alī> Ibn al-Wazīr; c) 250b a letter from al-Manṣūr 'Abdallāh b. Ḥamza <b. Sulaimān> to his son an-Nāṣir 'Izzaddīn Muḥ. b. 'Abdallāh; d) 251b-252b fragment from *as-Siyāsa š-šar'iya fī islāh ar-rā'i war-ra'iya*, by <Aḥmad b. 'Abdalḥalīm> Ibn Taimīya (GAL II, 105: 43/127 S II, 124:114); e) 252b-253a *ḡawāb* from Idrīs b. Muḥ. at-Tihāmī, unidentified, to Aḥmad b. Muḥ. <b. Ḥasan> ar-Raṣṣāš; f) 253b-254a two extracts from *Šarḥ Nahḡ al-balāḡa* by Ibn Abī l-Ḥadīd (see CCCXV).

1346.

F 51. 510 ff. (1b, 509b, 510b blank) 29½ × 20 cm. Copied I and II respectively 1045/1635 and 1047/1637, both by Ḥusain b. 'Abdalḥādī. Excellent copy, in a round, calligraphic naṣḥī, larger in I. Cover badly damaged.

at-Taḡkira l-fāḡhira fī fiqh al-'itra t-tāhira, by Ḥasan b. Muḥ. b. Ḥasan a n - N a ḡ w ī, defective at the beginning (first chapter *kitāb aš-šuf'a*), with *al-Kawākib an-nayyira*, the gloss by Ibn Muzaḡffar (see 38: I and II respectively).

1347.

F 52. 125 ff. (6b blank) 21 × 15 cm. (f. 7 one half only). Copyist of II Muṭaḡhar b. 'Alī b. Muṭaḡhar. Mediocre copy, in a common naṣḥī.

I (9-17) Miscellaneous texts: a) anonymous *Istiḡfāra*, 14vv.-*li* (the same in CCCLI: Q.6.d); b) 9b elegy, 23 vv. *āhu*, for Muḥ. b. Ṣalāḡ b. Muḥ. <al-Falkī> (m. 1074/1663-4: IAR II, 194b, *Tab. Zaid*. III, 382), by Badraddīn Muḥ. b. 'Abdallāh al-'Utumī (cf. Yāq. III, 612); c) 10b qaṣ. 26 vv.-*ri* by an anonymous author from Tihāma; d) 11a qaṣ. 15 vv.-*āri* by <Muḥ. b. 'Abdaṣṣamad> al-Fayyūmī; e) 12a questions on law of inheritance; f) 12b verses by Maḡnūn Butaina, i.e. ḡamīl b. 'Abdallāh b. Ma'mar (GAL I, 48; GAS II, 416); g) 13a verses by 'Alī b. Abī Ṭālib; h) 14a *bāb al-munāsaha*; i) 16a-b *Waṣiya* delivered by the Prophet to the ṣaiḡ Ḥamza, the attendant of his tomb, during a dream.

II (18-94a) *ḡauharat al-farā'id*, the commentary on al-'Uṣaifirī's *Miftāḡ al-fa'id* (above 84: II) by Muḥ. b. Aḡmad b. Muḥ. a n - N ā z ī r ī (see 9; Ḥabṣī² 265).

III (94b-125a) *al-Idāḡ fī kaṣf ma'ānī l-Miftāḡ* (lil-'Uṣaifirī), by Qāsim b. Muḥ. b. Qāsim a l - A ' r a ḡ (see 13: I; Ḥabṣī² 262).

1348.

F 53. 333 ff. (1b-3a, 90b-91, 333a blank) 21 × 15½ cm. Copied I 1053/1643 II 1050/1640. Good copy, in a common, regular naṣḥī.

I (4-90a) *Ta'liqat al-Ḥulāṣa n-nāfi'a etc.* (li-Aḡmad b. Ḥasan b. Muḥ. ar-Raṣṣāš, above 84:V), by As'ad b. Manṣūr. Unknown work; as to the author, a short information by IAR I, 123a, that he was buried in Ṣa'da; he lived likely in the 6th/12th cent., a grandson of him, Ibrāhīm b. Fulaiḡ b. As'ad b. Manṣūr being recorded by IAR I, 21b as living in the 7th/13th cent. The text has a rather complicated structure, being divided into very many *mauḡḡi* inside a frame of three main chapters, the beginning of the first one being however not clearly marked; then 23a *bāb 2 fī t-tauḡḡid*, 51b b. 3 *al-kalām fī l-'adl*.

II (92-331) *Šarḡ al-Qalā'id* (=al-Q. fī taṣḡḡih al-'aqā'id li-Ibn al-Murtaḡā), alias *Mirḡāt al-anṣār etc.*, by 'Abdallāh b. Muḥ. b. Abī l-Qāsim a n - N a ḡ r ī (see 40: II and 962:I). Contents: 92b *at-tauḡḡid*, 143b *al-'adl*, 202b *an-nubūwāt*, 221a *al-wa'd wal-wa'id*, 276a *at-taḡḡiq fī l-ifkār wat-tasfiq*, 295b *al-imāma*.

1349.

F 54. 99 ff. of slightly different sizes (mainly 20 × 15 cm.). Under plate missing.

I (1-33) *Durar an-nuḡūr fī madḡ al-malik al-Manṣūr*, alias *al-Qaṣā'id al-Urtuḡiyāt*, by Ṣafiaddīn 'Abdal'aziz b. Sarāyā a l - Ḥ i l l ī (GAL II, 160:3.2/205 S II, 199; to be added Garr.² 4171 (2 mss.), Dam. Zāh., Ṣi'r 100-101).

II (34-70) Torso of *Sulwān al-muṭā' fī 'udwān al-atbā'*, by Muḥ. b. 'Abdallāh b. Muḥ. Ibn Z a f a r a ṣ - Ṣ i q i l l ī (GAL I, 352:[5]. 1/431 S I, 595): 38b *as-sulwāna t-tāniya*, 49a *as-s. t-tāliya*, 67a *as-s. l-ḡāmisa*. The text is evidently full of gaps, as the leaves are loose.

III (71-99) Miscellaneous, i. al.: a) 77a *al-Q. <at-Tā'iya>* (ca 60 vv.) by Di'bīl b. 'Alī al-Ḥuzā'i (see. 312: II); b) 78a qaṣ. 22 vv.-*āri* by 'Abdarraḡīm <b. 'Abdallāh> al-Bura'i; c) 78b-79a *Wasila*, 42 vv.-*āhu*, by Mūsā <b. Yaḡyā> Ibn B a ḡ r ā n (see 636: I. c); d) 79b qaṣ. 29 vv.-*ri* by al-Hādī Yaḡyā b. Ḥusain <b. Qāsim>; e) 80-81 narrative on Rabi'a b. Naṣr <al-Laḡmī>, king of Yemen; f) 83-84a extract from *Šarḡ Nahḡ al-balāḡa* li-Ibn Abī l-Ḥadīd (above CCCXV); g) 85b elegy, 15 vv.- *i/ūfi*, by the sister of al-Walīd b. Ṭarīf <aš-Šārī> aš-Šaibānī l-Ḥarīḡī for her brother killed in 179/795 (*Aḡānī* XI, 8-9); h) 90a-b qaṣ. 42 vv.- *fā* <by Yaḡyā b. Mūsā al-'Arṣī> (see 785:I.a); i) 93b-99 *<aṭ-Tirāz al-muḡḡhab fī isnād al-maḡḡhab>*, by Ibrāhīm b. Yaḡyā as-Saḡūlī, urḡūza here 293 vv. (see 87: II.h add. Ḥabṣī² 218, and cf. BMS 1212:III).

1350.

F 55. 208 ff. (4b, 5b, 6b, 206b blank) 30 × 21 cm. Copied I 1109/1697-8 'Alī b. Ḥusain b. 'Alī al-Miswarī, II 1060/1650 by al-Hādī b. Aḡmad b. 'Alī b. Muḥ. Good copy, in a careful, sharp, compact, partially vocalized naṣḥī.

I (1b-4a) *ar-R. l-Wā'iṣa li-ṣāliḡ al-umma 'an al-i'tirāḡ 'alā l-a'imma*, by <al-

Fāḍil (above 1507:II.c): 33*b*; 36. Ġamāladdīn <Yahyā b. 'Isā b. Ibrāhīm> Ibn Maṭrūḥ <al-Miṣrī> (d. 649/1251: GAL I, 263:7/397 S I, 465:9; Kaḥḥ. XIII, 217): 34*a* + 50*a*, 54*a*, 65*a*, 85*b*. (36*b*-42*a*) Rhyme *ḥā'*: 37. Muḥyiddīn Ibn Zailāq (?): 36*b*; 38. Abū l-Faṭḥ <Muḥ. b. 'Ubaidallāh b. 'Abdallāh> Sibṭ Ibn at-Ta'āwīdī (d. 583/1187: GAL I, 248:4/288 S I, 442; Kaḥḥ. X, 276; cf. above CCCXLV:S.c and 817:VII): 37*a*; 39. Šihābaddīn <Muḥ. b. Yusuf b. Mas'ūd> at-Talla'farī (d. 675/1277: GAL I, 257:15/300 S I, 458; Kaḥḥ. XII, 138): 37*a* + 68*b*, 75*a*; 40. <Ġamāladdīn> Abū Ḥusain <Yahyā b. 'Abdal'azīm b. Yahyā> al-Ġazzār <al-Miṣrī> (d. 679/1281: GAL I, 335:4/409 S I, 574; Kaḥḥ. XIII, 207): 37*b* + 56*a*, 67*b*, 72*b*; 41. 'Imādaddīn <Muḥ. b. Muḥ. b. Ḥāmid> al-Ḳātib al-Iṣfahānī (d. 577/1201: GAL I, 314:2/383 S I, 548; Kaḥḥ. XI, 204): 40*a*; 42. 'Abdal'azīz al-Ḥamawī (?): 41 + 44*a*, 74*b*; 43. Šamsaddīn Ibn aṣ-Šā'ig al-Ḥanaḫī (the author of this anthology!, see above): 42*a* + 59*a*, 86*b*. (43-53) Rhyme *dāl*: 44. <Šarafaddīn> 'Isā b. Ḥaḡḡāḡ b. 'Isā <as-Sa'dī al-Qāhiri> 'Uwais (d. 807/1404: Kaḥḥ. VIII, 22); 45. <Abū n-Nadā Ḥassān b. Numair b. 'Iḡl> 'Arqala <al-A'war> ad-Dimašqī (d. 567/1171: Kaḥḥ. III 192); 46. Maḡd/Faḥraddīn <Abū l-Faraḡ> 'Abdarraḥmān b. 'Abdarrazzāq> Ibn Maqānis <al-Qibṭī> (d. 794/1392: GAL II, 15:23 S II, 22; Kaḥḥ. V, 143): 53*b* + 69. (54*a*) Rhyme *dāl*: anonymous. (54*b*-66*a*) Rhyme *rā'*: 47. Zāfiraddīn <b. Qāsim b. Maṣṣūr al-Ġudamī al-Iskandarī> al-Ḥaddād (d. 529/1135: GAL I, 260:1/303 S I, 461:2; Kaḥḥ. V, 47): 61*b* + 66*b*; 48. <Šaraf/Šadraddīn> al-Ḥaubān (?) al-Qawwās (cf. Berl. 7714.5 and 5483 f.29*b*) 62*a*; 49. Abū Bakr <b. 'Alī b. 'Abdallāh> Ibn Ḥiḡḡa (above 198: XVIII): 63*b*; 50. Ibn az-Zait Labbaikūm (?) 64*a*; 51. Ibn al-Ḥabbāz aṣ-Šā'ir az-Zarīf (?) 64*b*; 52. <Abū Ishāq> Ibrāhīm b. Sahl <al-Isrā'īlī> al-Iṣbīlī (d. 649/1251: GAL I, 273:14/322 S I, 483; Kaḥḥ. I, 37): 66*a*. (66*b*) Rhyme *zā'*: 53. <Ġalāladdīn> Abū 'Abdallāh Muḥ. b. Aḥmad b. Sulaimān> Ibn Ḥāṭib Dārayyā <al-Anṣārī ad-Dimašqī> (d. 811/1408: GAL II, 15/24*a* S II, 7; Kaḥḥ. VI-II, 266): 70*b*. (68*b*) Rhyme *sīn*: anonymous. (72*b*) Rhyme *sīn*: anonymous. (74*a*) Rhyme *ṣād*: anonymous. (75*b*-76) Rhyme *dād*: 54. <Abū l-Ḥasan> as-Sarī <b. Aḥmad b. as-Sarī al-Mauṣilī> ar-Raffā' (d. 312/973: GAL I, 90:4/89 S I, 144; GAS II, 626; Kaḥḥ. IV, 208): 76*b*. (77-78) rhyme *ṭā'*: 55. Sa'daddīn Ibn Yamānī (?) 77*b*; 56. Saifaddaula <'Alī b. 'Abdallāh b. Ḥamdān> (d. 356/967: GAS II, 480): 76*b* + 83*a*; 57. <Abū l-Qāsim Muḥ.> Ibn Ḥānī <b. Muḥ.> al-Andalusī (d. 362/973: GAL II, 91:2/91 S I, 146:3; GAS II, 654; Kaḥḥ. XII, 88). (79*a*) Rhyme *zā'*: anonymous. (79*b*-81) Rhyme *'ain*; 58. aṣ-Šarīf ar-Raḍī (above CCLII): 79*b*; 59. Nāṣiraddīn <Ḥasan b. Sāwar b. Ṭarḥān> Ibn an-Naḡīb (d. 687/1288: GAL I, 264:13/308 S I, 467; Kaḥḥ. III, 229: 81*a*; 60. Šarafaddīn <Abū l-Maḥāsīn Muḥ. b. Naṣrallāh> b. Ḥusain Ibn 'Unain <al-Anṣārī al-Kūfī ad-Dimašqī> (d. 630/1232: GAL I, 318:5/387 S I, 551; Kaḥḥ. XII, 79): 81*b*. (83*b*-84*a*) Rhyme *ḡain*; 61. Šihābaddīn Ibn al-Ḥiḡāzī (?): 84*a*. (84*a*-*b*) 62. Naḡmaddīn b. Isrā'īl (cited by Berl., Ind. 139, but no other information): 84*a*; 63. Abū l-Walīd al-Maḡribī (?): 84*b*.

1353.

F 58. 133 ff. (1*b*, 128*a*, 132*b* blank) 26×19 cm. Copied I 997/1589, II 998/1590, III 999/1591 by Ibrāhīm b. Muḥ. b. Ibrāhīm al-Ġumlūlī.

I (2-18) The commentary on *ar-Risāla fī Ādāb al-baḥṭ*, alias *ar-R. s-Samarqandiya* (not to be confounded with *ar-R. s-Samarqandiya fī l-isti'ārāt*, above CCCLII: P.3) li-Šamsaddīn Muḥ. b. Aṣraf al-Ḥusainī as-Samarqandī (above 799:III), by <Kamāladdīn Mas'ūd b. Ḥu-

sain aṣ-Širwānī ar-Rūmī> (GAL I, 468: 29. 2/615 S I, 849; to be added Birm. 854; Garr.² 3339 (6 mss.); Princ. N.S. 1026 (5 mss.); Paris² 1262.2; Cairo³ II, 42; Köpr. III, 537.1 538 725.1; Top. III, 6915: II). As to the title given 2*a* (*al-Munya wal-amal fī 'ilm al-ḡadal*), it possibly refers to the commentary, but the attribution to as-Samarqandī is no doubt erroneous.

II (19-73) The gloss by <'Alī b. Muḥ. b. 'Alī aṣ-Šarīf> al-Ġurḡānī (entitled *Ḥāšiya Kūčak* "minor gloss", cf. GAL S I, 845) on Quṭbaddīn <at-Taḥṭānī>'s commentary (above LXXV) on *ar-R. š-Šamsiya fī l-mantiq* (Iḥl-Kātibī, above CLXXII: B) (see 436: IV; to be added Vat. 1710 with ref.; Cairo³ I, 240; Köpr. I, 910 920.4 III, 312 313.4 329; Dam. Zāh., *Falsafa* pp. 144-5; Rampur IV 3254-5; Top. III, 6834-6842.1 6848.1).

III (74-127) *Ḥāšiya* (in fact a supergloss) on II, by 'Imādaddīn b. Muḥ. b. Yahyā b. 'Alī al-Fārisī (GAL I, 466:26. I. 1.8 S I, 846 with the title *Qara Ḥāšiya* "wegen ihrer Dunkelheit so genannt"; to be added Garr.² 3200 (6 mss. SOAS 96; Inst. Vost. 5700-5706; Bagdad Auqāf IV, 6134; Rampur IV, 3263).

IV (128*b*-132*a*) *Muḥtaṣar fī l-mizān*, alias *Mizān al-mantiq*, anonymous (see 430: I and 817: I).

Add.: 133*a*-*b* extract on the *taklif* from a *Tafsīr* by Ġamāladdīn 'Alī b. Muḥ. b. Abī l-Qāsim, unidentified.

1354.

F 59. 133 ff. 21×15 cm. Good copy, in a careful, rather small, round naṣḥī.

I (1-121) <*K. al-Fawā'id waṣ-ṣalawāt wal-'awā'id*, by Aḥmad b. Aḥmad b. 'Abdallaṭīf aṣ-Šarḡī>, defective at the beginning, one leaf missing (see 1127:II).

II (122-130) The chapter *fī bayān man qutla min walad Abī Ṭālib*, from *at-Tarḡumān <al-mufattiḥ li-ṭamarāt kamā'im al-Bustān*, by Muḥ. b. Aḥmad Ibn Muḥ. aḡaffar> (see 356).

1355.

F 60. 78 ff. 20×14 cm. Common, sharp naṣḥī; partly coloured paper.

I (1-29) *aṣ-Šāfiya fī 'ilm at-taṣrif wal-ḥaṭṭ*, by Ġamāladdīn Abū 'Amr 'Utmān b. Abī Bakr Ibn al-Ḥāḡib (see 54:II).

II (31-77) *at-Talḥiṣ fī 'ilm al-ma'ānī*, i.e. *Talḥiṣ al-Miftāḥ* (Iḥl-Sakkākī), by Waḡihaddīn 'Abdarraḥmān <b. 'Umar> al-Qazwīnī (see 17: I and 1012: II).

1356.

F 61. 339 ff. 20½×15 cm. Copied 1081/1670 by Aḥmad b. 'Abdallāh b. Aḥmad b. 'Abdallāh al-Ḡašīm (thus col. 331*b*). Good copy, in a thick, partially vocalized naṣḥī. Cover damaged in the spine.

Maḡmū' <kutub/rasā'ib> Tarḡumānaddīn Qāsim b. Ibrāhīm b. Ismā'il... b. 'Alī b. Abī Ṭālib <Ṭabāṭabā ar-Rassī> (except XXVII).

Contents (*fihrist* in the title-page):

I (2-) *ad-Dalīl al-kabīr* (see 387:I; now edited by B. Abrahamov, Leiden 1990); II (37a) *al-Maknūn* (see 387:II); III (53a) *Taḥbīt al-imāma* (see 387:III); IV (66a) *ar-Radd 'alā Ibn al-Muqaffa' al-la'in* (see 387:V); V (100a) *ar-Radd 'alā n-Naṣārā* (see 387:XI); VI (125a) *al-Mustaršid* (see 4: XVII); VII (149b) *ar-Radd 'alā l-mulḥid* (see 387:XIV); VIII (162b) *Ġawāb mas'alat at-Ṭabariyain* (see 387:VIII); IX (166b) *ar-Radd 'alā r-Rawāfīd aṣḥāb al-ḡulūw* (see 387:X); X(184a) *ar-Radd 'alā r-Rāfiḍa* (see 387:IX); XI (192b) *Ṣifat al-'arṣ wal-kursī* (see 387:XVIII); XII (208b) *al-'Adl wat-tauḥīd wa-naḡy at-taṣbīh* (see 186:XII); XIII (236b) *ar-Radd 'alā l-Muḡabbira* (see 387:XXII); XIV (244b) *al-Qaṭl wal-qitāl* (see 387:XIX); XV (253:a) *al-Madiḡ aṣ-ṣaḡīr lil-Qur'an* (see 387:XXI); XVI (257a) *al-Imāma* (see 387:XXVI); XVII (267a) three *Mawā'iz* (the first one *li-ba'd ihwānihi*) (387:XXV); XVIII (272b) *Risāla ilā ba'd banī 'ammihi* (see 387:XXIII); XIX (274b): No title: *ammā ba'd* repeated 15 times!; XX (277a) *Uṣūl al-'adl wat-tauḥīd* (see 387:XXIV); XXI (279b) *Risāla "sa'altum yā waladī"*; XXII (280b) excerpts *min kalāmihi*: 4 sections; XXIII (282b) *Siyāsāt an-naḡs* (see 387:XVII); XXIV (300b) *al-Hiḡra liḡ-ḡalīmīn* (see 387:XIII); XXV (331-2) excerpts *min kalāmihi*: 2 sections; XXVI (333a-b) *Waṣiya* to his sons; XXVII (334-338a) *Ḥikam*, alphabetically arranged, or (cf. col.) *al-Ḥikam an-nāfi'a 'llati hiya li-kull ḡair ḡāmi'a*: 303 sayings attributed to 'Alī (cf. GAL S I, 75:3), different from 789: VIII (see above).

1357.

F 62. 226 ff. (2b blank) 26×20 cm. Copied 916/1510. Thick, compact, round nashī; brownish paper (many inserted slips); cover damaged (flap torn out).

(6-226a) Vol. II, defective at the beginning (25b k. *aṣ-ṣalāt* - 190a k. *al-bai'*) of *al-Baḡr az-ḡaḡḡār etc.* (= *al-Aḡkām*) by Aḡmad b. Yaḡyā Ibn al-Murṡaḡā (see II: II). Many glosses.

1358.

F 63. 64 ff. (1b, 64a blank) 30½×19 cm. (57-61: 30×16 cm.). Good, recent copy, as to I-II, in a round, rather large, vocalized nashī; in I and II decoration by coloured dots; 4a-b poor 'unwān. Cover in very bad condition, under plate almost wholly missing.

I (4-41a) *Umm al-qurā fi madḡ ḡair al-warā*, alias *al-Q. al-Hamziya*, by Ṣarafaddīn Abū 'Abdallāḡ (Muḡ. b. Sa'id) al-Būṣīrī (see 403: II.e), with some glosses.

II (41b-55a) *al-Kawākib ad-durriya fi madḡ ḡair al-bariya*, alias *al-Burda*, by the same author as I (see CLVIII and II45: I), with full gloss, to be identified with *al-Halāṣ min aṣ-ṣidda fi ṣarḡ Qaṣīdat al-Burda* (cf. Berl. 7799), by Ṣamsaddīn Muḡ. b. 'Alī b. 'Alā'addīn b. Bahā'addīn Ibn al-Faṣṣī al-Ba'ī aṣ-Ṣāfi'i (d.1024/1615: Kaḡḡ. XI, 28 mentioning this title, as well as *Idāḡ I*, 432 and *Hadiya II*, 270, both with a slightly different *nasab*: Muḡ. b. 'Alā'addīn 'Alī).

III (57-61 yellow paper) *Ḥamāmat al-ḡaram aṣ-ṣādiḡa bi-ḡikr al-manāsik wa-ta'dād an-ni'am fi ṣaḡar al-ḡaḡḡ wa-ziyāra sayyid al-'Arab wal-'aḡam*, an urḡūza, 176 vv. grouped

under headings, by Zaid b. Ṣāliḡ aṣ-Ṣāmī, unidentified and not mentioned in Berl. 4082 among the author of *manāsik*-works. Inc. *al-ḡamdu lil-maḡmūdi ḡī l-ifḡāli/wal-manni fi l-mabda'i wal-ma'āli*.

IV Minor texts: a) (1-2, 55b-56) extracts from a geographical dictionary; b) (62a) qaṣ. 39 vv.-ā'imuh in praise of Saifaddaula 'Alī b. 'Abdallāḡ Ibn ḡamdān, by al-Mutanabbī; c) (63a) *Wasīla* 22 vv.-āḡā by 'Abdarraḡīm ḡb. Aḡmad al-Bura'ī al-Maḡāḡirī (cf. 495: III).

1359.

F 64. 261 ff (1, 261a blank) 28½×20 cm. Copied 860/1456. Good copy, in a rather large, round careful nashī; brownish paper. Cover broken in the spine and damaged in the plates.

Vol. I (10b k. *aṭ-ṡahāra* - 209a k. *al-buyū'*) of *al-Bayān aṣ-ṣāfi al-muntaza' min al-burḡān al-kāfi*, by Yaḡyā b. Aḡmad Ibn al-Muṡaffar (see 226: I and II85).

Add.: f. 261b *Wasīla*, 27 vv., by Ṣalāḡ b. Ibrāḡīm al-ḡiwālī=914.

1360.

F 65. 317 ff. (153a blank) 30×22 cm. Copied 944/1537. Good ms. Cover badly damaged both in the spine and in the flag; ff. 170 sqq. badly restored.

I (1-317) *at-Taḡkira l-fāḡira fi fiḡḡ al-'itra ṡ-tāḡira*, by ḡasan b. Muḡ. b. ḡasan an-Naḡwī (see 38: I).

II (ibid., in the mgs.) *al-Kawākib an-nayyira ilḡ.*, the gloss on I by Ibn Muṡaffar (see 38: II).

1361.

F 66. 158 ff. 29×20 cm. Rather recent, good copy, in a large, round, thick nashī, wholly vocalized.

al-Maḡāmāt, by Abū Muḡammad Qāsim b. 'Alī b. Muḡ. al-ḡarīrī (see CCXVII and 870: I).

1362.

F 67. 52 ff. 32×22 cm. Recent ms., in a rather good hand; ink of different colours in the headings. Cover in very bad condition.

(2-49) *Muḡīdat as-sā'il 'an ḡulūl aṣ-ṣams fi l-manāzil*, by Ibrāḡīm b. Yaḡyā al-Quraṣī al-'Ulufī, astronomical tables for the years 1160/1747 - 1253/1837 (GAL S II, 567:5, according to Voorhoeve p. 221, attributes the work to another author, Yaḡyā b. Muḡsin b. Aḡmad Ibn Rāḡiḡ, otherwise unknown; as to Vat. 962.3, containing the same text, the name of the author is taken just from the present ms.! The authorship of al-'Ulufī is however more reliable, since he and his tables are mentioned in BMS 772; he must have been living in the late 12th/18th cent.). The tables take the main portion of the text (ff. 3-49); a *ḡātima* follows on (50a-b) *fuṣūl az-ḡamān al-arba'a* and (51-52) *aṣ-ṣuhūr ar-rūmiya*, with verses by Naṣwān al-ḡimyarī (cf. above 13:IV).

1363.

F 68. 307 ff. 22×17 cm. Copied II 1155/1742, III 1158/1745. Spine and flap missing. Good copy, in a regular, rather thick nashī, more careful in II, from f. 97 (with rubrics in different colours).

I (1-80a) *aṣ-Ṣilāt wal-buṣār fī ṣ-ṣalāt 'alā sayyid al-baṣār*, by Maḡdaddīn Abū Ṭāhir Muḥ. b. Ya'qūb b. Muḥ. al-Firūzābādī (GAL S II, 236:20; no other ms. is known but Garr. 1254!). The contents are divided into 4 *bāb*: 2a b. 1 fī ma'nā qauliḥi... (Qur. 33:56); 10a b. 2 fī ḡikr al-aḡadīṭ ad-dālla 'alā faḡl ṣa'n aṣ-ṣalāt 'alā RA; 28b b. 3 fī bayān muṣkil ḡadā l-bāb; 36b b. 4 fī ḡikr masā'il naḡisa muḡimma tata'allaqu biṣ-ṣalāt wat-taslim; then, 68a ḡatima fī ḡikr mā yata'allaqu bi-ḡār Taur wa-qīṣṣatiḡi. Inc. *al-ḡamd li-llāḡ allaḡi a'ḡama ḡibā'ahu wa-ṣukmahu wa-anḡaḡa qadā'ahu wa-ḡukmahu*. In the introduction the author says to have composed this work after having visited, on 4 raḡab 770/12.II.1369, the cave on the ḡabal Taur (cf. Yāq. I, 9) where the Prophet took refuge. Thereafter he gives the interesting list of his sources, namely: *K. aṣ-Ṣalāt* by Abū Nu'aim al-Iṣḡahānī and *K. aṣ-Ṣalāt* by Maḡmūd b. Muḥ. b. Ibrāḡim Ibn ḡumla (d.764/1363; Kaḡḡ. XII, 193), both recorded by ḡḡ V, 10254; *al-Qurbā ilā rabb al-'ālamīn fī faḡl aṣ-ṣalāt 'alā sayyid al-mursalin*, by Ibn Baṣkuwāl (GAL S I, 580:8.3); *al-I'lām* by Abū 'Abdallāḡ Muḥ. b. 'Abdarraḡmān b. 'Alī an-Numairī (d. 544/1149; Kaḡḡ. X, 145), probably the same as *al-I'lām bi-faḡl aṣ-ṣalāt 'alā ḡair al-anām*, by Muḥ. b. 'Abdarraḡmān an-Namairī, mentioned by Berl. 3934:22; *ḡalā' al-aḡḡam fī faḡl aṣ-ṣalāt 'alā ḡair al-anām*, by Muḥ. b. Abī Bakr Qayyim al-ḡauziya (GAL II, 106:[4].17/128 S II, 127:18).

II (81-300) Vol. II of *Maḡālib ahl al-qurba*, a very extended commentary on *Du'a' Abī ḡarba* (properly called *Du'a' ḡatm al-Qur'an* li-Abī ḡarba), by Badraddīn ḡusain b. 'Abdarraḡmān b. Muḥ. al-Aḡdal (d. 855/1451; on the work and its author see above 1273, to be rectified as follows: while the authorship is given rightly by *Hadiya* I, 316 and EI² I, 263, other sources, viz. *Idāḡ* II, 495, *Hadiya* I, 431 and Kaḡḡ. V, 34 ascribe erroneously the work to the nephew of the author, Ṭāhir b. ḡusain b. 'Abdarraḡmān al-Aḡdal, d. 998/1590). Contents, consisting mainly of quotations from Ṣūfī authors, have no systematic structure. Two parts can however be singled out (cf. the *ḡatima*, f. 216b), the first one being the real commentary (*intahā mu'azzam al-maḡāṣid al-maḡlūba min ḡadā d-Du'a'*), and a second one devoted to the technical language of the Ṣūfīs (*wa-aradnā l-ān an nunabbīha 'alā alfāz min muṣṡalahāt aṣ-Ṣūfiya*). As the text is the continuation of that of vol. I (included in its compendium *Miṣbāḡ Maḡālib ilḡ*. = No. 1273, composed by Ṭāhir... al-Aḡdal), no incipit is to be found. It begins: *qauluhu 'llāḡumma bi-ḡaqq ḡibrīl al-amin wal-malā'ika l-abrār ilā qauliḡi l-ḡanna wan-nār. Aḡūlu: arāda l-mu'allif rḡḡ ba'd at-tawassul bil-Qur'an at-tawas-sul bi-man lahu manzila wa-karama 'ind Allāḡ*.

III (301-307) *al-Muṣkil al-ḡarīb al-muḡhir kull sirr 'aḡīb li-kull 'arīf labīb*, by Aḡmad b. 'Aṡṡāḡ Ibn 'Alawān (missing in GAL I, 449:31/584); three other mss. known, cited by ḡabṣī² 274, with slight different titles: BMS 232: I *Kitāb 'azīz muḡhir ilḡ*, cf. there the description of the text, containing instructions for the religious life; Ṣan'a' p. 938 *al-Baḡr al-muktamal al-ḡarīb ilḡ*; Riyāḡ Univ. 2443, *al-Baḡr al-muṣkil al-ḡarīb ilḡ*.

1364.

F 69. 227 ff. 22½×16½ cm. Copied II 1209/1794 by Yaḡyā b. 'Alī b. Ismā'il b. 'Alī b. 'Abdalḡādir b. Nāṣir (the same copyist of VI).

I (1-9, 98b, 109b-110, 142b, 162b) Poetry by the following authors: a) ḡusain b. 'Alī b. al-Mutawakkil (Ismā'il) (d. 1149/1737: *Badr* I, 222; *Naṣr* I, 573; Kaḡḡ. IV, 27; cf. *Sources* 109 No. 469): 2a 6 vv.-*bā*, 18 vv.-*ātika* in honour of al-Maḡdī Muḥ. b. Aḡmad b. ḡasan Ṣāḡīb al-Mawāḡīb (above 234: I), 3a-5a 18 vv.-*āḡi*, 7 -*ḡi*, 6 -*ānī*, 8 -*āḡi*, 11 -*ābi*, 17 -*di*, 13 -*ḡā*, 6 -*ḡi*, 13 -*dā*; 7b-9 6 vv.-*ā'i*, 6 -*āḡi*, 9 -*āḡi*, 8 -*āṣi*, 11 -*āfi*, 5 -*ā'imi*, 11 -*ri*; b) 2b Abū l-ḡanā'im Muḥ. Ibn al-Mu'allim (two authors are known as Ibn al-Mu'allim but neither has the laḡab Abū l-ḡanā'im: Muḥ. b. Muḥ. b. 'Utmān al-Quraṣī, 725/1325, cf. Kaḡḡ. XI, 242, and Muḥ. b. Muḥ. b. an-Nu'mān al-Mufid, d. 413/1022, cf. Kaḡḡ. XI, 306): 13 vv.-*arā*; c) 5b <Yūsuf> Ibn al-Lu'lu' b. 'Abdallāḡ ad-Dimaṣḡī aḡ-ḡaḡabī (d. 680/1281: Kaḡḡ. XIII, 326): 14 vv.-*adā*; d) 6b-7b ḡamāladdīn 'Alī b. Muḥ. b. Aḡmad al-'Ansī (above 419: I): 45 vv. -*qi*, being a reply, composed in 1124/1712, to the *mufāḡhara*, i.e. *Aḡraṡ aḡ-dahab fī l-mufāḡhara bain ar-Rauḡa wa-Bi'r al-'Azab* li-'Abdallāḡ b. 'Alī b. Yaḡyā al-Wazīr (cf. Caet. 325); e) 9b Badraddīn Muḥ. b. ḡusain b. Yaḡyā al-ḡamzī al-Kaukabānī (d. 1112/1700: Kaḡḡ. IX, 263; ḡabṣī² 338): 15 vv. -*qā*, cited in *Naṣr* II, 610-11, addressed by ḡusain b. 'Abdalḡādir (the author of VI, see below); f) 98b 'Izzalislām Muḥ. b. ḡusain b. Aḡmad unidentified: 28 vv. -*bu*, blaming the vicissitudes of the destiny; g) 109b-110 <Aḡmad> b. Munir <aṡ-ṡarābuluṣ>: *al-Q. t-Tatariya*, here 80 vv. (see 621:III.a); h) 142b Muḥ. b. ḡusain b. Yaḡyā b. Aḡmad al-ḡamzī al-Kaukabānī: 31 vv. -*di*; i) 162b Ismā'il b. Abī Bakr al-Muḡri': *al-Q. s-Sā'ira*, here 49 vv. (see 48: I bis).

II (10-97a) *Qalā'id al-ḡawāḡir* (title in the intr.), the *Diwān* of ḡasan b. 'Alī b. ḡābir <al-ḡabal>, collected by Ṣafiaddīn Aḡmad b. Nāṣir b. Muḥ. b. 'Abdalḡaqq al-Miḡlāfi az-Zaidī (see 7: II; to be added the two mss. in Ṣan'a' recorded by ḡabṣī² p. 334). The 6 *bāb* into which the poems are divided are the following: 12a b. 1 fī l-munāḡāt al-ilāḡiya wal-mawā'iz az-zuḡdiya, 17a b. 2 fī madḡ ahl al-kisā' l-muṡahḡarīn, 53b b. 3 fī mā ḡāla rḡḡ min al-ḡazal wat-taṣḡīb, 69a b. 4 fī mā dāra bainahu rḡḡ wa-bain iḡwāniḡi wa-udabā' zamāniḡi, 85a b. 5 fī mā ḡālahu rḡḡ min al-marāṡī wat-ta'ābīn fī āl Muḡammad al-muṡahḡarīn wa-ṣī'atiḡi l-mayāmīn, 90a b. 6 fī t-taḡadduṡ bi-mā an'ama llāḡ 'alaiḡi min al-ittiṣāl bi-nasab nabīyīḡi l-karīm.

III (99-109a) Letters (14 in all) by ḡasan b. 'Alī b. ḡābir al-ḡabal (the author of II): a) 99a in honour of *Simṡ al-la'al fī ṣi'r al-āl* li-Ismā'il b. Muḥ. b. ḡasan (GAL II, 402:9/530 S II, 551; ḡabṣī² 334); b) 100a to Badraddīn Muḥ. b. Muṡahḡar, unidentified; c) 101a answer to a letter (quoted as well) from Zaid b. Ṣāliḡ b. Muḥ. Ibn Abī r-Riḡāl (cf. 919: I); d) 102a another letter to the same; e) 103a to ḡa'far b. Muṡahḡar al-ḡurmūzī, unidentified; f) 103b to Aḡmad b. Ṣāliḡ b. Muḥ. Ibn Abī r-Riḡāl (above 254); g) 104b to ḡusain b. Yaḡyā b. Aḡmad, unidentified; h) 105a to 'Alī b. 'Abdalḡādir b. Nāṣir b. 'Abdarraḡb, the brother of the author of VI (see below); i) 105b to Qāṣim b. Aḡmad b. al-Manṣūr billāḡ <Qāsim>; l) 106a to Aḡmad b. Ṣāliḡ b. Muḥ. Ibn Abī r-Riḡāl, asking the *iḡāza* for Qāsim b. Aḡmad b. al-Manṣūr <Qāsim> (above i) m) 107a to Aḡmad b. Ṣāliḡ Ibn Abī r-Riḡāl, after having learned that he was ill; n) 107b answer to ḡamāladdīn 'Alī b. Muḥ. b. Aḡmad... al-

Mu'ayyadī (d. 1107/1695: *Našr* II, 259); o) 108a to al-Hādī b. Aḥmad b. Zakīaddīn al-Ġurmūzī, unidentified; p) 108b to al-Hādī b. Muṭahhar b. Muḥ. al-Ġurmūzī (d. 1103/1691: *Našr* II, 780); q) moreover, 110b the biography of al-Habal, the author of the above letters, from *Nasamat as-saḥar bi-dīkr man tašayya'a wa-ša'ar* li-Yūsuf b. Yaḥyā b. Ḥusain aṣ-Šan'ānī (see 720).

IV (111-126) Some poems in praise of the Prophet, by Ġamālislām 'Alī b. Aḥmad b. Muḥ. b. Ishāq: a) *aṭ-Ṭal'a l-badrīya fī madḥ ḥair al-barīya*, 71 vv.-ḡi (see 7: III.n); b) 113a *aḍ-Dahab al-muṣaffā fī madḥ al-Muṣtafā*, 76 vv.-lā (see 7: III.Q); c) 114b *al-'Iṭr al-fā'iḥ fī madḥ al-ḥaqīq bil-madā'iḥ*, 57 vv.-ni.

V (127-142a, 143-160) Fragments from: a) 127-131 *Ṭabaq al-ḥalwā wa-ṣiḥāf al-mann was-salwa*, by 'Abdallāh b. 'Alī b. Aḥmad Ibn al-Wazīr (see 940); b) 132-142 *Šarḥ Nahḡ al-balāḡa* by Ibn Abī l-Ḥadīd (see CCCXV); c) 143-153 *Wafayāt al-a'yān ilḥ.* by Ibn Ḥallikān, with quotations of poems, i. al. by Ibn Hānī' al-Andalusī (26 vv.-ū/ini), Šurrdurr (16 vv.-hā, 37 vv.-ū/ini), al-Buḥturī (16 vv.-ru); d) 154-160 biographies of Yemenī scholars.

VI (163-193) *al-Qaul al-ḥasan*, i.e. the *Dīwān* (thus col.) of Ḥusain b. 'Abdalqādir b. an-Nāšir al-Kaukabānī (GAL S II, 544: 7a.1, where BMS 1100 must be read; two other mss. are cited by Ḥabšī² 338). As for the contents, cf. the description of BMS 1100 and Garr. 124.

VII (195-218) A section of *Durar al-aṣḍāf min šī'r Yaḥyā b. Ibrāhīm Ḡaḥḥāf*, i.e. the *Dīwān* of Yaḥyā b. Ibrāhīm b. 'Alī... Ḡaḥḥāf/al-Ḡaḥḥāfī al-Ḥabūrī (d. 1117/1705: *Badr S* 225; *Našr* II, 800; Kaḥḥ. XIII, 182; GAL S II, 545:11.a, rather misleading, the mss. recorded being actually two only: Leid. 769, cf. Voorhoeve p. 62, and Vat. 1073; to be added Šan'a' p. 991). As for the author (not mentioned by Habsi²!), it is worth reminding that he must not be mistaken for the fast homonymous Yaḥyā b. Ibrāhīm b. Yaḥyā b. al-Hudā Ḡaḥḥāf/al-Ḡaḥḥāfī (d. 1103/1692: *Badr S* 226; *Našr* II, 814; Kaḥḥ. XIII, 182; Ḥabšī² Ind. p. 680). As regards the collection of the *Dīwān*, it was made by Ibrāhīm b. Zaid b. 'Alī Ḡaḥḥāf (d. 1116/1704 or a little later: *Badr S* 6; *Našr* I, 25; Kaḥḥ. I, 32; Ḥabšī² Ind. p. 642); a quite different information is given about Vat. 1073!

VIII (219-226) A selection of *ar-Raiḥāna r-rā'iqā l-muṣtamila 'alā l-ma'ānī l-fā'iqā*, by Ḥusain b. Yaḥyā b. Aḥmad, title and author unknown (cf. above III.g).

1365.

F 70. 152 ff. 24×18½ cm. Old ms.: copyist, whose name is recorded in the col. of ḡuz' II (f. 104b), Aḥmad b. Muḥ. b. Muṭahhar an-Naḥwī az-Zaidī died after 800/1397-8, cf. IAR I, 95a and *Tab. Zaid.* III, 64, cited in *Sources* 38 No. 162). Rather small, thick, compact nashī; brownish paper.

Torso of a commentary *qauluhu* on *al-Luma'* (above 91: I), the title *al-Luma'* given in the colophons being false. The division into 4 ḡuz', according to the work commented upon, is the usual one: I (-44), II (-104), III (-149a). The text begins in *k. aṣ-ṣalāt*; then the following chapters: 15a ḡanā'iz, 17b zakāt, 26b ḥums, 28a ṣiyām, 32b ḥaḡḡ, 44b nikāḥ, 62a

ṭalāq, 76a nafaqāt, 78b buyū', 105a ṣuf'a, 110a iḡārāt, 116b muzāra'a, 119a muḍāraba, ibid. *šarika*, 123a qisma, 124b rahn, 127b 'āriya, 128a hibāt, 131a 'umrā, 131b waqf, 137b wadī'a, 139b ḡaṣb, 145b 'itq, 149 aimān (first chapter of ḡuz' IV).

Because of the numerous commentaries on *al-Luma'* (about 20!), recorded in Ḥabšī²'s bibliographical survey, section *fiqh* (= pp. 169-255), it's actually quite difficult to ascertain the authorship of the present one. The comparison with those preserved in the Ambrosian collection can only exclude its identity with those by Naḡmaddīn Yūsuf (above 40), al-Waṣālī (above 1089), and ad-Dawwarī (No. 1667).

1366.

F 71. 242 ff. (1, 240b, 242 blank) 24½×13 cm. Copied 1107/1695 by Hibatallāh b. Ibrāhīm. Rather good copy, in a common, rather thick, round nashī. In very bad condition, esp. the cover, dirtstains overall.

(4-239) Vol. III (out of 7) of '*Uyūn al-aḥbār wa-funūn al-āṭār fī dīkr an-nabī l-muṣtafā l-muḥtār wa-waṣīyihī 'Alī b. Abī Ṭālib qātil al-kuffār ilḥ.*', by 'ad-Dā'i 'Imādaddīn Idrīs b. Ḥasan b. 'Abdallāh al-Quraṣī al-Makramī (d. 872/1468). Though being a partial copy, this ms. is quite valuable in itself, as a document of the Ismaili literature, whose texts are well known to be extremely rare. This is in particular the case of the '*Uyūn al-aḥbār*, the most important book to chronicle the Ismaili *Da'wa* (cf. EI² II, 173 s.v.) from its origins up to the 6th/12th cent., and nevertheless extant, according to F. Sayyid, p. 182, in 4 mss. only, three of which being partial copies (not mentioned the present one; GAL S II, 250:D.1 in its turn, under the title '*Uyūn al-muḥtār*, doesn't cite any!). As to the author, who was the 19th *dā'i* of the so-called Ṭayyibi Ismaili community in Yemen and the most famous and prolific historian of the Ismailism, besides EI² Suppl. 407 s.v. Idrīs b. al-Ḥasan, a detailed information, concerning his other historical works as well, is provided by F. Sayyid pp.180-3, and especially in the exhaustive Introduction to his recent critical edition of the vol. VII of the '*Uyūn, The Fatimids and their Successors in Yaman. The History of an Islamic Community*, London 2002, pp. 1-30. As regards vol. III, preserved here, it's actually a huge collection of documents, mostly letters and sermons, as well as some poems, mainly by 'Alī, but also by several men involved in the events concerning the struggle between 'Alī and Mu'āwiya. Otherwise no division can be ascertained. The text begins "ex abrupto" with the arrival of 'Alī at Kūfa on 12 raḡab 36; f. 221b the chapter on the murder of 'Alī by Ibn Mulḡam (cf. EI² III, 911); at the end some *waṣāyā* by 'Alī. Inc. *al-ḥ. li-llāh al-laḍī arsala Muḥammad nabīyahu baṣīran wa-naḍīran dā'iyan ilā 'llāh bi-iḍnihi wa-sirāḡan munīran wa-ḡa'ala 'Alī minhu ka-Hārūn min Mūsā aḡan wa-waṣīyan wa-wazīran*.

1367.

F 72. 330 ff. (2b blank) 20½×15 cm. Copied I 1048/1638, II 1176/1762. Copyist of I Aḥmad b. 'Abdallāh b. 'Abdarrahmān b. Šāliḥ b. Ḥanaš (?) aṣ-Šazabī az-Zaidī. Good copy, in a nice, rather sharp nashī.

I (10-193) *Šarḥ an-Nukat wal-ḡumal* (= *Nukat al-'ibādāt wa-ḡumal az-ziyādāt*, above

10:I), the autocommentary by Ġa'far b. Aḥmad <b. 'Abdassalām> b. Abī Yahyā (see 10: II; authorship unknown according to Ḥabšī² 174, but this is incorrect). Due to the value of the text, and considering that the copy in 10: II is quite imperfect, while that in 603: III, though complete, appears quite poor from a palaeographic point of view, it's advisable to give here a detailed survey of the contents. The main sections, at first called *kitāb*, and subdivided into *bāb/faṣl* and *mas'ala*, are the following: 11b *ṭahāra*, 20a *ṣalāt*, 44a *ḡanā'iz*, 47b *zakāt*, 55a *ṣiyām*, 60b *ḥaḡḡ*, 73a *nikāḥ*; henceforth they are twice introduced by *bāb al-qaul fi ilh.*, viz. 87a *ṭalāq*, 100b *buyū'*; then the usual heading becomes *bāb*, viz. 109 *ṣuf'a*, 111 *iḡārāt*, 113 *muzāra'a*, 114 *iḡyā' al-mawāt*, 115 *ṣarika*, 117b *rahn*, 119b *ṣulḥ*, 120 *ḥawāla*, 121 *ḡamān wa-kafāla*, 122 *wakāla*, 122b *wadī'a*, 124 *hibāt*, 126 *al-hadiya wal-ibāḥa*, 127 *al-'umrā war-ruqyā*, 127b *ṣadaqa*, 129b *qirḡ*, 131 *ḡaṣb*, 133b *tadbir*, 134 *kitāba*, 135b *umm walad*, 136 *aimān*, 138b *kaffārāt*, 139b *nuḡūr*, 140b *aḡāḥi*, 142 *at-taḡkiya biḡ-ḡabḥ*, 145 *mā yaḡillu akluhu min al-luḡūm au yaḡrumu*, 146 *mā yaḡillu min al-aṭ'ima wal-aṣriba au yaḡrumu*, 147 *iqrār*, 149 *ad-da'wā wal-bayyina*, 150b *ṣahādāt*, 143 *adab al-qāḡi*, 155b *al-ḡaḡr wat-taḡlis*, 158 *ḡināyāt*, 160 *diyāt*, 162 *'aḡw*, 162b *'aḡila*, 163b *qasāma*, 164b *ḡināyāt al-'abid*, 165b *daḡ' al-ḡināyāt*, 166b *ḡudūd*, 170b *waṣāyā*, 172 *farā'id*, 172b *ḡikr as-sihām*, 176 *'aṣabāt*, 177b *radd*, 183b *ḡihād*, 187 *amwāl al-kuffār*, 190b *qitāl al-buḡāt*, 192b *ḡikr al-murtaddin wa-aḡkāmuhum*.

II (194-329) *Ḡauharat al-farā'id al-kāṣif li-ma'ānī Miftāḥ al-fā'id* (lil-'Uṣaifirī, above 84:II), by Muḥ. b. Aḥmad b. Muḥ. a n-Nāḡirī (see 9 and 1347: II).

III Minor texts (mainly poetry): a) 3b-4a qaṣ. 40 vv.-an, anonymous, inc. *ḡalat ad-diyāru fa-man lanā min ba'di man/samaka l-manāḡqiba wal-maḡāḡira bil-Yaman*; b) 4b qaṣ. 35 vv.-di by Aḥmad b. Sa'daddīn <b. Ḥusain> al-Miswarī (GAL S II, 560:7b; *Sources* 46 No.195) for Muḥ. b. 'Alī b. Ṣāliḥ al-Akwa' (11th/17th cent., cf. Ismā'il b. 'Alī al-Akwa', *Ta'riḥ al'lām āl al-Akwa'*, Bairūt 1411/1990, p. 152), who was dead in prison; c) 5b-6a qaṣ. 35 vv.-ru by Ḥusain b. Muḥ. b. al-Mutawakkil al-Muṭahhar, a son (otherwise untraceable in the reference-books) of the 19th Zaidī Imām (cf. F. Sayyid 407, and above 163); d) 6b-8a *Ḥadiṡ al-a'rābi wa-ṣauḡatiḡi*; e) 8a qaṣ. 27 vv.-ma, attributed to 'Alī; f) 8b-9a qaṣ. 30 vv.-ri by al-Hādī Yahyā b. Ḥusain; g) 9a 15 vv.-di by Zainal'abidīn 'Alī b. Ḥusain; h) 9b qaṣ. 40 vv.-ā' by 'Alī b. Muḥ. b. 'Āmir, unidentified; i) 10a (title-page of I) 12 vv.-āri by al-Manṣūr (sic instead of al-Hādī) Aḥmad b. 'Alī b. Ḥusain as-Sirāḡī, the 56th Zaidī Imām (d. 1248/1832 according to *Nail* I, 152 and Ḥabšī² 628, or 1247/1831 according to F. Sayyid 414).

1368.

F 73. 268 ff. (1b-2, 3b-4, 267-8 blank) 22½ × 16 cm. Copied 1263/1847 by Aḡsab b. Yahyā Qāṭa (?) aṣ-Ṣan'ānī az-Zaidī. Common nashī.

I (5-11) *Ḥāṣiya 'alā ḡuṭbat aṣ-Ṣarḥ aṣ-ṣaḡir/al-muḡtaṣar* (alias *'Arūs al-aḡrāḥ*, below II, namely the gloss on the introduction of the "short commentary" on al-Qazwīnī's *Talḡiṣ al-Miftāḥ* (lis-Sakkāki), li-Sa'daddīn at-Taḡtāzānī (see 94: I), by Mullazādē <Aḥmad b. 'Utmān> al-Ḥaṡṡābī (see 94: II, where the question of the *nisba* is discussed).

II (13-266) *'Arūs al-aḡrāḥ fi kaṣf ma'ānī Talḡiṣ al-Miftāḥ* by Sa'daddīn Mas'ūd b. 'Umar <b. 'Abdallāḥ> at-Taḡtāzānī (see CLXXXI and 1195: III), with the gloss by al-Ḥaṡṡābī

(above I). Division of the text into the tree usual *fann*: 29b f. 1 *'ilm al-ma'ānī*, 159a f. 2 *'ilm al-bayān*, 221b f. 3 *'ilm al-badī'*, 252a *ḡatima fi s-sariḡāt aṣ-ṣi'riya*.

1369.

F 74. 68 ff. (1b, 2a-b, 67b, 68b blank) 21½ × 12½ cm. Copied 1136/1723. Good copy, in a large, round, vocalized nashī. Cover damaged in the edges, flap torn out. Simple *'unwān* in 3b and 50a.

I (3-49) *Al-Q. l-Hamziya*, alias *Umm al-qurā fi madḡ ḡair al-warā*, by Ṣarafaddīn Abū 'Abdallāḥ Muḥ. b. Sa'id al-Būṣirī (see 403: II.e).

II (50-66) *al-Kawākib ad-durriya fi madḡ ḡair al-bariya*, alias *al-Burda*, by the same (see CLVIII and 1145: I).

1370.

F 75. 120 ff. (117b-118a blank) 23 × 17 cm. Copied 1175/1761 by Qāsim b. Muḥ. Yahyā b. Ḥusain as-Saḡūli. Common, rather small nashī.

(I-II6) *Ḡauharat al-farā'id al-kāṣif li-ma'ānī Miftāḥ al-fā'id* (lil-'Uṣaifirī), by Muḥ. b. Aḥmad a n-Nāḡirī (see 9 and 1347: II).

Add.: a) 117a and 118b qaṣ. 38 vv.-ū/iri by Yahyā b. Muḥ. aṣ-Ṣahīd, unknown, in praise of the 52nd Zaidī Imām, al-Mahdī <'Abbās b. Ḥusain b. Qāsim> (d. 1179/1775, cf. F. Sayyid 413). Dated 1175/1761-2.

1371.

F 76. 264 ff. 21 × 15½ cm. Copied 1004/1595 by Sulaimān b. Muḥ. al-Fāḡimī (?). Good copy, in a round, solid, regular nashī. Cover damaged, no flap.

(1-260a) *Mi'yār aḡwār al-aḡḡam fi l-kaṣf 'an munāṣabāt al-aḡkām*, by Faḡraddīn 'Abdallāḥ b. Muḥ. <b. Abī l-Qāsim> a n-Naḡrī (see 381, 1123:III and 1237:I). As for the arrangement of this *furū'*-work, which is quite different from the usual one in the Zaidī similar treatises, one should look through the *fihrist* at the beginning of No. 381 (see above).

1372.

F 77. 209 ff. (205b, 209b blank) 20 × 15 cm. Copied 1067/1656. Common copy in a round, solid, compact nashī. Rather nice cover, badly damaged in the edges, the upper plate torn out.

(1-205a) *Mirḡāt al-anḡār ilh.*, a comm. on *al-Qalā'id fi taṣḡiḡ al-'aḡā'id* li-Ibn al-Murtaḡā (above 11: I), by Faḡraddīn 'Abdallāḥ b. Muḥ. b. Abī l-Qāsim a n-Naḡrī (see 40: II and 1237: II; Ḥabšī² 121 without title). Main headings: 1b *at-tauḡid*, 49a *al-'adl*, 106a *an-nubūwāt*, 122b *al-wa'd wal-wa'id*, 166a *at-taḡḡiq wal-ifkār wat-taḡsiq*, 180b *al-imāma*. Many glosses.

Add.: extracts from: a) 206a *al-Ašbāh wan-naẓā'ir* li-Suyūṭī (GAL II, 15: 170/194), on the *niya*; b) 207a *al-Ġawāb aš-šāfi* <*wal-lubāb al-kāfi*> li-Ibn Qayyim al-Ġauziya (GAL II, 350: 9/460; c) 207b-208a a work entitled *al-Ġiyāsa*, quoting a passage of *al-Qalā'id fi taṣṣiḥ al-'aqā'id* (above 11: I) on *ḥudūt al-'ālam*; d) 208b-209a *Talqīḥ Lubāb al-muṣāṣa* li-l-Hādī b. Ibrāhīm b. 'Alī <al-Wazīr> (see 1301: I).

1373.

F 78. 231 ff. 21×15 cm. Copied I and II 1027/1618, by two different hands: I in a thinner, sharper, rather compact nashī, II in a more round script; title-page of II with flower decoration; text of II included in a red ink frame.

I (1-162a) *Kifāyat at-tālib fi manāqib*... 'Alī b. Abī Ṭālib, by Abū 'Abdallāh Muḥ. b. Yūsuf <b. Muḥ. > a l- K a n ḡ i aš-Šāmī <al-Balḥī aš-Šāfi> (d. 658/1260, cf. *Hadiya* II, 127 and *Kaḥḥ*. XII, 134; *ḤḤ* V, 219 No. 10781; GAL S II, 945:159.2 *Manāqib AM wal-Husain*). The copy, as far as known, is a *unicum*! Contents: (1b-2) introduction where the author tells that he, when being in Mauṣil in Ġumādā II 647/ Sept.-Oct. 1249, because of the complaint of some scholars about the ignorance of the traditions concerning 'Alī, got down to dictate (*imlā'*) a collection of such traditions, learned from his teachers and drawn from works on the 'Alī's *manāqib*; (2b-5) *fiḥrist* of the 100 *bāb*, into which the work is divided; (6-117a) the bulk of the work, supplemented (117a-121) by an appendix consisting of three unnumbered *faṣl*, the last one divided in its turn into 12 *bāb*. Hereafter is a closer survey: 6a b. 1 *fi bayān ṣiḥḥa ḥuṭbatihī bi-mā' yud'a Humm*; 9b b. 2 *fi ḥadīṭ 'Ammār b. Yāsir* (EP I, 461); 10b b. 3 *anna maḥabbat 'Alī āyat al-imān wa-buḡḡahu āyat an-nifāq*; 14b b. 10 *fi kufr man sabba 'Alī*; 22b b. 20 *fi tawā'ud an-nabī li-mubḡiḍ 'Alī bin-nār*; 28b b. 30 *fi qaulihī ta'ālā: inna llāha huwa maulāhu ilḥ.* (Cor. 66:4); 40b b. 40 *fi anna 'Alī awwal man qātala ahl al-baḡy*; 47a b. 50 *fi taḥṣiṣ 'Alī bi-faṭḥ bābihi 'inda sadd abwāb sā'ir al-aṣḥāb*; 54b b. 60 *fi taḥṣiṣ an-nabī 'Alīyan bi-qaṣr yuqābilu qaṣr an-nabī*; 76a b. 70 *fi taḥṣiṣ 'Alī bi-qaulihī ṣl'm: anta minnī bi-manzila Hārūn min Mūsā*; 84a b. 80 *fi muḡāḡarat al-ḥūr al-'in wal-malā'ika bi-mā aṣābū min niṭār Fāṭima*; 93b b. 90 *fi ḡikr ḡiḡrat 'Alī*; 113b b. 100 *fi taḡhirihim min al-arḡās*. Then the appendix: 117a *faṣl fi bayān ḡurriyat an-nabī*; 118a *fi ḡadīṭ fi radd aš-šams bi-du'a' an-nabī*; 126a a third *faṣl*, divided into 12 *bāb*: ibid. 1 *fi waṣāyā 'Alī*, 123a 2 *fi mawā'izihi wa-ḡuṭabihi*, 126a 3 *fi tawāḡdu'ihī*, 126b 4 *fi 'ibādatihi*, 128a 5 *fi ṣifatihi*, 129a 6 *fi ḡikr malbūsihi*, 130a 7 *fi maulidihi*, 131a 8 *fi ḡikr nasabihi*, 155a 9 *fi ḡikr qatlihi*, 158a 10 *fi ḡikr mā ṣuni'a li-qātilihī*, 159b 11 *fi ḡikr mablaḡ 'umrihi*, 160b 12 *fi mauḡi' dafnihi wa-ḡikr al-iḡṭilāf fi ḡālīka*. Inc. *Aḡmadu llāh al-ḡalīl 'alā ḡamīl 'afwihi wa-ḡazīl nawālihi ḡamda muḡtarin bi-ḡikrihi ḡairāna wālihin*.

II (164-226a) *Faḡā'il AM 'Alī b. Abī Ṭālib*, a collection of some more than 300 traditions, by Abū 'Abdallāh Aḡmad b. Muḥ. Ibn Ḥ a n b a l, in the recension of Nūraddīn Abū 'Abdallāh Muḥ. b. Abī l-Ma'ālī 'Abdallāh b. Mauḡūb b. ḡāmi' b. 'Abdūn aš-Šūfi al-Baḡdādi Ibn al-Bannā', unidentified, the *riwāya* tracing back to the Ibn Ḥanbal's son, Abū 'Abdarrahmān 'Abdallāh (GAS I, 511:8), as stated in the introduction and in a note in the title-page (not in GAL I; GAS I, 508:21, mentioning no ms., but informing that this text was partially embodied in vol. IX of Ibn Abī l-Ḥadīd's *Šarḡ Nahḡ al-balāḡa*, cf. above CCCXV;

the only other ms. known, with the same recension, is Šan'a' 123, with the title *al-Manāqib fi faḡā'il ilḥ.*, almost the same as that recorded by *ḤḤ* VI, 156 No. 13046, and *Hadiya* I, 48: *Manāqib 'Alī b. Abī Ṭālib*.

III Minor texts: a) (inside upper plate) quotations from *Mafātiḡ al-ḡaib* li-Rāzī (above 1033), concerning two *karāmāt* performed by 'Alī; b) 1a, 162a 9 vv.-*ḡi* in praise of 'Alī, by ḡamāladdīn al-Hādī b. Ibrāhīm <b. 'Alī Ibn al-Wazīr>; c) 162b 16 vv.-*ani*, anonymous; d) 163a a text on the name 'Alī; e) 226b some verses by an-Nāšī' al-Aṣḡar <'Alī b. 'Abdallāh b. Waṣīf> (GAS II, 591); f) 227, 231b verses of religious contents by Šarafaddīn Yaḡyā; g) 228-230 <*al-Q. l-Muḡahḡaba* or *al-Bā'iyā*>, here 110 vv.-*bi* in praise of 'Alī and his relatives, by Abū Hāšim Ismā'il b. Muḡ. <b. Yazīd as-Sayyid> al-Himyarī (GAL I, 83/82 S I, 133; GAS II, 460; to be added Šan'a' p. 944).

1374.

F 79. 94 ff. (94b blank) 21×15 cm. (cover 25×17 cm.). Copied 1051/1641 by Aḡmad b. Ibrāhīm al-F/Q/Ġ.d/d.i. Common copy, in a sharp nashī.

(-94a) *at-Taṣīr wal-idāḡ al-kāšif li-ma'āni l-Miftāḡ* (li-l-'Uṣaifirī, above 84: II), by Šāliḡ b. Ibrāhīm an-Nuḡaim (see 13: II and 1000: III).

1375.

F 80. 124 ff. 22×16 cm. Copied 1080/1669. Common copy (II), in a round, rather large nashī. Ms. in bad condition (many leaves damaged by damp); cover roughly restored.

I (1-15) a) (-9a) Anonymous versification (urḡūza 192 vv. grouped in 39 *faṣl*) of *al-Waraqāt fi uṣūl al-fiḡḡ*, li-l-ḡuḡainī (above 1258: V), to be identified with *al-La'ālī l-muntasaḡāt* by Muḡ. b. Ibrāhīm Ibn al-Muḡaḡḡal (author above 368:I; not in GAL S I, 671-2; title in Ḥabšī² 164; *Kaḡḡ*. VIII, 220 only *Naẓm Waraqāt al-ḡ.*; Berl. 4368 cites the author, but incorrectly, as Muḡ. b. Ibrāhīm b. al-Faḡl, from *ḤḤ* VI, 434; the first 7 vv. published in *Naṣr* I, 226); b) (9b-12) *al-Waraqāt ilḡ.*, by <'Abdalmalik b. 'Abdallāh b. Yūsuf a l-ḡ u w a i n i> (see 1258: V); c) (13a-b) 24 vv.-*ā'i* by al-Maḡdi b. al-Hādī <al-Hādawī?> (cf. Vat. 1159. 1); d) (14b-15) two qaṣ., 52 and 53 vv. -*ma*, respectively by 'Abdarrahīm <b. Aḡmad> al-Burā'i (cf. above 495: III) and Muḡ. b. 'Abdallāh b. AM <Šarafaddīn Yaḡyā> (d. 1016/1607: *Badr* II, 194; Ḥabšī² 332).

II (17-120) *al-Kāfiya* by Ibn al-Ḥāḡib (see CXXXVIII: A), with plenty of mixed inter-linear and marginal notes; text written in five lines on every page.

IV (121b-123) Poetry: a) 121b 33 vv.-*ūdi* and 16 vv.-*āmi* by Ibrāhīm b. al-Muḡaḡḡal <b. Ibrāhīm?> (cf. above CCCLI: Q.6.1), ṣāḡib Kaukabān; b) 122a *muwaṣṣaḡa* 9 strophes, by the same; ibid. 22 vv.-*ūdi* by 'Abdallāh b. Šarafaddīn <Yaḡyā> (d. 973/1565: *Badr* I, 383; *Kaḡḡ*. VI, 63); c) 122b the anonymous *Yatima*, here 23 vv.-*mi*, recorded above 135: II.d; d) 123b 30 vv. -*ūni* by Aḡmad b. Ḥasan b. 'Abdarrahb, unidentified.

1376.

F 81. 194 ff. 21 × 18½ cm. Copied I 1091/1680 (but II is by the same hand). Good copy, in a common, but nice, regular nashī.

I (1-156) Commentary (col. *Ḥawāṣṣī*, without any title) on *al-Qaṣaṣ al-ḥaqq fī madḥ ḥair al-ḥalq*, the qaṣ., 150 vv. - *ihī*, of al-Mutawakkil Šarafaddīn Yaḥyā b. Šamsaddīn: title and name in the text), to be identified with *ʿIbtisām al-barq*, by Muḥ. b. Yaḥyā b. Muḥ. Ibn Bahrān (see 302: I; Ḥabṣī² 85; to be added Šan‘ā’ p. 839). To be noted that this one is the only complete copy in this collection. The verses are grouped in *faṣl: fī ḥusn al-ibtidā’ wa-barā’at al-istiḥlāl, at-taṣrīḥ bi-qaṣd madḥ al-muḥtār, al-asmā’ aṣ-šarīfa*, etc., the last being *f. bayān al-adab fī-stī‘māl al-ḥamdī li-llāh was-ṣalāt ‘alā rasūl Allāh*. Vers 1 of *al-Qaṣaṣ: lakum min al-ḥubbi ṣāfiḥi wa-wāfiḥi/wa-min hawā l-qalbi bādīhi wa-ḥāfiḥi*.

II (161-194) Popular tales: a) 161-177a *Hikāya Ḥiṣn al-‘uqāb wa-yuqālu Ḥiṣn al-ḡurāb al-laḍī kāna fiḥi Ḍirār b. al-Azwar* (cf. GAS II, 227) *bi-arḍ al-Yaman* (see CCLXX: B with a quite different inc.!, Vat. 1035. 14); b) 177b-185 *Ḥadīṭ wafāt RA* (see CCLXX: D); c) 186-194 *Ḥadīṭ Abī Muḥ. al-Kaslānī ʿal-Baṣrī* (encounter with Hārūn ar-Rašīd), incomplete.

Add.: a) 157a-b 30 vv. - *āru*, anonymous; b) 157b-159a prayers; c) 159b verses by ‘Abd-allāh b. Ḥamza ʿb. Sulaimān; d) 160a a narrative about Hārūn ar-Rašīd and one of his maid-servants; e) 160b verses by al-Mu‘ayyad billāh Yaḥyā b. Ḥusain b. al-Hādī (?).

1377.

F 82. III ff. 21 × 15 cm. Common, regular nashī. Cover in bad condition.

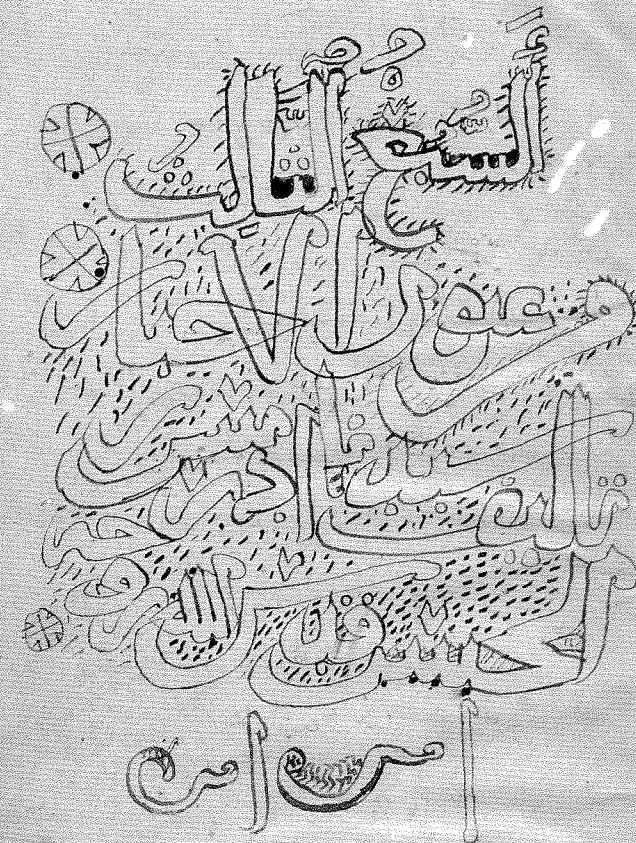
(4-107) *Kaṣf an-niqāb ʿan muḥaddarāt Mulḥat al-i-rāb ʿalil-Ḥarīrī* (above 144: I), by ‘Abd-allāh b. Aḥmad al-Fākīhī (see 639: B and 1206).

Add. 108-III Some juridical answers concerning questions about *waqf al-mušā’* (endowment of the joint property), one of them by Ṣalāḥ b. Ḥusain ʿb. Yaḥyā al-Aḥfaṣ (cf. 133: I).

1378.

F 83. 99 ff. 21 × 15½ cm. Quite common writing. Cover damaged in the spine (no flap).

I (1-27) *an-Nawāfiḡ al-miskiya wal-‘awārif an-niskiya* (where *an-nawāfiḡ* is the plural of *nāfiḡa*, from Persian word *nāfeh* = navel, with the meaning of “the navel-bag of the musk-deer”). It is an anonymous abridgement, as stated in the introduction, of *at-Taṣī’ ʿwat-tauṣī’*, the commentary by aṣ-Šabb at-Tā’ib (above 1077: VII) on *al-Badī’iya*, properly called *al-Q. l-Makkiya*, lil-Hādī b. Ibrāhīm b. ‘Alī al-Wazīrī/Ibn al-Wazīr (d. 822/1419). Quite wrong the connection, in the title-page, with the *Badī’iya* in praise of Mecca li-‘Alī b. Muḥ. b. ‘Alī Ibn Mulaik, d. 917/1512 (cf. Kaḥḥ. VII, 219), apparently due to the similarity of the titles! The present text, not to be found elsewhere, is mentioned by Ḥabṣī² 378 only, though with a slight different, but clearly incorrect title, *al-Fawā’ih al-miskiya ilḥ.*, and without any connection with al-Wazīrī’s poem. As regards this latter (inc. *In zurta Salmā fa-sal mā šī’ta min waṭari*), one ms. only seems to be extant: Šan‘ā’ p. 721 (*Maḡmū’*



14, pp. 48-50). According to the author's statement, the present compendium aims exclusively to explain the meaning of each verse and to stress its importance in connection of the *badī'*, the so-called "new style". That's why, just as in aš-Šābb at-Tā'ib's commentary, each verse is preceded by the concerned *badī'*-technical term, e.g. *barā'at al-maṭla'* = the skill in the prologue, *at-taḡnīs* = the paronomasy, *al-iqtibās* = the excerption, *at-talmiḥ* = the playful allusion, *barā'at al-ḥitām* = the skill in the epilogue.

II (28-36a) *Šarḥ Lāmīyat al-'Arab* <liš-Šanfarā> (above CCCLIII: A.4), by al-Mu'ayyad b. 'Abdallaṭīf b. Sa'id a n - N a q ḡ u w ā n ī / N a ḡ u w ā n ī (cf. Yāq. IV, 767; the full name in the col.) (GAL S I, 53:[2].7; GAS II, 136.7). It is a merely lexical commentary; inc. *yaqūlu 'nḡurū li-anfusikum fa-innī mubāyinukum*.

III (36b-73) *Našr al-'alam fī Šarḥ Lāmīyat al-'Aḡam liṭ-Ṭuḡrā'* (above CCXXVI: S and 1072: I), by Muḥ. b. 'Umar B a ḡ r a q al-Ḥaḍramī al-Ḥimyarī (GAL I, 248:[1].f/287 S I, 440 II, 555: [1a]. 5; Ḥabšī² 330; to be added Garr.² 4086 titleless; Yale 269). Another copy: 1550: II.

IV (74-76) a) *al-Q. l-Lāmīya*, 61 vv.-li, by Muḥ. <b. Yaḥyā> Ibn B a ḡ r ā n (see 153: I.d; b) 75b <*Lāmīyat al-'Arab*>, 57 vv.-li, by Zainaddīn Ismā'il b. Abī Bakr b. 'Abdallāh <al-Muqri> (see CCXXVI: T).

V (77-99) Torso (leaves in disorder, col. 88b) of <*an-Natā'iḡ al-ilāhiya al-alma'iya*>, the autocommentary on his own *Badī'īya* (above CCCLI: Q.3), by <Šafi'addīn al-Ḥillī> (see 51: I; to be added Berl.² with ref.; Köpr. I, 1449; Šan'ā' p. 923). Immediately after the text, 99a-b, the list (cf. Berl. 7352:2) of the 40 works formerly used by Zakīaddīn 'Abdal'azīm <b. 'Abdalwaḥīd> Ibn Abī l-Iṣba' in his *at-Taḥrīr <wat-taḥbir fī 'ilm al-badī'>* (GAL I, 306:9.1), as well as of the 30 ones used in addition by al-Ḥillī.

1379.

F 84. 43 ff. 19½ × 14½ cm. Rather good, middle-aged copy, in a round, regular, partially vocalized nashī; some headings in yellow ink. No cover.

I (1-42) *al-Maqāmāt*, alias *an-Naṣā'iḡ al-kibār* (this title in the intr.), by Maḥmūd b. 'Umar a z - Z a m a ḡ ṣ a r ī (GAL I, 292:XII/348 S I, 511; to be added Yale 484-6; Köpr. I, 1210.2; Šan'ā' p. 925).

II (43a) Qaṣ., 16 vv.-nā, by Šafi'addīn Aḥmad <b. 'Aṭṭāf> Ibn 'Alawān.

1380.

F 85. 72 ff. 20 × 13 cm. Copied 777/1375 (the date in ms. F 277=No. 1570, which is the continuation of this one). Archaic, sharp, thick nashī; brownish paper. No cover.

Vol. I of <*al-Luma' fī fiqh ahl al-bait*>, by 'Alī b. Ḥusain b. Yaḥyā al-Amīr (see 91: I and 1193, where Ḥabšī² 179 must be read!). Contents, the following chapters: *aṣ-ṣalāt*, 15b *al-ḡanā'iz*, 21b *aṣ-ṣiyām*, 27b *al-ḡaḡḡ*, 35a *an-nikāḡ*, 53b *al-buyū'* (last section *bāb al-iḡāra*). Defective, at the beginning, and lacuna after f. 16.

I

'*Uyūn al-aḡbār*, by ad-Dā'ī Idrīs b. Ḥasan (Cat. No. 1366, f. 4a).
The most important Ismaili chronicle: the title-page.

1381.

F 86. 45 ff. 45½ × 15 cm. Recent copy, in a regular nasta'liq writing. Poor cover (flap torn out). Copyist (name in the title-page): Ibrāhīm b. Aḥmad.

(-45a) *al-Wāfi fī n-naḥw*, by Muḥ. b. 'Uṭmān b. 'Umar al-Baḥī al-Hādawī al-Hindī al-Ḥanafī (d. 830/1427 according to Kaḥḥ. X, 284, apparently from *Hadiya* II, 187, though neglecting this title, which on the contrary is recorded there; the same cited, together with the inc., by ḤḤ VI, 419 No. 14161; GAL II, 193.4/246 S II, 258). In the intr. we are told that the work was dedicated to the sayyid Ruknaddīn Ḥasan b. Ḥusain b. 'Alī al-Ḥusainī, unidentified. Contents: 8a *al-marfū*, 12a *al-manṣūb*, 20a *al-maḡrūr*, 21b *at-tawābi*, 38a *al-ḥarf*. Some glosses.

1382.

F 87. 114 ff. 20 × 15 cm. Copied II 1050/1640 by Ḥiḍr b. Muḥ. al-Qalīl. Rather good copy, in a common, regular, round nashī. Double cover (leather and linen), in bad condition.

I (1-24) *al-Iqtīṣād*, a comm. on *Bānat Su'ād* (li-Ka'b b. Zuhair, above 725: XII.c), by Ḡalāladdīn Ṣāliḥ b. aṣ-Ṣiddīq ḥ. 'Alī a n-Namāzī al-Ḥazraḡī, finished 960/1553 in Ibb (thus col.) (GAL I: 39.8/33 S I, 69:13 II, 292,555:1b; GAS II, 232:20). The comm. is restricted to a mere short lexical explanation. Before it, 1b-2a, there is an *iḡāza* tracing back to the author of *Bānat Su'ād*, and starting from the teacher of the commentator, ḥ. 'Adarraḥmān b. 'Alī b. Muḥ. Ibn ad-Daiba' (above 104). To be stressed that the only other ms. as far known seems to be Esc.² 304.1!

II (25-110a) *Risālat al-Ḥātimī* (col., i.e. *ar-R. l-Mūḍiḥa fī ḍikr sariqāt Abī t-Ṭayyib al-Mutanabbī*, in its longer version, by Abū 'Alī ḥ. Ḥasan b. al-Muẓaffar al-Ḥātimī (GAL I, 88 S I, 141 and 193:10b.1; GAS II, 488:5). On the author and his work in its three versions, cf. EP² Suppl. 361-2. Other similar texts: 1510:II 1593:I 1611:VII.a. The text, defective at the beginning, contains: ff. 25-26 an introduction dealing with the evaluation, made by the critics, of the *maḥāsin* and the *ma'a'ib*, and the judgement of the author that the former overcome the latter (*ra'aitu ḡālib mā fī diwānihi min al-qaṣā'id maḥāsin wa-ḡurar wa-anna mā yu'ābu bihi ṣi'ruhu fī ba'ḍ al-qaṣā'id mutafarriq ṣaḍara maḍara*), then he explains how he intends to carry out the examination of the poems of al-Mutanabbī. In the *muqaddima* (ff. 26b-30a), after a concise biography of the poet, he deals with the *faṣāḥa*. Then follow two *bāb*: (30-83) b. 1 *mā waḍa'a ḥaḍā l-mu'allif li-aḡlihi min al-maḥāsin al-mustamlaḥa wal-ma'a'ib al-mustaqbaḥa*, the arrangement following the alphabetical order according to the rhyme, the verses of al-Mutanabbī being provided with a commentary (the pattern is always: *ḥarf... al-qaṣida llati awwaluhā ilḥ.*); (83b-105a) as to the *bāb* 2, it consists of an extended introduction (-98a), divided into 5 *naw*, on the different kinds of *sariqa* ("theft", i.e. plagiarism), and two *faṣl*: (98-103) f. 1 *fī sariqāt Abī t-Ṭayyib min aṣ-ṣu'arā'*, and f. 2 (in the text erroneously *bāb*!) *fī sariqāt aṣ-ṣu'arā' min Abī t-Ṭayyib*; (105b-end) *ḥātimā fī maḥāsinihi min irsāl al-muṭul wa-'aqd al-ḥikam*.

III (112b-114a) *al-Q. n-Nūniya*, 62 vv. -*ānu*, by Abū -Faṭḥ ḥ. Muḥ. b. 'Alī b. Ḥusain al-

Bustī, called otherwise '*Unwān al-ḥilm*' (see CLXXXIX: G and 460: IV; to be added Cairo³ II, 215).

Add.: Ff. 114b-115a Verses from the *Diwān* Abī Tammām (GAS II, 555).

1383.

F 88. 268 ff. 20½ × 14½ cm. Copied I 1115/1703, III 1112/1700, V 1066/1655. Different hands: I rather thin and small, nice writing (copyist Muḥ. b. Ḥusain b. Yaḥyā); V common, round nashī; VI very peculiar, sharp, thick nashī; VII rather small, round, compact nashī; X small, round, compact nashī. Simple '*unwān*' ff. 1b, 130b.

I (1-115a) *Ḥusn at-tawaṣṣul fī* (col.: *ilā*) *ṣinā'at at-tarassul*, by Maḥmūd b. Salmān Ibn Fahd al-Ḥalabī al-Ḥanbalī (see CLXXXVI: A; to be added Köpr. I, 1235.1 1236). The very treatise of rhetoric ends 84a; the following text consists of a set of patterns of letters on different subjects, many of them being a description of horses, weapons, hunting, shooting, etc.; i. al. 98a a *Risāla fī l-bunduq*.

Ibis Verses of the below mentioned poets, on the mgs. of the following leaves: 1. 40b ḥ. Ḡarīr b. 'Abdalmasīḥ b. 'Abdallāḥ al-Mutalammis (GAS II, 173); 2. 64b-65a al-Fuḍail b. 'Iyād b. Mas'ūd at-Ṭālaqānī (IH, *Wafayāt*, ed. I. 'Abbās, Bairūt 1397-8/1977-8, IV, 47); 3. 80b-84 ḥ. Abū l-'Ainā' Muḥ. b. Qāsim b. Ḥallād (GAS II, 519); 4. 87b-88a Muḥ. b. 'Abbās b. Muḥ. al-Yazīdī a n-Naḥwī (d. 310/922: Kaḥḥ. X, 121); 5. 90b-92 al-Faḍl b. Yaḥyā b. Ḥālid al-Barmakī (GAS II, 608); 6. 98b-99a al-Faḍl b. Sahl as-Saraḥsī (GAS II, 616; EP² II, 749; IH IV, 41); 7. 105b-106a Muḥ. b. Aḥmad b. Naṣr at-Tirmidī aṣ-Ṣāfi'ī (d. 295/908: Kaḥḥ. IX, 25); 8. 111b Qaṭari b. al-Fuḡā'a (GAS II, 350); 9. 113a Muḥ. b. 'Abdalwahhāb b. Sallām al-Ḡubbā'ī (GAS I, 621:14); 10. 197b-198a Abū l-Faraḡ 'Abdarraḥmān b. Ḥasan b. 'Alī (*sic* instead b. 'Alī b. Muḥ.) Ibn al-Ḡauzī.

II (116-124a) Miscellaneous, mainly poetry: a) 116a 5 vv. -*bu* by an-Nābiḡa aḍ-Ḍubyānī (GAS II, 110), 4 vv. -*mu* by Abū ṣ-Ṣiṣ Muḥ. b. 'Abdallāḥ b. Razīn (GAS II, 532), 7 vv. -*ānu* by ḥ. Muḥ. b. Aḥmad Ibn Ḡābir al-Andalusī (above 198: XXI); b) 116b-120a *muqatta'āt*; c) 120b verses by Sa'id b. Ṣāliḥ as-Simḥī (cf. Forrer 321; d. 1122/1710: Kaḥḥ. IV, 224 from *Naṣr* I, 737; Ḥabṣī² 347); d) 121a narrative from *Kanz al-aḥbār fī l-aḥyār* by Idrīs b. 'Alī b. 'Abdallāḥ al-Ḥamzī (d. 714/1314: GAL II, 183:2/234; F. Sayyid 138, Ḥabṣī² 412); e) 121b-122a verses by Ḥasan b. 'Alī ḥ. Ḡābir al-Habal (cf. above 7: II).

III (124b-128a, 197b-198a, 201b-207, 238-242, 265-268, 295). Poetry, mainly from Ibn Ḥallikān's *Wafayāt* (above 34): 124b al-Buḥturi (above CCXLVII), 125a ḥ. Abū n-Naṣr al-Mu'āfā ḥ. Huzaim (GAS II, 635), 125b al-Mu'ayyad b. Muḥ. ḥ. 'Alī al-Ālūsī (IH² V, 346), 126b-127 ḥ. Mu. b. Naṣrallāḥ b. 'Alī Ibn 'Unain (GAL I, 318/387; Kaḥḥ. XII, 79) with his biography on inserted leaf, 128a Faḥraddaula Muḥ. b. Muḥ. Ibn Ḡābir (IH² V, 127), *ibid.* ḥ. Ḥasan b. 'Alī b. Faḍl Ṣurrdurr (Kaḥḥ. III, 258), 199b-200 Ṣa'bān b. Salīm (above 100: 238a-b 'Abdallāḥ b. Qāsim b. Muẓaffar aṣ-Ṣahrazūrī) (41 vv. -*ūlu* = 97: I bis), 239b ḥ. al-Ḥasan Muḥ. b. 'Umar b. Ya'qūb al-Anbārī (cf. Berl. 8245 f. 92b), 265b-266 ḥ. Abū Bakr Ḥasan 'Alī b. Aḥmad Ibn al-'Allāf (IH² II, 107), qaṣ. 43 vv. -*di* on a cat (mentioned by EI III, 725), 295 ḥ. al-'Abbās Ibn al-Aḥnaf (GAS II, 513).

IV (129-197a) *Nasīm aṣ-ṣabā*, by Abū 'Alī (sic, usually Abū Muḥ.) Ḥasan b. 'Umar Ibn Ḥabīb <ad-Dimaṣqī al-Ḥalabī>, in 30 chapters (cf. the list in Berl. 8380), finished in 756/1355 (information given at the end 197a) (GAL II, 37: 6/46 S II, 35; to be added Berl.² 415 with ref.; Inst. Vost. 9056-8; Tun.² 519 1905). Ff. 197b-201a some eulogies (*taqārīz*) by: Tāğaddīn <'Abdalwahhāb b. 'Alī b. 'Abdalkāfi> as-Subkī (GAL II, 89:13/108), Šarafaddīn Ḥusain Ibn ar-Rummān (?), Ḥalīl b. Aibak b. 'Abdallāh aṣ-Šafadī (above 75: VIII), Šamsaddīn Muḥ. b. Aḥmad Ibn Ġābir al-Andalusī (above II).

V (208-222) *Zahrāt al-ḥilāf fī dīkr ba'd auṣāf al-Ġirāf* (cf. Forrer 295), qaṣ. 30 vv.-li, preceded by an extended, elaborated intr. in rhymed prose (until 220), composed in 1066/1665-6 by Ḥusain b. 'Abdallāh b. Yūsuf (thus col.), unidentified, for Muḥ. b. Ḥasan b. Aḥmad b. Ḥamīdaddīn <al-Kaukabānī> (11th/17th cent.: *Naṣr* II, 589; cf. Berl. Ind. p. 326), this information being given in the intr. First verse: *ra'ā llāhu l-Ġirāfa wa-sākinihī/wana' amahu bi-wablin ba'da wabli*.

VI (223-237) The *Diwān* of Ḥusāmaddīn 'Īsā b. Saḡar b. Bahrām al-Irbilī al-Ḥāġirī. If compared with III: IV (see above), this copy contains only a part of the work (e.g. all the short poems are missing), and has a quite different arrangement, without any exterior division. To be added Garr.² 4101; Inst. Vost. 8561-2; Dam. Zāh., Ši'r, p. 130; Bagdad Auqāf III, 4697-8; Šan'a' p. 968.

VII (244-256) Poetry: a) *Tahmīs* 13 vv.-šā by Muḥ. b. Ibrāhīm b. Yaḥyā as-Saḥūlī (above 141: III); b) 244b-245a anonymous *Tahmīs* 9 vv.-kā; c) 245b-246a qaṣ. 11 vv.-di by al-Ḥāġirī (above VI), with two *tahmīs*, one of wīch by Šafiaddīn Aḥmad b. Yaḥyā (?); d) 247b *muqaṭṭa'āt* by 'Īsā b. Luṭfallāh b. Muṭahhar (above 540: II), Aḥmad b. Šālīh Ibn Abī r-Riġāl (above 254), Ḥasan b. Muṭahhar b. Muḥ. al-Ġurmūzī (d. 1100/1689: Kaḥḥ. III, 295; Ḥabšī² 336); e) 248a anonymous qaṣ., 17 vv.-ni, inc. *ḥanna l-fu'ādu ilā l-imāmi l-mu'mani*; f) 249-254a 10 poems by 'Umar Ibn al-Fāriḍ (above CIC): 49 vv.-ā'i, 21 vv.-āḥā, 18 vv.-mi (=790: X.f), 37 vv.-ādi, 60 vv.-lu, 38 vv.-mu, 20 vv.-ri, 50 vv.-fi, 53 vv.-ākā, 35vv.-āmi; g) 254b-256a anonymous *muqaṭṭa'āt*, mainly *dūbait*.

VIII (257-264) *al-Q. l-Mu'nisa* (Berl. 7520), 607 vv.-ā'iyā, attributed to Maġnūn Banī 'Amīr <Qais b. al-Mulawwah> (see 119: XVI.c).

1384.

F 89. 277 ff. (277a-b) 21×15 cm. Copied I 1080/1669. Common writing, in a rather small, sharp, inelegant nashī. Cover damaged (flap torn out).

I (11-266) *Ḥāšiya 'alā l-Azhār* (li-Ibn al-Murtaḍā, above 27), alias *al-Qadr al-muḥtār min nafahāt al-Azhār*, by Šārimaddīn Ibrāhīm b. Yaḥyā b. Muḥ. a s-Saḥūlī (see 241; Ḥabšī² 218). Some glosses.

II (1-10, 268-276) Miscellaneous: a) 1b *Waṣīya* Ḥārūn <ar-Rašīd> to his brother Mūsā; b) 3a extract from *Kāšif al-ġumma* (?); c) 3b-4a juridical texts; d) 4b answer on the *waqf* by Ġamāladdīn 'Alī b. 'Abdallāh b. 'Alī Rāwī' (d. 959/1552: *Badr* II, 471); e) 6b-7a two texts, on *al-i'tikāf* and *al-ḥaġġ* respectively, by Badraddīn Muḥ. b. 'Alī Qais (d. 1096/1685: *Badr*

S 205; Ḥabšī² 223); f) 8b a text on heritage by al-Mu'ayyad Muḥ. b. al-Manšūr Qāsim (above 312. VI); g) 267b other juridical answers; h) 270b extract from *Takmil* <Šarḥ al-Azhār, by ad-Dawwārī> (above 217); i) 271a two texts on the *siwāk*, including 8 vv.-rā; k) 272a extract from *ad-Dibāġ an-naḍīr ilh.*, by ad-Dawwārī (No.1667), on the death; l) 272b short historical texts on al-Ḥasan b. 'Alī and Ibn 'Abbās; m) 273b extract from *Taġrid al-Kaššāf* (above 164), on Qur. 13:22; n) 275a extract, on *al-ġinā*, from K. *Funūn al-masā'il*, unknown work by Abū Ġa'far <Muḥ. b. Ya'qūb> al-Hausamī (above 479: I); o) 275b-276b poetry, i. al. an elegy for Ḥusain b. 'Alī, 15 vv.-āmu (inc. *la-qad hadda ruknī ruz'u āli Muḥammadin/watilka r-razāyā wal-ḥuṭūbu 'izāmu*), from the *Ta'riḥ* by al-Kanġī aš-Šāfi'i, likely Šamsaddīn Muḥ. al-Kanġī aš-Šūfi (d. 682/1283, cited by F. Rosenthal, *A history of Muslim historiography*, p. 465 n. 8, as author of a "great History of Jerusalem").

1385.

F 90. 341 ff. (274a-b, 278a, 338a, 339a, 340a blank) 21×15 cm. Copied I 1054/1644 by Šālīh b. Aḥmad b. 'Alī b. Aḥmad an-Nahdī (?), IV 1056/1646 (no copyist). Good copy, as to I-II, in a round, thick nashī; rather common writing in IV.

I (1b-243a) *Taṣfiyat al-imām Yaḥyā b. Ḥamza* (1a mg.), i.e. *Taṣfiyat al-qulūb 'an daran al-auzār wad-dunūb*, by al-Mu'ayyad billāh Yaḥyā b. Ḥamza b. 'Alī, in 10 *maqālāt* (see the titles above 187), beginning respectively ff. 2a, 23a, 116a, 157a, 177a, 187a, 191b, 198a, 211b, 227b.

II (243a-273) *al-Ḥawāšī al-mukmila li-aḥādīṭ at-Takmila* (=Takmilat al-Aḥkām ilh. li-Ibn al-Murtaḍā, above 248: V), by Ġamāladdīn 'Alī b. Zaid b. Ḥasan aš-Šaḡābī aṣ-Šarīmī aṣ-Šan'ānī (d. 882/1477: GAL S II, 246:III,d and erroneously 564:§7.1.3; Kaḥḥ. VII, 96 citing this title; Ḥabšī² 282). Another copy: 1659: VI.

III (275-277) a) 275a-b *Waṣīya*, alias *an-Naṣā'ih al-baliġa*, 112 vv.-tā, by Ibrāhīm b. 'Abdalakbar al-Waṣābī (see 289: VII.b and 500: VIII.b); b) 276-7 *Arba'un ḥadiṭ (fī 'šīnā' al-ma'rūf lil-muslimīn)*, by Zakīaddīn Abū Muḥ. <'Abdal'azīm b. 'Abdalqawī b. 'Abdallāh al-Munḍirī (see CCIX: B; to be added Birm. 148; Garr.² 706; Inst. Vost. 804; Top. II, 3130-1 *al-Arba'un al-Munḍiriya fī aḥādīṭ ḥair al-bariya*; Bagdad Auqāf I, 540 same title, but likely different as for the contents; Šan'a' p. 962).

IV (278b-336) *at-Taḥbīr 'alā t-Taisīr fī l-qirā'āt as-sab'* lid-Dānī (above 4: I), by Muḥ. b. Muḥ. b. Muḥ. al-Ġazarī (GAL I, 407:2.1/517 II, 202: 2/258 S I, 719 II, 274; to be added Garr.² 190; Chester B. 3661.2; Princ. N. S. 1429; Inst. Vost. 354; Dam. Zāh., 'Ulūm al-Qur'an, p. 82; Rampur I, 343).

Add.: a) 337a-b *faṣl fī šifāt al-ḥurūf*; b) 338b a note by Muḥ. b. 'Alī b. Aḥmad al-'Ulufī (?) on the 15 passages of the Qur'an where the *waqf* must be avoided; c) 339b an explanation of the sentence *lā ilāha illā huwa al-ḥayy al-qayyūm*.

1386.

F 91. 207 ff. (87a-b, 88a blank) 22×16 cm. Copied I 1215/1800 by Aḥmad b. Muḥ. b. Qāsim (II-III by the same hand), IV 1152/1739 by Ibrāhīm b. Muḥ. b. 'Alī aḍ-Ḍa'irwanī (cf.

Forrer 290-I), V 1183/1769 by 'Alī b. Aḥmad b. Muḥ. ad-D. r. fī, VII 1182/1768. Good copy in I-III, in a regular round naṣḥī.

I (1-39) *al-Budūr al-muḍī'a l-hādiya ilā maḍhab al-'itra n-nabawīya fī r-radd 'alā turrahāt* (testo: *turrāhāt*) *as-Sunniya*, called also by the author <Muh. b. 'Alī b. Muḥ. aš-Šaukānī> *as-Suyūf al-maḍīya fī r-radd 'alā l-Masā'il al-marḍīya* (688: IX). A refutation of the eight *Masā'il* li-Muḥ. b. Ismā'il al-Amīr (above 498: III: Ḥabšī² 232; cf. Caet. 313.b). To be noted that f. 33a begins, as a conclusion of the work, a *nubḍa min faḍā'il imām al-Yamān ... al-Hādī ilā l-ḥaqq ... Yaḥyā b. al-Ḥusain b. al-Qāsim*.

II (40-86) *al-Barāhīn al-ḡaliya fī r-radd 'alā l-Masā'il al-marḍīya* (above I), by Šafiaddīn Aḥmad b. Šalāḥ <b. Yaḥyā> a l-Ḥaṭīb <al-Kaukabānī aš-Šan'ānī aš-Šibāmī> (d. 1196/1782: *Badr* I, 62 and *Našr* I, 143 mention this work, but without the title; Ḥabšī² 233 *al-Barāhīn al-qat'iya* etc.; the only other ms. known, Šan'ā' p. 853). Inc. *al-ḥamdu li-llāh alladī fataqa 'an qulūb auliya'ihi aḡšiyat aḍ-ḍalāl fa-nazarū fī madārik ḥikmatihī z-zāhira*.

III (88b-101) <*ar-Riyāḍ an-nadīya*> fī wuḡūb ḡasl al-farḡain <'ind az-Zaidīya>, by the same author (title cited by *Našr* I, 143 and Ḥabšī² 232, whereas *Badr* I, 62 mentions the work but omits the title). Another copy: 1575: VII.

IV (105-113a) *Faṭḥ al-'alī l-maḡīd fī 'ilm at-taḡwid tabṣira lil-mustaḥid*, otherwise said (in the text 106a and col.) *Nubḍa fī aḥkām an-nūn as-sākina wat-tanwīn*, by 'Abdallāh b. Muḥ. b. 'Abdal'alīm as-Saūdī al-'Akkī (cf. Forrer 288) al-'Adnānī, unknown text (author GAL S II, 979:2 citing a similar work).

V (116-144a) *Faṭḥ al-karīm al-maḡīd bi-riwāya Qālūn 'an Nāfi' fī aḥkām at-Taḡwid*, by Muḥ. al-Ḡulām ('Allām), unidentified. In the intr. the author says to have based his work mainly on a commentary, not better specified, on *al-Q. š-Šāfi'biya* (above 66: II) and *al-Mukarrar*, no doubt *al-Mukarrar fī-mā tawātara fī l-qirā'āt as-sab' li-'Umar b. Qāsim b. Muḥ. an-Naššār* (d. 900/1494: GAL II, 116: 25.1/140). The text begins with a *faṣl fī dīkr ba'd manāqib al-imām Nāfi'* and two *bāb* (*al-istiḡāṭa*, *al-basmala*), then from 118a deals with introductory matters in some unnumbered *bāb*, from *b. hā'* *al-kināya* to *b. az-zawā'id*; 123b-end the whole Qur'ānic text is dealt with. Inc. *al-ḥamdu li-llāh alladī karrama nau' al-insān wa-aṭṭafahu bi-faṣāḥat al-lisān wa-ṣṭafā minhu 'ibādan manna 'alaihim bi-ḥifz al-Qur'an*.

VI (147-165a) *al-Arba'un al-ḥadīṭ* by Muḥyiddīn Abū Zakariyā' Yaḥyā b. Šaraf b. Mūrī an-Nawawī (see CCLXXVIII: C.c).

VII (167b-190a) *ad-Daqā'iq al-muḥakkima fī šarḥ al-Muqaddima <l-Ġazariya fī t-taḡwid>*, by Abū Yaḥyā Zakariyā' b. Aḥmad a l-Anṣārī (see CCXIII: C and 1116: I).

VIII (196b-204a) *Arba'un bāb fī l-Yaman*, by Abū Bakr b. 'Abdalḥamīd b. 'Abdallāh b. Ḥalaf a l-Qurašī al-Miṣrī (see 501: II). The only other ms. known is Ḥaḍr. 316. *Arba'un ḥadīṭ fī faḍā'il al-Yaman wa-ahlihi*, by Muḥ. b. 'Abdalḥamīd al-Qurašī, likely the same author despite of the slight difference in the name. Inc. *al-ḥamdu li-llāh alladī faḍḍala l-biqā' ba'dahā 'alā ba'd ... ammā ba'd fa-innī ... lammā kuntu muḡāwir bi-Makka l-mu'šama ... ḡalastu laila antaḡiru ṣalāt al-'iṣā'*. *Bāb* 1: 'an Abī Mūsā al-Aš'arī (cf. EI² I, 715a) *qāla: talautu 'ind RA ... qaulahu ta'ālā fa-saufa ya'ti llāh bi-qaum yuḥibbuhum wa-yuḥibbūnahu*

wa-qāla RA: hum qaumuka yā Abī (sic) Mūsā ahl al-Yaman. Bāb 40: 'an Abī Huraira *qāla RA inna llāh yab'aṭu riḥ min al-Yaman*.

IX (204b-206) *Arba'un ḥadīṭ*, anonymous (a similar text in CCIX: K). *Ḥadīṭ* 1: 'an Anas b. Mālik *qāla: yā Mūsā inna min 'ibādī man lau sa'alani l-ḡanna (sic instead ad-dunyā). Ḥ. 40: qāla n-nabī al-'ulamā' umanā' Allāh fī l-arḍ*. The general subject dealt with in these traditions is poverty (*al-faqr*).

X Miscellaneous: a) 102a-b medico-magical texts on how the cause of an illness can be diagnosed; b) 103b narrative about 'Isā b. Maryam raising some dead persons; c) 104b a list of the 17 *auqāf nabawīya*, then a question and answer on *imām ḡamā'a*; d) 113a *ḡadwal al-ḥurūf al-ḥiḡā'iya*; e) 113b anonymous *Qaṣida 'alā qāfiyat al-ḥurūf*, only 15 vv. beginning each one by a letter of the alphabet; f) 114a prayer to be said after the sūra *Yā-Sīn*; g) 114b-115a a text from Muḡāhid <b. Ḡabr al-Makkī> (GAS I, 29:3) on the number of the letters, words, verses, *ḡuz'*, *saḡda*, etc., in the Qur'ān; h) 144b 145a extract from *K. al-Ausaf* by an-Nu'mānī (?), dealing with *al-madd* (10 *waḡh*) (about the grammatical works having this title, cf. GAS IX, Ind. p. 357); i) 146a anonymous *qaṣ.*, 32 vv.-ni, called '*Uddat al-qārī' fī l-farq bain aš-ṣād waḍ-ḍā' (sic instead of aḍ-ḍād waḡ-zā'*; cf. Berl. 7031 Nos. 38-44; the same text in Šan'ā' p. 897; l) 165b a text with 29 ḥadīṭ alphabetically arranged, by <'Abdarrahmān b. 'Abdalkarīm b. Ibrāhīm> Ibn Ziyād <al-Ġaitī l-Muḡsirī z-Zabīdī> (GAL II, 404:2/532); m) 166-167a *qaṣ.*, 56 vv.-ū/ina, *fī l-wuḡūf al-lawāzim*; n) 190b *fā'ida fī šifāt al-ḥurūf*, the letters being alphabetically arranged; o) 191a *faṣl fī bayān al-wuḡūf al-lawāzim*; p) 192a 10 vv. -lā, *fī ḥaṣr al-waḡf an-nabawī*; q) 192b anonymous *risāla* on a question put by Ḡamāladdīn Muḥ. b. 'Abdallāh al-Lāḡiḡī (cf. Vat., Index?) about *ḥurūf al-muqāraba wal-muḡānasa fī l-iddiḡām*; r) 194b 35 vv.-tā of a strophic poem (inc. *al-ḥamdu li-llāhi 'alā mā a'tā'id ḡalla min auzārīna wa-ḡaṭṭā*), followed by 26 vv., strophic as well, on the *saḡd* in the Qur'ānic recitation.

1387.

F 92. 245 ff. (95b, 168b, 182b-183a, 186b, 187b-188a, 192b-193a blank) 21×15½ cm. Copied I 1061/1650.

I (4-95a) *Aṭmār al-Azhār fī fiḡḥ al-a'imma l-aṭḥār*, by al-Mutawakkil Šarafaddīn Yaḥyā b. <Šamsaddīn> Ḥasan <b. al-Mahdī Aḥmad> (GAL II, 405:3/5/534 S II, 557; Ḥabšī² with an extended note on the work and its commentaries; to be added Wien Gl. 68; Šan'ā' p. 840). Other copies: 1651: I 1714: I. As regards GAL, it is worth remarking that, apart from the incorrect title (*al-Aṭmār wal-Azhār!*), no copy of the work is cited. In fact GAL II, 405: 3.1 cites two commentaries only, and S II, 557 is plainly erroneous: all the mss. recorded there contain the comm. by Ibn Bahrān (above 101). As a commentary on *al-Azhār* li-Ibn al-Murtaḍā (above 27), the work has just the same division as the text commented upon, from *k. aṭ-ṭahāra* (6a) to *k. as-siyar* (89a). Inc. *al-ḥamdu li-llāh rabb al-'ālamīn al-ladī dalla 'alā l-furū' bil-uṣūl kamā dalla 'alā l-uṣūl bil-furū'*.

II (97-154) *Šifā' aš-ṣudūr min maraḍ al-buht waz-zūr*, a polemic tract by al-Mutawakkil Ismā'il b. al-Manṣūr Qāsim <b. Muḥ.> (the title, omitted GAL S II, 560:8a, is

mentioned by Ḥabšī² 622 *Šifā' aṣ-ṣudūr min da' ilh.*; 2 mss. Ṣan'ā' p. 893). The very text, in the form of a *ḡawāb*, starts 117a, Inc. *al-ḥamdu li-llāh rabb al-'ālamīn ar-raḥmān ar-raḥīm alladī anzala l-furqān 'alā 'abdihi li-yakūna lil-'ālamīn naḍīran*.

III (157b-174) Miscellaneous: a) -168a two questions (about *ihdār urūṣ al-ḡināyāt*) from Šarafaddīn Ḥasan b. Aḥmad ḵb. Šāliḥ al-Ḥaimī (above 159: I), and answers by al-Mutawakkil Ismā'il (cf. note at the end, with the date of the copy, 1060/1650, and the name of the copyist, Maḥdī b. Muḥ. ḵb. 'Abdallāh Ibn al-Muhallā (d. 1070/1659: *Badr S* 217); b) 169-171 three other juridical answers by al-Mutawakkil Ismā'il (cf. note mg. 169a); c) 172-4 verses: 13 -*āri* by Ibn al-Muhallā (above a), 61 -*rā* by Aḥmad b. Šāliḥ Ibn Abī r-Riḡāl, 9 vv. -*ā'ibu* again by Ibn al-Muhallā.

IV (175-182a) *al-Masā'il al-murtaḍāt fi-mā ya'tamiduḥu l-quḍāt*, by al-Mutawakkil Ismā'il b. Qāsim b. Muḥ. (see 541: I.b).

V (183b-203a) a) -186a anonymous answer to a question about *ṭalāq*, put by Šamsaddīn Aḥmad b. Yaḥyā ḵb. Aḥmad Ibn Ḥābis ḵad-Dawwārī (above 217); b) 188b-192a anonymous text on the *širk*, (inc., after the *ḥamdala*, *fa-inna llāh aḥaḍa l-miṭāq 'alā l-'ulamā' llaḍin anba'ahum al-kitāb li-yubayyinūhu lin-nās*); c) 193b-203a a question, 41 vv. -*ā'ibi*, on the misuse of the money by those who must use it to support truth and faith (copied 1062/1652).

VI (204b-209a) Questions from Waḡīhaddīn 'Abdal'azīz b. Muḥ. (Aḥmad?) an-Nu'mān aḍ-Ḍamadī (11th: 17th cent.: GAL S II, 930:2 aṣ-Šamādī!; *Badr I*, 357; Kaḥḥ. V, 243), and answer by al-Mutawakkil Ismā'il.

VII (209a-243a) Anonymous comm. on a poem, 132 vv. -*bi*, li-Aḥmad b. Šāliḥ Ibn Abī r-Riḡāl (thus col., author above 254), finished in 1061/1651 (and copied 1062/1652). Inc. of the qaṣ. *aladḍu wa-aṣfā min zulālin li-šāribi/wa-min rasafātīn min ruḍābi l-kawā'ibi/kitābun atānā bil 'abīri muḍammaḡun/fa-'aṭṭara aqṣā šarqinā wa-maḡāribi*.

1388.

F 93. 172 ff. 20 × 14½ cm. Copied 1043/1633. Nice, thin nashī.

(2-172) *Iḥtiṣār Šarḥ Nahḡ al-balāḡa* (li-Ibn Abī l-Ḥadīd, above CCCXV; the title in the col.), i.e. an abridgement of *al-'Iqd* (intr. *ad-Durr*) *an-naḍīd al-muntaẓa' min Šarḥ Ibn Abī l-Ḥadīd* li-'Abdallāh b. al-Ḥādī b. Yaḥyā b. Ḥamza (GAL S I, 705:5.h; Ḥabšī² 324 *al-'Iqd al-farīd ilh.*). From the intr. we learn that the anonymous author read in 972/1564-5 the comm. by Ibn Abī l-Ḥadīd on *Nahḡ al-balāḡa*, and previously, in 971/1563-4, its summary *ad-Durr an-naḍīd*, whose author, Šalāḥaddīn 'Abdallāh b. al-Ḥādī b. Yaḥyā b. Ḥamza should have been an ancestor of him (*wālidunā* cannot have but such a wider meaning, because he died in 793/1391, cf. Ḥabšī² 324). The purpose of his summary was to deal mainly with the matters concerning religious creeds. The text, defective at the beginning, starts as follows: *was-salām 'alā šāhib al-wiṣāya llaḍī 'urīfat fi l-ḡihād malāḡimuhu wa-'ulimat waqā'i'uhu wa-qaḍāyāhu fi l-'ulūm al-bāṭina waẓ-ẓāhira*. F. 64a end of *ḡuz' I* (no other division); 124a *wa-hāḍihi l-muqaṭṭa'āt mauḡūda fi l-ḡuz' VI min Šarḥ an-Nahḡ*. The text goes on by means of quotations (*qāla*, *qāla š-šaiḡ*) from *ad-Durr*, and alternatively passages by the author himself (*qultu*).

1389.

F 94. 73 ff. 20 × 15 cm. Copied 1093/1682 by Yaḥyā b. Aḥmad b. Muḥ. al-M.dānī.

(-72a) *Ṭuḡfat al-aḡbāb wa-ṭurfat al-aṣḡāb*, by Baḡraq al-Ḥaḍramī, a comm. on *Mulḡat al-i'rāb* li-l-Ḥarīrī (above 144: I), (see 103: I and 984: I). As usual the text ends in a *ḡātima*, then a qaṣ. 12 vv. -*ābi*, inciting the learners to the study of the *Mulḡa*.

1390.

F 95. 70 ff. 21 × 24 cm. Copied III by Šalāḡ b. Mūsā al-'Anbarī (but II seems to be by the same hand); I by a later hand. Very good copy, as to II-III, in a round, large nashī; brownish paper in II-III.

I (1-20) *al-Muqaddima* (col.) *ḵl-Kāfiya fi 'ilm an-naḡw*, by Ibn al-Ḥāḡib (see CXXXVIII: A).

II (21-52) *al-Qalā'id fi taṣḡih al-'aqā'id*, by Ibn al-Murtaḍā (see 11: I and 51: II).

III (53b-68) *al-Muqaddima al-Muḡsiba fi n-naḡw*, by Abī l-Ḥasan Ṭāhir Ibn Bābašād (see 437: I bis).

IV (69) *al-Arba'un as-Sailaḡiya*, only beginning (ḡadīṭ 1-3) (see 248: III).

1391.

F 96. 51ff. 21 × 15½ cm. Rather recent copy, in a common, but regular nashī. No cover.

(1-48) *at-Taisīr wal-idāḡ al-kāṣif 'an ma'āni l-Miftāḡ* (li-l-'Uṣaifirī), by Šalāḡaddīn Šāliḡ b. Ibrāḡim an-Nuḡaim (see 13: II and 1000: III). Defective at the end (the last *bāb* only missing).

1392.

F 97. 148 ff. (1b blank) 20½ × 15 cm. Mediocre copy in a rather recent writing.

(2b-146a) *Miṣbāḡ ar-rāḡib wa-miftāḡ ḡaqā'iq al-ma'ārib*, the comm. on *al-Kāfiya* li-Ibn al-Ḥāḡib, above CXXXVIII: A), by ḵMuḡ. b. 'Izzaddīn b. Šalāḡ al-Muṭṭī al-Mu'ayyad (see 153: II and 914: I). Plenty of marginal glosses.

1393.

F 98. 141 ff. (5b, 40b, 110a-b, 134b-135a, 141a blank) 23 × 16½ cm. Copied IV and V 1177/1763; copyist of IV Šāliḡ b. Ḥusain b. 'Abdallāh al-Yamānī. Large, round nashī. Cover very damaged.

I (6-38) *al-Kawākib ad-durriya fi madḡ ḡair al-bariya*, by ḡamāladdīn Muḡ. b. Sa'id b. ḡammad al-Buṣīrī (name in the intr.; see CLVIII and 1145: II), with commentary and *taḡmīs*. As regards the comm., its author Nafīsaddīn Ibrāḡim b. Sulaimān al-'Alawī could not be identified, and of the text no other copy could be traced; inc. *ya'ni yuḡāṭibu*

nafsahu bi-dālika ḡa'alahā bi-manzilat al-aḡnabī yaqūlu: a-mazaḡta dam'an ḡāriyan min muqlatīn bi-dam min aḡl taḡakkur ḡirān al-makān kaḡā wa-kaḡā.

As for the *tahmīs*, many copies of it are to be found, with the probable attribution to Naṣīraddīn Muḥ. b. 'Abdaṣṣamad al-Makkī al-Fayyūmī (cited by HHH IV, 529 (GAL I, 266:i/312 S I, 469; to be added Berl.² 369 with ref.; Garr.² 4151 (5 mss. anonymous); Witkam 14.244 (2), citing also Leid. Or. 6350 and 8357 (Voorhoeve p.156); Köpr. III, 724.6; Dam. Zāh., Ši'r, p. 65 (anon.). To be noted, however, that Ahlwardt cites three different authors: besides al-Fayyūmī (Berl. 7814.1), Šamsaddīn Muḥ. b. Maṣṣūr b. 'Ubāda (Berl. 7812.d; cf. GAL S I, 469.q), and ad-Dimyāṭī (Berl.² 7811.5; but such a *nisba* could suit the two above mentioned authors as well). Inc. *ma bālu qalbika lā yanfakku ḡā alami.*

II (39b-40a) Qaṣ., 47 vv.-ti, by Muḥ. b. Zaid <b. al-Mutawakkil Ismā'īl>, who died in 1166/1753, as explained by Naṣr II, 659, rectifying the date 1146/1733-4 given by other sources (e.g. *Badr S* 198). The poem is a *tahni'a* for al-Manṣūr Ḥusain b. al-Mutawakkil Qāsim b. Ḥusain, the 51st Zaidī Imām (cf. F. Sayyid 413). Inc. *ṭawālī'u sa'din fi burūḡi l-masarrati.*

III (41-109) *Naṣr ṭayy at-ta'rif fi faḡl ḡamalāt al-'ilm aṣ-ṣarīf*, by ḡamāladdīn Abū Ḥāmid Muḥ. b. 'Abdarraḡmān b. 'Umar al-Ḥubaiṣī (d. 786/1384 or 782/1380: Kaḡḡ. X, 147; the work recorded by *Idāḡ* II, 647 *Naṣr ṭayy at-taṣrif ilḡ.*, not by GAL II, 189 § 6.1/242 S II, 251, nor by Ḥabṣī² 277). The text is divided into many, unnumbered *faṣl* without any title, the general subject dealt with being the dignity of the science and of those who are devoted to it. The quotations are borrowed from a lot of sources, besides Qur'ān and Tradition. The work ends (105b) with a *waṣīya* addressed to himself and to all Muslims as well, then (106b) with two poems: the first one, 63 vv.-lā, *fi ta'did ba'd an-ni'am war-riḡā bil-maqdūr* (inc. *subḡāna rabbī la-qad sawwāka mu'tadilā/ḡulqan ḡamīlan ta'ālā rabbunā wa-'alā*); the second one, 36 vv.-mā, *fi ḡikr al-kibar wa-taḡayyur aṣ-ṣuwar waṣ-ṣabr fi l-ḡaqr* (inc. *ra'aitu waḡḡī fi l-mir'āti qad saḡima/wa-ḡāla ḡālī wa-ḡusnu l-waḡḡī qad 'adima*). Inc., after the *ḡamdala*, *fa-anā uṣḡidu llāḡ subḡānahu wa-ta'ālā wa-malā'ikataḡu wa-kutubahu wa-rusulahu wa-ḡamī'a ḡalḡihi annā raḡinā bi-llāḡ rabbanā wa-Muḡammad... nabīyan wa-bil-Qur'ān imāman wa-bil-islām dinan*. No other ms. known!

IV (111-134a) *Buṣra l-ka'ib bi-liqā' l-ḡabīb*, by ḡamāladdīn <'Abdarraḡmān b. Abī Bakr b. Muḡ. > a s-Suyūṭī (see 375: II).

V (135b-140a) *Urḡūza*, here 57 vv., said to be a riddle (*luḡz*), composed in 1143/1730-1 by ḡiyā'addīn Ishāq b. Yūsuf b. al-Mutawakkil <Ismā'īl> (above 177), who sent it from Ta'izz to the scholars of Ṣan'ā' (the information in Ḥabṣī² 336, with the quotation of the first two verses and the statement that they were 120 in all). Inc. *ḡadiyatun wāfat ilā Ṣan'ā* (for Ṣan'ā') *l-Yaman/taḡuṣṣu arbāba l-'ulūmi wal-fiṭan*. F. 137 a comm. on vv. 12-end.

VI. (1-5) Minor texts: a) 2b-3b extract from K. *'Aqā'id al-Muḡammad*, on al-imām al-Mahdī Aḡmad b. Yaḡyā <Ibn al-Murtaḡā>, when he was put in prison and had to defend oneself against the claim he was acquainted only with *adab* and not with *fiḡḡ* (!), with a list of his works. As to the source, it could be identified with *'Aqīdat al-āl* by Aḡmad b. Muḡ. al-Maḡallī al-ḡamdānī al-Wādī'ī (d. 652/1215-6, Ḥabṣī² 107), or with the *Qawā'id*

'aqā'id al-Muḡammad by Muḡ. b. ḡasan b. Aḡmad ad-Dailamī (d. 711/1311: Kaḡḡ. IX, 190; Ḥabṣī² 112; Madelung 220); b) 4b *Wasila*, 13 vv.-ina, by 'Umar b. 'Abdallāḡ az-Zabīdī, unidentified.

1394.

F 99. 118 ff. 20½ × 15 cm. Nice, thin, rather compact nashī; fully vocalized in as regards the text commented upon. Simple *'unwān* 3b, 86b.

I (3-85a) *Tuḡfat al-anḡāb* (sic instead of the usual *al-aḡbāb*) *wa-tuṣfat al-aṣḡāb*, the comm. on *Muḡlat al-i'rāb* (lil-ḡarīrī, above 144: I) by Baḡraq al-ḡaḡramī (see 103: I).

II (86-116a) *ad-Daḡā'iq al-muḡakkima fi ṣarḡ al-Muḡaddima* (al-M. *fi t-taḡwid* lil-ḡazarī, above CCXXVI: Q), by Zakarīyā' <b. Muḡ. > al-Anṣārī (see CCXIII: C and 1116: I).

1395.

F 100. 118 ff. 22 × 16 cm. Copied I 994/1586, but II must have been copied at the same date, as the copyist is the same: Ṣalāḡ b. 'Abdalḡālīq b. Yaḡyā.

I (1-108) *Ṣarḡ Kāfiyat ḡawī l-adab*, the autocommentary on *al-Kāfiya fi n-naḡw* by 'Uṣmān <b. 'Umar > b. Abī Bakr Ibn al-ḡāḡīb (see 267: IV and 959: I). A plenty of glosses.

II (109-115a) *Muḡlat al-i'rāb*, by <Qāsim b. Muḡ. b. 'Alī > al-ḡarīrī (see 144: I and 1145: VI).

1396.

F 101. 305 ff. 20½ × 16½ cm. Rather old ms., in an archaic, very regular, thick, round nashī. Cover badly damaged (spine missing), the body of the codex in a quite good condition.

Ṣarḡ al-ḡumal (li-'Abdarraḡmān b. Ishāq az-Zaḡḡāḡī), by Abū I-ḡasan Ṭaḡir b. Aḡmad Ibn Bābaṣāḡ al-ḡauḡarī al-Baṣrī (GAL S I, 171:3 539:1.II; to be added Leid. Or. 4992 (Voorhoeve p.102; Dam. Zāh., *Naḡw* p. 286). The text is divided into two *niṣf* (142a end of *niṣf* I and beginning of *niṣf* II) and 12 *ḡuz*' (in their turn divided into many *faṣl*), as follows: 2b *ḡuz*' 1 titleless; 23a ḡ. 2 *qisimat al-af'āl*; 43a ḡ. 3 *al-ḡurūf allatī taṣṣubu l-asmā' wa-tarfa'u l-aḡbār*; 65a ḡ. 4 *at-ta'aḡḡub*; 85b ḡ. 5 *al-'adad*; 115a ḡ. 6 *al-ḡurūf allatī taṣṣubu l-af'āl al-mustaqbila*; 142a ḡ. 7 *al-istiṭnā'*; 172a ḡ. 8 *al-ḡiḡā'*; 207b ḡ. 9 *al-waḡf*; 237b ḡ. 10 *al-'atf*; 264b ḡ. 11 *muḡaddima fi uṣūl at-taṣrif*; 287b ḡ. 12 *al-iddiḡām*. Inc. ... *amma ba'd ḡamd Allāḡ... bi-ḡamī' maḡāmidihī... fa-inna ḡadā ṣ-ṣarḡ lammā kāna mumlan 'alā ṭālibihī bi-ḡasab ḡaraḡihī min al-iḡmāl wat-tawassuṭ bain al-iktār wal-iqlāl wa-kāna mimman ḡanā ta-marataḡu wa-ta'aḡḡala maṣfa'atuhu ilḡ.*

1397.

F 102. 194 ff. 19 × 14½ cm. Copied IV 734/1334 (see below), V 1076/1665

I (3-6) *al-Wasila n-nāfi'a l-fāhira l-mutawassal bihā min dīq al-qabr wa-'aḍāb al-āhira*, here 28 vv.-*rā* (see 304: IV.b and 1144: II.f), by al-Manṣūr Qāsim b. 'Alī b. 'Abdallāh al-'Ayyānī (not 'Iyānī as in GAS I, 568:12, cf. Yāq. III, 750 and Forrer 284; on the author, the 6th Zaidī Imām, d. 393/1003, cf. F. Sayyid 405, Ḥabšī² 526, not recording this title, and Madelung 194 sqq.), with the same *tahmīs* as in 1144: II.f.

II (7-8) *al-Ġawāb al-wāfi bil-ğaraḍ li-man baqiya fi qalbihi šakk wa-maraḍ*, by 'Alī b. Muḥ. b. Aḥmad al-Bukurī (author 84:VII, cf. Yāq. I, 705; besides Ḥabšī² Ind. 666, and Kaḥḥ. VII, 180), imperfect.

III (10-17) *Zād al-muridīn wa-tarā'iq al-'ābidīn*, by Šarafaddīn Ismā'il b. 'Abdallāh al-Ġilānī ad-Dailamī, unidentified. Text imperfect, inc. *qāla š-šaiḥ ... ad-Dailamī nawwara llāh qabrahū ... i'lam anna maṭal an-naḥs maṭal al-ma'dīn*.

IV (18-19) *Du'a' aṣ-ṣabāḥ*, by 'Alī b. Abī Ṭālib (GAL S I, Nachtr. p. 75; Vat. 1065.3). After the text the information that it was copied on 27 dū l-qa'da 734/30.VII.1334 from an apograph telling that the original had been written on Thursday 11 ramaḍān 25/1.VII.646 by 'Alī in Kufic script on a parchment sheet. Copyist <'Imād/'Izzaddīn> Yaḥyā b. Qāsim <b. 'Umar/'Amr> al-'Alawī <al-Fāḍil al-Ḥasanī aṣ-Šan'ānī> (d. 750/1349: Kaḥḥ. XIII, 219; *Hadiya* II, 527; cited in GAL S I, 508:2 and 6a).

V (20-192) <*al-Idāḥ 'alā l-Misbāḥ (Misbāḥ al-'ulūm* lir-Raṣṣāṣ, above 48: II), finished in 1028/1619 (col.) by Aḥmad b. Yaḥyā b. Aḥmad Ibn Ḥābis ad-Dawwārī (see 468: I and 949: I). The main divisions of the text are, as usual, the three following *bāb* (each one subdivided into 10 *mas'ala*): 31a *at-tauḥīd*, 73a *al-'adl*, 120a *al-wa'd wal-wa'id*.

VI (194) *al-Q. l-Ġulḡuliya*, attributed to 'Alī, 35 vv.-*at*, evidently different from the homonymous *Lāmiya* in 46: II.c (see above).

1398.

F 103. 144 ff. (24b; 25b-26a, 142a, 144b blank) 21×15 cm. Copied I-II, IV-VI 1013/1604 by 'Abdarraḥmān Ibn Abī r-Riḡāl.

I (2b-25) <*al-Kāfiya fi n-naḥw*, by Ibn al-Ḥāḡib> (see CXXXVIII: A).

II (27b-90) *al-Muqaddima <al-muḥsiba> fi n-naḥw*, by Ṭāhir b. Aḥmad Ibn Bābašād (see 437: I bis).

III (ibid. in the mgs) *'Umda ḍawī l-himam 'alā l-Muḥsiba fi 'ilm al-lisān wal-qalam*, a comm. *qauluhu* on II, by <'Alī b. Muḥ. b. Sulaimān Ibn Huṭail> (cf. above 737; Ḥabšī² 377; GAL I, 301: § 5.1.2 / 315 S I, 529 where it is confused with *al-Ḥāṣir* li-Yaḥyā b. Ḥamza, above 358: I; to be added Yale 63; Chester B. 3518. 2). Careful description in Berl. 6473.

IV (91-93) No title. Inc. *i'lam anna t-turuq allatī minhā tuluqqiyat al-aḥkām aṣ-šar'iya 'an an-nabī talāt immā lafz wa-immā fi'l wa-immā iqrān (?)*.

V (94-122) *Muqaddimat at-taṣrīf wal-ḥaṭṭ*, alias *al-M. š-Šāfiya*, by 'Utmān b. 'Umar b. Abī Bakr Ibn al-Ḥāḡib, al-Mālikī (see 54:II).

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VI (123-136a) *al-I'rāb 'an qawā'id al-i'rāb*, by Ġamāladdīn Abū Muḥ. 'Abdallāh b. Yūsuf Ibn Hišām (see LXXXI: A and 989: III).

VII (136b-141a) <*al-Muqaddima l-Ġurrūmiya*>, by Abū 'Abdallāh Muḥ. <b. Muḥ.> b. Dā'ūd aṣ-Šanhāḡi al-Ġarrūmī (*sic*; see CXLII: A).

1399.

F 104. 126 ff. (1b, 112b, 120b, 126 blank) 21×15½ cm. Copied I 1200/1786, II 1201/1787; different hands: I fine execution, in a rather thin, middle-sized nashī, similar to the Persian script; the same feature in II, but the script is thicker; ff. 113-6 very peculiar, rather thick, small nashī, inclined to right; ff. 119-125 careful, rather thin, very compact script. Ff. 75-6, 81-90 brownish paper.

I (4-89) *Kaṣf an-niqāb 'an muḥaddarāt Mulḥat al-i'rāb* (lil-Ḥarīrī, above 144: I), by 'Abdallāh b. Aḥmad <b. 'Alī> al-Fākihī (see 639: B and 1206). Many glosses.

II (91-107) *Muḥtaṣar min an-naḥw*, by Ḥasan b. Ishāq Ibn Abī 'Abbād <al-Yamanī> (see 437: II; add. Ḥabšī² 369).

III (107b-125) Miscellaneous, mostly on grammatical matter: a) from *at-Tibyān* (? cf. above 42 and 167), on *ḥaḍf at-tanwīn*; b) 108a from Ibn Huṭail's <*at-Tāḡ al-mukallab*> *Šarḥ 'alā l-Mufaṣṣal* (above 737), on the *muqaddima fi mabādi' ḥaḍā l-'ilm*; c) 108b 4+4 vv.-*di fi bayān al-ḡumal allatī lahā maḥall min al-i'rāb wa-'llatī lā maḥall lahā*; d) 109a from *aṣ-Šifā' ilḥ*. <li-'Iyād al-Yaḥsubī> (above 167), on *i'ḡāz al-Qur'an*; e) ibid. from *Amālī Abī Ṭālib* (above 721); f) 109b from *al-Is'āf* li-Ibn 'Aṭā' allāh <al-Mauṣili> (above 35: II); g) 110b a note on *al-Mas'ala z-Zunburiya* (a grammatical topic, cf. A. Fischer's article in *A Volume of Oriental Studies presented to E.G. Browne*, Cambridge 1923, pp. 150-6); h) 111a 18 vv.-*ali* by Yūsuf b. Ḥusain <b. Aḥmad> Zabāra (cf. above 721); i) 111b-112a from *Tafsīr al-Qur'an* lil-Hādī Yaḥyā b. Ḥusain (see 590: III); k) 113-116a <*R. fi l-Basmala*>, by 'Afīfaddīn 'Abdallāh b. Aḥmad al-Fākihī (above I), inc. *al-bā' fi bi-smi ḥarfu ḡarrin wa yakūnu ma'nāḥā immā l-muṣāḥaba au al-isti'āna*; l) 116a note on technical terms of logics; m) 117-8 a survey on *al-'awāmil*, based on al-Ġurḡānī's work (see 156: I); n) 119-125 a fragment from *Šams al-'ulūm ilḥ*. li-Naṣwān <b. Sa'id> al-Ḥimyarī (GAL I, 301:[I].1/364 S I, 528): the first chapters of the *muqaddima* until *faṣl maṣādir al-af'al*.

1400.

F 105. 130 ff. 20×15 cm. Good ms., in a regular, round nashī.

(2-128) *al-Maurid al-'aḍb al-fā'id fi l-ḥuṭab wal-mawā'iz*, by Muḥ. b. Ismā'il <b. Salāḥ> al-Amīr (title missing in *Badr* II, 133 sqq., *Naṣr* II, 524 GAL S II, 556:4=562:14, and even in Ḥabšī²). Collection of ca 90 sermons (defective at the end), on different subjects e.i.: *at-taḥḍīr min šurb al-ḥamr az-zuḥd fi d-dunyā*, *al-ḥaṭṭ 'alā t-tauba*, *aḥwāl yaum al-qiyaṃa*, *at-taḥḍīr min az-zinā' wal-liwāṭ*, etc.; many other sermons concern feasts of the Muslim calendar. It is perhaps worth drawing the attention on an homonymous work by Ibn al-Ġauzī (GAL I, 505:52/665 and *Idāḥ* II, 605; one could suppose that al-Amīr took it as one's model.

49

1401.

F 106. 215 ff. 21×16 cm. Copied 1165/1752 by 'Alī b. Muḥ. b. Aḥmad b. 'Abdallāh al-Ābid. Very good copy, in a careful, compact, fully vocalized (from 19b) nashī.

(2-213a) <*Sirat an-nabī*, by 'Abdalmalik Ibn Hišām> (see 136), in the revision of Abū l-Qāsim Ḥusain b. 'Alī b. Muḥ. b. Yūsuf al-Wazīr al-Maġribī (cf. 19b mg.), the text being divided into 30 *ġuz*', unlike the redaction of Ibn Hišām himself in 20 *ġuz*'! (GAL I, 354: [1].1/434 S I, 601, citing one ms. only, Leid. 861, cf. Voorhoeve p. 340). On the author, d. 418/1027, cf. the notice by Kaḥḥ. IV, 30 and that one in EI² V, 1200-I, s.v. al-Maġhribī, IV).

1402.

F 107. 76 ff. (5b blank) 23×16 cm. Two different mss.: I common, small, compact script; II very regular, nice, quite compact nashī.

I (1-58) Section of a commentary *qauluhu* on a theological work, so far unidentified. Contents: (1-46a) the fast part of *k. at-tauḥīd*, concerning the divine attributes, in a set of *masā'il* (pointed out in the mgs.): 1a *fi kaunihi mudrikan*; 10a *fi ma'nā kaunihi wāḥidan*; 10b *fi-mā yaġibu nafiyyu min aṣ-ṣifāt*: *mas'ala laisa bi-ġism*; 11b *m. wa-lā yusammā šūra*; 12a *m. wa-laisa bi-dī makān*; 12b *m. wa-lā taġūzu 'alaihi r-ru'ya*; 22b *m. wa-huwa ġanīy*; 24a *wa-huwa ġair mutanāhin*; 24b *m. wa-laisa bi-dī māḥiya taḥtaṣṣu bi-'ilminā*; 27b *m. wa-lā yaġūzu 'alaihi l-ḥauf*; ibid. *wa-lā yaġūzu an yattaḥida bi-šai'in*; 29b *m. bi-kaunihi 'āliman li-mā yata'allaqu bi-dātihi*; 30b *wa-kāna yaṣiḥḥu min Allāh iḡād al-'ālam qabl al-waqt*; 32a *wa yaṣiḥḥu an na'lama llāh min waġh wa-naġhalakhu min waġh*; (46a-58) *k. al-'adl*, whose inc. deserves to be quoted in full, since it could help in further inquiry for the identification: *wa-iq qad faraġnā min k. at-tauḥīd wa-mā yata'allaqu min al-masā'il fa-l-našra' fi k. al-'adl*: *qauluhu k. al-'adl, i'lam awwalan anna waġh ta'hīr k. al-'adl wa-taqdim k. at-tauḥīd wal-ityān bihi 'alā aṭarihi innahu kalām fi af'al Allāh wa-aḥkām af'ālihi wa-mā yata'allaqu bi-dālika wat-tauḥīd kalām fi dātihi ta'ālā wa-ṣifātihi l-iṭbāṭiya wan-nafiyya fa-kāna taqdimuhu wa-ta'hīr al-'adl wāġiban*.

II (59-end) Fragments of a similar text, unidentified.

1403.

F 108. 268 ff. (149b blank) 21×15 cm. Copied I 1070/1659-60, II and I 1071/1660+61; copyist of I-II, IV Ibrāhīm b. Yaḥyā b. Ibrāhīm, of III (no date) Qāsim b. 'Abdallāh b. Qāsim b. Yaḥyā al-Kibsi. Common, sharp nashī in I-II, IV, rather thick, very regular writing in III.

I (1-147a) *aš-Šarḥ aṣ-ṣaġīr/al-Muḥtaṣar* (alias 'Arūs al-afrāḥ) on *Talḥiṣ al-Miftāḥ* (lis-Sakkākī, above 17: I and 94: I), by Sa'daddīn Mas'ūd b. 'Umar at-Taftāzānī (see CLXXXI). Some glosses until ca f. 50.

II (153-201a) *Ḥāšiya 'alā t-Tahḍīb fi l-mantiq wal-kalām* lit-Taftāzānī (above 989: IV), by 'Abdallāh <b. Ḥusain> al-Yazdī (see 430: II and 1039: IV).

III (205-255) *Šarḥ at-Tahḍīb ilḥ.* (above II), by 'Abdarraḥmān aš-Širāzī (see 491: VI).

IV (259-268) *al-Lamḥa fi l-'arūḍ*, by Abū 'Abdallāh Abū l-Ġaiš al-Anṣārī al-Andalusī (name in the intr.; see CLXXXIX: E and 863: III, where is to be found the proper title as well as the discussion about author's name).

V Minor texts: a) 147b-148a 27 vv.-*qu* by Šafiaddīn al-Ḥillī; b) 150 two texts on logic; c) 151-2 two extracts from *Šarḥ Nahḡ al-balāġa* (see CCCCXV and CCCVI); d) 201b-202b qaṣ. 40 vv.-*ami* in praise of 'Alī, by Ḥasan b. 'Alī <b. Ġābir> al-Habal, inc. *ġairu mustankarīn min al-ayyāmī/mā arā min ihānati wa-'htiḍāmī* (to be found above in Habal's *Diwān*=No.1023 f. 31b); e) 202b-203b extract from *al-Maġmū'* lil-Ḥādī ilā l-ḥaqq Yaḥyā b. Ḥusain, on the divine attributes; f) 203b-204b another extract, from *K. al-'Adl wat-tauḥīd*, likely by Qāsim Ibrāhīm b. Ismā'il ar-Rassī (cf. GAL I, 186:1a. 1.f /197; GAS I, 561:4.4); g) 205a an information about a snow-fall having taken place in the surroundings of Šan'a' on 19 ša'bān 1180/21.1.1767; h) 256a extract from *Nahḡ al-balāġa* (above 56: I), on the backbiting to be forbidden; i) 256b-257 extract from the *Diwān* al-Mutanabbī (above 111:1) including a qaṣ. 41 vv.-*mi*; k) 258a extract from *al-Manār fi l-muḥtār min ġawāḥir al-Baḥr az-zahḥār* lil-Maqbalī (above 213: II and 1181: I), on al-Ḥārīt b. 'Abdallāh al-Hamdānī al-A'war, an opponent of the Alids; l) 258b extract from *Šarḥ al-Maqāmāt* (lil-Ḥārīt, above CCXVII: A) by al-Mas'ūdī, i.e. *Maġānī l-muqāmāt fi ma'ānī l-Maqāmāt* by Muḥ. b. 'Abdarraḥmān b. Muḥ. al-Mas'ūdī al-Paṅḡdahī (GAL I, 277: Cmt. 1/327 S I, 487 II, 910:52).

1404.

F 109. 169 ff. 21½×15½ cm. (ff. 97-98 17×13½ cm.). Copied III 1072/1661. Nice cursive writing (except ff. 93-96 by a different hand); in the first 10 ff. large characters are used in the titles.

I (1-27a) *ad-Durr al-maknūn wal-ġauhar al-maṣūn*, a very small, anonymous selection of sayings (alphabetically arranged), verses and precepts by 'Alī b. Abī Ṭālib, which seems to be independent from *Nahḡ al-balāġa* (above 56: I). Inc. *ammā ba'd fa-hāḍihi kalimāt min kalām imām al-muttaqīn... ḡama'tuhā... 'alā ḥurūf al-mu'ḡam*; then f. 10b *wa-yatlūhu l-manẓūm min šī'rihi wa-ḥikam manṭūra*.

II (29-98) *at-Taisīr li-bayān maḍāhib al-qurrā' as-sab'a*, by <'Utmān b. Sa'id b. 'Utmān ad-Dānī> (see 4: I; to be added RASB 116 with ref., Garr.² 189 (3 mss.); Inst. Vost. 324-5; Rabat² 598-9; Cairo³ I, 193 (3 mss.); Köpr. I, 14; Top. I, 1635-7; Rampur I, 166 (3 mss)).

III (99-169a) *al-Istikmāl li-bayān maḍhab al-qurrā' as-sab'a fi t-tafḥīm wal-imāla wa-mā kāna bain al-laḥẓain muġmal kāmīl*, by Abū ṭ-Tayyib 'Abdalmun'im b. 'Ubaidallāh Ibn Ḡalībūn (title-page: 'Abdallāh b. 'Ulwān!) al-Muqri' al-Ḥalabī GAS I, 15:20; not in GAL S I, 330:e). As explained by BMS 1235 (cf. there the description of the contents), the words used in the Qur'ān and liable to *imāla* are dealt with in two sections: in the first one (until f. 130 ca) according to the grammatical forms (each paragraph begins with the words *bāb mā ḡa'a 'alā wazn ilḥ.*), the second one according to the order of the sūras. Besides this ms., two other only are known!

Add.: a) 27-28a *ğawāb* by Šārimaddīn Ibrāhīm b. 'Alī b. Šarafaddīn to Ḥasan b. 'Alī b. <Dā'ūd> al-Mu'ayyadī (above 628: VIII); b) 28b a note with the birthday of three sons of Aḥmad b. 'Abdallāh b. Aḥmad al-Muṭahhar, unidentified: Ḥusain (20 rabi' I 1300/29.I.1883), 'Abdalkarīm (13 muḥarram 1304/12.XII.1887), Muḥammad (22 šawwāl 1305/2.VII.1888).

1405.

F 110. 204 ff. (2b-3a blank) 21×15 cm. Copied 1060/1650 by Aḥmad 'Abdallāh b. Ḥusain. Good copy, in a solid, compact nashī (but from 118 a rather common writing).

(4-203) *al-Iḥkām šarḥ Takmilat al-Aḥkām ilḥ.* (li-Ibn al-Murtaḍā, above 248: 5), by Badraddīn Muḥ. b. 'Izzaddīn <b. Muḥ.> al-Muṭṭī (see 319 and 1124: I). The author (cf. intr.) took as a model Ibn Ḥābis ad-Dawwārī's commentary (entitled *Šifā' al-asqām*: GAL S II, 246:III.a, to be rectified according to No. 248: VI above; Ḥabšī² 290). Division of the text in as many *faṣl* (subdivided into *far'*) as the vices dealt with (17 in all), from *al-kibr* (9a) to *al-ğaza'* (195a).

1406.

F 111. 91 ff. 21×15 cm. Copied 1098/1686. Common, rather thin, compact writing. No cover.

al-Kāšif li-dawī l-'uqūl, the comm. on *al-Kāfil bi-nail as-sūl ilḥ.*: (li-Ibn Bahrān, above 95: VI), by Šamsaddīn Aḥmad b. Muḥ. <Ibn Luqmān> (see 606: VIII and 859: II). A plenty of glosses. The 10 chapters into which the text is divided are: 4a *1 fi bayān al-aḥkām aš-šar'iya*, 6b *2 fi l-adilla wal-imārāt*, 47b *3 fi l-manṭūq wal-mafhūm*, 50b *4 fi l-ḥaqīqa wal-mağāz*, 54b *5 fi l-amr wan-nahy*, 58a *6 fi l-'umūm wal-ḥuṣūṣ wal-iṭlāq wat-taqyīd*, 66b *7 fi l-muğmal wal-mubayyan*, 70b *8 fi n-nash*, 75b *9 fi l-iğtihād*, 84a *10 fi t-tarğih bain al-imārāt al-'aqliya wan-naqliya*, 89a *ḥātima*.

1407.

F 112. 185 ff. (41a blank) 23×16½ cm. Copied I-III 1288/1871; copyist of I and III Muḥ. b. 'Alī b. Muḥ. b. 'Alī b. 'Abdallāh b. 'Alī ar-Raṣṣās, who copied them for Muḥ. b. Aḥmad b. Muḥ. b. Yūsuf b. Aḥmad al-Kibsi, in its turn the copyist of II and IV. Common, but regular, round nashī.

I (1-40) *Šarḥ at-Talātīn al-mas'ala* (alias *Misbāḥ al-'ulūm fi ma'rifat al-ḥayy al-qayyūm* li-Raṣṣās al-Ḥafīd, above 48: II), by Muḥ. b. Ibrāhīm <b. Yaḥyā> a s - S a ḥ ū l ī (see 83: III and 1137: III, where the proper title *al-Idāḥ 'alā l-Misbāḥ* is mentioned).

II (41-45) *Fā'ida fi niṣāb aḍ-ḍahab wal-fiḍḍa wal-ğizya ilḥ.* (cf. whole title in 491: II), by Aḥmad b. Ismā'il <b. Šāliḥ> a l - ' U l u f ī al-Quraši (col.).

III (46-177) *Šarḥ āyāt al-aḥkām al-fāriqa bain al-ḥalāl wal-ḥarām*, alias *Šāfi/Šifā' al-'alil fi šarḥ al-ḥamsimī'a l-āya min at-tanzil*, by Faḥraddīn 'Abdallāh b. Muḥ. <b. Abī l-Qāsim> a n - N a ḡ r ī (see 714: II and 1072: II).

52

IV (178-185) *Tahqīb al-manṭiq <wal-kalām>*, by Sa'daddīn Mas'ūd b. 'Umar at-Taftāzānī. (see 105: VI).

1408.

F 113. 207 ff. (3a-b blank) 21½×15½ cm. blank). Copied 1024/1615. Very good copy, in a regular, solid nashī. Upper plate missing.

(1-206) *Mirqāt al-anzār wa-miškāt al-afkār ilḥ.*, the commentary on *al-Qalā'id fi taṣḥīḥ al-'aqā'id* li-Ibn al-Murtaḍā (above 11: I), by Faḥraddīn 'Abdallāh b. Muḥ. a n - N a ḡ r ī (see 40: II and 962: I). Title-page: list of the symbols of the names of the Mu'tazilī scholars, used in the text. Main headings: 1b *at-tauḥīd*, 51a *al-'adl*, 105a *an-nubūwāt*, 120a *al-wa'd wal-wa'id*, 164a *at-tahqīq fi l-ikfār wat-tafsiq*, 179a *al-imāma*.

1409.

F 114. 56 ff. 22½×16 cm. Copied 1160/1747 by Muḥ. b. Šalāḥ b. 'Abdallāh b. 'Abdarrahmān b. RA. Very coarse writing.

(2-55a) *al-Alṭāf* (ms. *al-Ilṭāf?*) *fi ma'rifat ḥaṭi l-alṭāf*, the gloss on *Misbāḥ al-'ulūm ilḥ.* li-Raṣṣās al-Ḥafīd, by Šārimaddīn Ibrāhīm b. Yaḥyā a s - S a ḥ ū l ī (see 83: III and 1137: III; the title of the present text nowhere else!). Many glosses.

1410.

F 115. 71 ff. 22×16 cm. Copied 1242/1826 by 'Abbās b. al-Mutawakkil 'alā llāh Aḥmad b. 'Alī b. 'Abbās. Common, rather thin nashī. No cover.

Nağāt at-ṭalīb fi imāmat 'Alī b. Abī Ṭalīb (title-page and col.), entitled also (f. 2a) *al-Ğawābāt al-Hāšimīya fi r-radd 'alā abyāt ba'd aš-Šāfi'iya*, by Muḥ. b. 'Abdallāh b. Ḥusain al-Miḥrābī, quite unknown (the name is given by BMS 213: XIII, the only other ms. cited by GAL S II, 968:14). It is a polemical answer, in 57 vv. -bā, with an extended commentary, in support of the claims of 'Alī, to a poem same rhyme by an anonymous Šāfi'i. Inc. 'Aliyun ḥālifu l-ḥulafā'i haqqā/li-raḥḍihim al-imāmata wal-kitābā.

1411.

F 116. 104 ff. (35b-37 blank) 22×16 cm. Copied I-III 1148/1735, VI 1149/1736 by 'Alī b. Šalāḥ ... b. 'Alī. Common, small nashī.

I (3-4, 6-22a) *ad-Daqā'iq al-muḥakkima*, the comm. on *al-Muqaddima fi t-tağwīd lil-Ğazarī*, by Abū Yaḥyā Zakariyā' b. Muḥ. al-Anṣārī (see CCXIII: C and 1116: I). Many glosses.

II (24-25a) *Tuḥfa nuğabā' al-'aṣr fi aḥkām an-nūn as-sākina wal-madd wal-qasr*, by the same author (above I) (GAL II, 100:21/124 S II, 118).

III (25b) *Qaṣida* (21 vv.-lā) *fi 'Add hamzat al-istiḥām fi l-Qur'an*, by Faḥraddīn 'Abdallāh b. Luṭfalbārī <b. 'Abdallāh> a l - K i b s ī (d. 1173/1759-60; *Badr* I, 392; *Naṣr* II, 142).

53

IV (26-29a) a) -28a *Urgūza* (107 vv.), alias *al-Muqaddima fi t-tağwid*, by Muḥ. <b. Muḥ. > al-Ġazārī (see CCXXVI: Q and II45: IV); b) 28b-29a qaṣ. 19 vv. *fi l-farq bain az-zā'* waḍ-ḍād, from *al-Maqāma* 46 of the *Maqāmāt* by al-Ḥarīrī (see CCXVII: A and 870: I).

V (30-33) *Ḥuṭba fi faḍl an-naḥw wa-ahlihi*, by al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḍā.

VI (38-101a) *Tuḥfat al-albāb wa-turfat al-aṣḥāb*, the comm. li-Baḥraq on *Muḥat al-i'rāb* li-l-Ḥarīrī (above 103: I), supplemented, as regards the *i'rāb*, with quotations from the comm. on the same work by Ibn Da'sāin, *Minḥat al-malik al-wahhāb* (above 103: II).

VII (101b-103) *al-Milal wan-niḥal*, part I of the *Dibāğat al-Baḥr az-zahḥār* (see II: I), imperfect.

VIII (104-105) *al-'Awāmil al-mi'a fi n-naḥw*, by 'Abdalqāhir b. 'Abdarrahmān al-Ġurğānī (see CLII: C), imperfect.

1412.

F 117. 157 ff. 23½ × 16 cm. Copied I 634/1236, II 635/1237 by 'Alī b. Salāma b. Yaḥyā b. 'Amir b. 'Abdallāh b. 'Amir aṣ-Ṣuraimī (cf. Forrer 322), but the whole ms. was written by the same copyist. Very good copy, in a typical archaic, solid, compact nashī. All the texts (cf. the notes at the end of each one) were collated on the original ones. Defective at the beginning and end. Cover badly damaged.

Collection of writings by the imām al-Manṣūr 'Abdallāh b. Ḥamza b. Sulaimān (d. 614/1217; so the texts were copied only ca 20 years after his death).

I (1-109) *al-'Iqd at-tamīn fi tabyīn aḥkām al-a'imma l-hādīn*, defective at the beginning (GAL I, 403:9.8/509 S I, 701 citing two mss. only; to be added two other mss. in Ṣan'a', cf. Ḥabṣī 45, no. 57). It is a *furū'*-treatise, the juridical matter being dealt with polemically as regards the Rawāfiḍ. Contents divided into *kitāb* (and subdivided into *bāb*), as follows: 6b *ṣalāt* 18b *ḡanā'iz*, 20b *zakāt*, 28b *ḥums*, 29a *ṣaum*, 29b *ḥağğ*, 32b *nikāḥ*, 39b *talāq*, 42a *nafaqāt*, 42b *radā'*, ibid. *buyū'*, 47a *iğārāt*, 51b *hibāt*, 53b *ḡasb*, 57a *'itq*, 71a *ṣuf'a*, 72b *aimān wa-kaffārāt wa-nuḍūr*, 75b *waqf*, 81b *da'āwā wa-bayyināt*, 83b *iqrār*, 85a *ṣahādāt*, 87a *wakāla*, 88b *qaḍā'*, 90a *ḥudūd*, 91a *ḡināyāt*, 91b *diyāt*, 94a *waṣāyā*, 96b *siyar*.

II (110-133a) *ad-Durra l-yatīma fi tabyīn aḥkām as-saby wal-ḡanīma*, a treatise on legal rules concerning captives and booty, being an answer to questions (cf. title-page: *masā'il waradat ilh.*) (GAL ibid. 10: one ms. cited; to be added two other mss. in Ṣan'a', cf. Ḥabṣī 40, no. 22).

III (133b-138) *Waṣīyat al-banāt*, otherwise called *R. al-Bayān wa-taḥāt ilā kāffat al-banīn wal-banāt* (GAL ibid. 3: only one ms., to be added another ms. in Ṣan'a', cf. Ḥabṣī 539, no. 8; see above 1305: II).

IV (138b-141a) *Talqīḥ al-albāb fi aḥkām as-sābiqīn wa-ahl al-iḥtisāb*, a set of answers to five questions, relating all to the imamate (not in GAL; Ḥabṣī 39, no. 12).

V (141-145a) *ad-Da'wa l-'amma* (see 932: I).

VI (145a-148a) *ar-Risāla l-murtaḍāt fi l-'ahd ilā l-quḍāt* (see 932: VI)

VII (148a-151a) *Kitāb ilā t-Tāhir* (see 932: VII).

VIII (151a-156) *Miṣbāḥ al-miškāt fi taḥḥit al-wulāt* (see 932: VIII). Defective at the end.

1413.

F 118. 136 ff. 22½ × 16½ cm. Recent copy, in a round, rather large nashī.

(1b-136a) A selection from the *Kitāb al-Aḡānī*, by Abū l-Farağ 'Alī b. Ḥusain al-Iṣbahānī (see CCXLIX). The poets quoted are: 45a 'Amr b. 'Ubaid al-Ḥazīn (*Aḡānī* XIV, 76 sqq.; GAS II, 426); 52b Ṭufail b. 'Auf (ibid. XIV, 88; GAS II, 210); 55a Ḥassān b. Ṭābit (ibid. XIV, 2; GAS II, 289); 62a Budaiḥ al-Maliḥ (ibid. XIV, 10, not in GAS); 64a 'Abdallāh Ibn az-Ziba'rā (ibid. XIV, 12; GAS II, 275); 76a 'Amr b. Ma'dikarib (ibid. XIV, 25; GAS II, 306); 82e Baṣbaṣ (ibid. XIII, 114; not in GAS); 86a Uḡaiḥa b. al-Ġulāḥ (ibid. XIII, 119; GAS II, 284); 93b Salāma az-Zarqā' (ibid. XIII, 127; not in GAS); 100b 'Adī b. Naufal (ibid. XIII, 135; not in GAS); 101b Ṭumādīr b. 'Amr al-Ḥansā' (ibid. XIII, 135; GAS II, 311); 111b Ġiyāt b. Ġaut al-Aḡṭal (ibid. VII, 170; GAS II, 318); 117b Muḥ. b. Ḥamza b. Nuṣair (ibid. XIV, 91; not in GAS); 119b Labīd b. Rabī'a (ibid. XIV, 93; GAS II, 126); 132b Sāriya (ibid. XIV, 109; not in GAS).

1414.

F 119. 319 ff. (1a blank) 21½ × 16 cm. Copied 1115/1703. Common, regular nashī.

(2-) *Adab ad-dīn wad-dunyā* (col. *Ādāb ad-dunyā wad-dīn*), by Abū l-Ḥasan 'Alī b. Muḥ. <b. Ḥabīb> al-Māwardī al-Baṣrī aṣ-Ṣāfi'ī (GAL I, 386:4.8 / 483 giving the title *al-Buğya al-'ulyā fi adab ilh.*, recalling that of the summary by Sa'd b. Aḥmad b. Ibrāhīm at-Tuḡībī, *an-Nuḥba al-'ulyā min Adab ilh.*, omitted in S I, 668 after the name of the author, but recorded in S II, 380: § II. 4; to be added Yale 1445; Garr.² 1983; Chester B. 3046; Inst. Vost. 6683; Cairo³ I, 28). The 5 *bāb* into which the text is divided (cf. Berl. 5393) begin respectively ff. 2b, 17b, 66a, 96b, 190a.

1415.

F 120. 252 ff. (137b, 138b-139a, 252a-b blank) 21 × 15 cm. Copied I 1068/1657, II 1066/1655. No copyist, but the hands of the two texts are different.

(1-137a) *Tanqīḥ zubad al-'aqā'id fi ma'rifat mā yaḥuqqu lil-'adl al-wāḥid*, by Waḡihaddīn 'Abdalqādir b. 'Alī b. Yaḥyā al-Muḥairisī (above 143: VI). A theological treatise unknown to the sources, included Ḥabṣī² 220. Inc. *al-ḥamdu li-llāh al-a'azz al-akram alladī 'allama l-insān mā lā ya'lam wa-'azzāhu bi-mā lā yuḥṣihi min 'adid anni'am... wa-ba'd fa-inna ḥadā tanqīḥ ṣāmil li-tariq 'adil ilā ḥiṣn at-tauḥīd wal-'adl*. Contents: 18a k. *at-tauḥīd*, 25b k. *al-'adl*; then the following *bāb*: 39b *at-ta'wīḍ lil-mu'lamin*, 52a *taubat al-muḍnibin*, 78a *an-nubūwāt*, 93b *fi-mā yalḥaqu bi-aḥkām at-tamkin*, 106b *al-wa'd wal-wa'id*, 114a *fi kaifiyat al-ma'rifa... l-maṭlūba min al-'abd*, 122a *al-imāma*, 136b *faṣl al-amr bil-ma'rūf*.

II (139-251) *Hawāṣī* (col. *Hāṣiya*) 'alā *Šarḥ al-Qalā'id*, i.e. the gloss *qauluhu* by Ḥasan ḥ. Aḥmad b. Muḥ. a l- Ġalāl on an-Nağrī's commentary, *Mirqāt al-anzār ilḥ.* (above 40: II and 938: I), on *al-Qalā'id fi taṣḥīḥ al-'aqā'id* li-Ibn al-Murtaḍā (above II: I; see 938: I).

1416.

F 121. 153 ff. (1b-2, 110-1, 152-3 blank) 23 × 16½ cm. Copied I-II 1288/1871-2 by Muḥ. b. Aḥmad b. Muḥ. b. Yūsuf al-Kibṣī. Common, sharp nashī.

I (3-109) *al-Kāṣif li-ḍawī l-'uqūl 'an wuḡūḥ ma'ānī al-Kāfil bi-nail as-sūl ilḥ.* (li-Ibn Bahrān, above 95:VI), by Aḥmad b. Muḥ. Ibn Luqmān (see 606: VIII and 859: II). A plenty of glosses, mainly from *al-Anwār al-hādiya* li-Ibn Ḥābis ad-Dawwārī (above 1053: I), *Ġāyat as-sūl ilḥ.* li-Ḥusain b. al-Manṣūr Qāsim (above 402: I), *Minhāğ al-wuṣūl ilḥ.* li-Ibn al-Murtaḍā (above 859: I). Division of the text in 10 *bāb*, as follows: 5b *al-aḥkām aš-šar'iya*, 8b *al-adilla wal-imārāt*, 60a *al-maṣḥūm wal-mantūq*, 64a *al-ḥaqīqa wal-mağāz*, 68a *al-amr wan-nahy*, 71b *al-'umūm wal-ḥuṣūṣ*, 81b *al-muğmal wal-mubayyan*, 85b *an-nash*, 90b *al-iğtihad wat-taqlid*, 101a *at-tarğih bain al-amārāt al-'aqliya wan-naqliya*.

II (112-151) *Šarḥ at-Tahḍīb fi l-mantiq wal-kalām*, lit-Taftāzānī, (above 105: VI), by 'Abdarrahmān aš-Širāzī (see 491: VI).

1417.

F 122. 58 ff. 20½ × 13 cm. Copied I, II, IV, V 922/1516 by 'Abdallāh b. 'Alī b. Yaḥyā b. al-Ḥusam (=Ḥusāmaddīn) Dā'ūd al-Ḥimyarī (thus col. 26b) or al-Ḥaimī (col. 33b) az-Zaidī. Nice copy, in a rather archaic, thick, compact nashī. No cover.

I (1-26) *al-Qalā'id fi taṣḥīḥ al-'aqā'id*, part 2 of *Dibāğat al-Baḥr az-zahḥār*, by Ibn al-Murtaḍā (see II: I and 51: II).

II (26b-33a) *al-Mu'attirāt wa-miftāḥ al-muṣkilāt*, by Ḥusāmaddīn Abū Muḥ. Ḥasan b. Muḥ. b. Ḥasan ar-Raṣṣāṣ (see 84: VI and 1290: IV).

III (33b-35) a) -35a *Iḥtiyārāt al-ayyām*, by Ġa'far aš-Šādiq (see 521: VII), b) 35b extract from a theological work li-Raṣṣāṣ (above II), on the divine attributes.

IV (36b-57) *Miṣbāḥ az-zulumāt*, the comm. on II (above) by Ġamāladdīn 'Alī b. Muḥ. b. Aḥmad a l-Bukurī (see 84: VII).

1418.

F 123. 204 ff. 21 × 15 cm. Copied 1081/1670 by Muḥ. b. Šalāḥ b. Aḥmad b. Ġaḥḥāf. Common, regular, but rather clumsy nashī.

(-203) *al-Iḥkām*, the comm. on *Takmilat al-Aḥkām wat-taṣfiya min bawāṭin al-āṭām* li-Ibn al-Murtaḍā (above 248: V), by Muḥ. b. 'Izzaddīn b. Muḥ. b. 'Izzaddīn (s.l.) a l-Mu'ayyadī al-Muftī (see 319 and, for the details of the contents, 1405; titles of the *faṣl* on the mgs.).

1419.

F 124. 31 ff. 20 × 15 cm. Copied I 1072/1661, II 1044/1634. Common writing in I; nice, large nashī in II.

I (1-19) *Nuzha ḍawī l-qulūb al-fahmiya fi šarḥ al-Āğurrūmiya* (above CXLII), by Šuğā'addīn Abū 'Abdallāh Ḥālid b. 'Abdallāh a l-Azharī (see CXLV and 1075: V).

II (20-31) *Miftāḥ al-fā'id fi 'ilm al-farā'id*, by a l-'Uṣaifirī (see 84: II).

1420.

F 125. 180 ff. 20 × 15 cm. Copied 1087/1676. Rather nice copy, in a very regular nashī.

I (3-178a) *Miṣbāḥ ar-rāğib wa-miftāḥ ḥaqā'iq al-ma'ārib*, the gloss on *al-Kāfiya fi n-nahw* li-Ibn al-Ḥāğib (above CXXXVIII: A) by Muḥ. b. 'Izzaddīn al-Mufti b. Šalāḥ a l-Mu'ayyadī (see 153: II and 914: I).

II (178b-180) *Muwašṣaḥa* 38 vv. -li, by at-Tāğir at-Takriti (see 673: IV.b).

1421.

F 126. 103 ff. 20 × 15 cm. Copied 1092/1681. Common, rather coarse nashī.

(1-101a) *Diwān* by Bahā'addīn Zuhair b. Muḥ. b. 'Alī al-Muhallabī, alphabetically arranged (see 111: III and 869: I). Defective at the beginning (letters *alif* and, partially, *bā'* are missing).

1422.

F 127. 123 ff. (123b blank) 20½ × 14 cm. Copied 1094/1683. Common, regular nashī. Cover damaged by worms, flap torn out.

(5-123a) *Qalā'id al-ğawāhir*, the *Diwān* of Ḥasan ḥ. 'Alī b. Ġābir a l-Habal, collected by Aḥmad b. Nāṣir b. 'Abdalḥaq al-Miḥlāfi (see 7: II and 1023, where the titles of the six sections are mentioned; they begin here respectively ff. 8b, 14b, 69b, 88a, 109a, 115b).

1423.

F 128. 268 ff. 21 × 16 cm. Copied I 1055/1655, II 1054/1654. Good ms.: regular, rather large, compact, round nashī in I; smaller, thinner, sharp writing in II.

I (4-124) *Šafi l-'alil/ğalil fi šarḥ al-ḥamsimī'a l-āya min at-tanzil*, by Faḥraddīn 'Abdallāh b. Muḥ. b. Abī l-Qāsim an-Nağrī (see 714: II and 1072: II). A plenty of glosses on the mgs. and in inserted slips.

II (125-268a) *al-Munya wal-amal fi šarḥ al-Milal wan-niḥal*, part 1 of *Ġāyāt al-afkār ilḥ.*, the autocommentary on the *Dibāğat al-Baḥr az-zahḥār* by al-Mahdi Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 884).

1424.

F 129. 242 ff. 20½ × 15½ cm. Copied II 1086/1675, IV 1089/1678, both by Šāliḥ b. Aḥmad b. Šāliḥ. b. an-Naṣrī. Common, regular nashī, smaller in IV.

I (4b-10) The beginning of *al-Anwār al-hādiya li-dawī l-'uqūl ilh.*, the comm. by Ibn Ḥābis ad-Dawwārī (above 1053: I) on *al-Kāfil bi-nail as-sūl fi 'ilm al-usūl* li-Ibn Bahrān. It deals only with the *Dibāḡa* of this work (thus f. 10a; see 606: VII).

II (11-153a) *al-Kāšif li-dawī l-'uqūl 'an wuḡūh ma'āni al-Kāfil bi-nail as-sūl ilh.* (li-Ibn Bahrān, above 95: VI), by Aḥmad b. Muḥ. Ibn Luqmān (see 606: VIII and 859: II). The 10 *bāb* of the basic work begin respectively ff. 14a, 18a, 79b, 84b, 91a, 96b, 111a, 117b, 125a, 139a.

III (154-166) *Wāsiṭat ad-darāri fī tauḥīd al-bārī*, by Badraddīn Muḥ. b. 'Izzaddīn ḥ. Muḥ. b. 'Izzaddīn a l-Muḥ. b. 'Izzaddīn (GAL II, 407/536; to be noted that the only ms. cited, BMS 1212: VI contains this text together its comm. *al-Badr as-sārī*, cf. above 770; even Ḥabšī? 126 does not mention any other copy). According to the intr., the work is a compendium (*muḥtaṣar*), divided into a *muqaddima*, a *maqṣūd* dealing with *tauḥīd* and *'adl*, and a *ḥātima* dealing with the *imāma*. Inc. *al-ḥamdu li-llāh al-waḡīh ḥilālīhi l-munazzah 'an al-amṭāl al-ḥamid fi 'ālihi... wa-ba'd ṭalabani ṭ-ṭalīb lil-istiršād... taḥṣīl ḡumal min al-murād min qawā'id uṣūl ad-dīn 'alā waḥq 'āqā'id Muḥammad al-amīn*.

IV (168-240a) *Šarḥ Tahḍīb al-mantiq wal-kalām* lit-Taftāzānī (above 105: VI), by 'Abd-arraḥmān aš-Širāzī (see 491: V).

Add.: ff. 241b-242a a narrative about al-faqīh Šamsaddīn b. Ḥusain b. Nāṣiraddīn, living in Ḍamār at the time of al-Mutawakkil Ismā'il, who had a dreadful dream and, when awoke, found himself shackled and almost paralysed. In such a painful situation the poor man remained a long time until, thanks to prayers, he was delivered from this kind of charm.

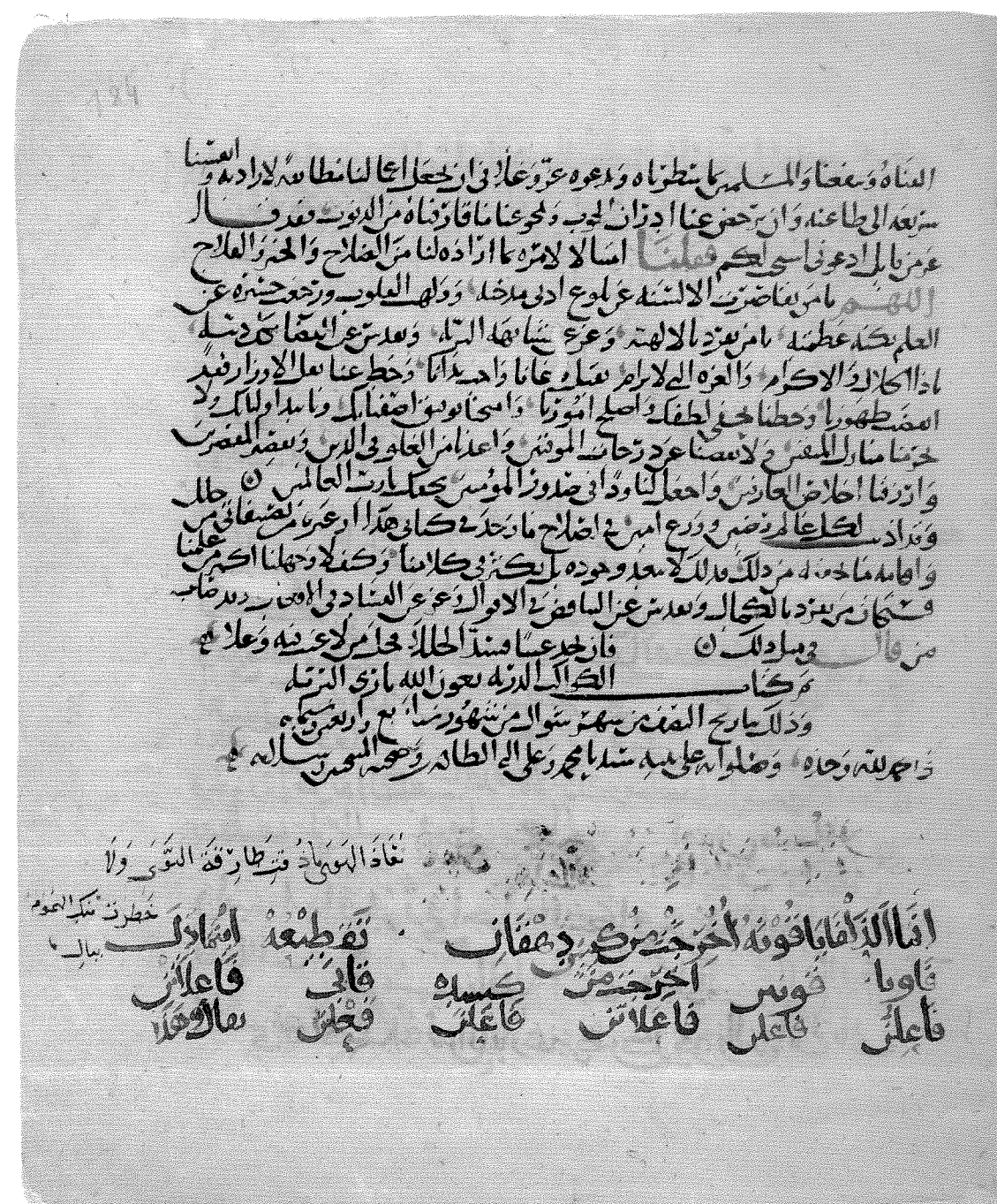
1425.

F 130. 196 ff. (1b, 25b, 86b, 198, 199 blank) 22 × 16 cm. Copied I 1171/1757, III-IV 1223X1808, VI-VII 1169/1755-6, VIII-IX 1168/1754-5, × 1255/1839, XI 1254/1838, XII 1177/1763-4; copyist of I, VI, VII, IX 'Alī b. Ḥasan b. Ismā'il b. Sulaimān b. 'Āmir... al-Hādawī al-Ḥasanī. Common, rather small nashī in I, VI, VII, IX; very typical, rather thin, inclined to right writing in II-V; round nashī in XII.

I (2-6) *Šarḥ Risālat al-waḍ'*, namely the comm. on *ar-R. l-Waḍ'iya l-'Aḍūdiyya* lil-Iḡī, (above 281: II) by Ḥasan b. Aḥmad ḥ. Muḥ. a l-Ġalāl (not in GAL S II, 560:7c; for the author cf. *Sources* 78 no. 345).

II (7-13) *Šarḥ ar-R. l-Waḍ'iya l-'Aḍūdiyya* (above II) by Muẓaffaraddīn ḥ. Muḥ. a l-Harawī ḥ. al-Yazdī (see 154: I), imperfect.

III (14-18) *Šarḥ ar-R. l-'Aḍūdiyya fī ādāb al-baḥī* (lil-Iḡī), by Mullā Muḥ. ḥ. Muḥ. b. Muḥ. al-Barda'ī al-Ḥanafī at-Tibrīzī (see 668: III; to be added Birm. 860; Garr.² 3348 (21



mss.!). Princ. N. S. 945 (4 mss.); Witkam 14. 463. 2; Köpr. III, 551.6 552.1 553.2 554.1 706.26; Top. IV, 103-III; Tun.² 819.; Dam. Zāh., *Falsafa*, pp. 200-203 (9 mss.).

IV (19-24a) *ar-Rauḍ an-nāḍir fī ādāb ai-munāẓir*, by Šarafaddīn Ḥasan b. Aḥmad ḥ. Muḥ. > a l - Ğ a l ā l (author above 817: II; GAL S II, 560:7c.3, incorrect in the *nasab* and citing only one other ms.: Vat. 1182.1). Another copy below IX.

V (24b.-36) *Tuhfat an-nāẓir naẓm ar-Rauḍ an-nāḍir ilḥ.*, a versification of IV (urḡūza 28 vv.), by Waḡīhaddīn Abū Ibrāhīm ‘Abdalqādir b. Aḥmad b. ‘Abdalqādir <a l - K a u k a b ā n ī aṣ-Šan‘ānī> (d. 1207/1792-3: *Badr* I, 360; *Nail* II, 44).

VI (31-54a) *al-Ma‘āb fī šarḥ al-Ādāb (Ādāb al-baḥt* lis-Samarqandī, above 799: III), by Abū l-‘Alā’ Muḥ. b. Aḥmad a l - B i h i ṣ t ī al-Isfarā’īnī (see 859: IV; to be added Birm. 858; Garr.² 3337; Inst. Vost. 5904-5).

VII (54a-67) <Šarḥ ar-R. fī Ādāb al-baḥt lis-Samarqandī> (above 799: III), by <Kamāl-addīn Mas‘ūd b. Ḥusain aṣ-Širwānī a r - R ū m ī> (GAL I, 468:29.I.2/615 title *al-Mas‘ūdi* S I, 849 II, 326:§ 6a.2; to be added Garr.² 3339 (6 mss.; Princ. N. S. 1026 (5 mss.); Köpr. III, 537.1 538 725.1; Bagdad Auqāf IV, 77).

VIII (70-73a) *al-Quṣṭās al-mustaḡīm fī l-hadd wal-burhān al-qawīm*, by al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 1190: I).

IX (74-77a) The same text as in IV.

X (78-82) *Bulūḡ al-amānī fī mustauda‘āt as-Sab‘ al-maṭānī*, by Muḥsin b. Ḥusain aṭ-Ṭawīl <aṣ-Šan‘ānī> (d. 1255/1839: Kaḥḥ. VIII, 182 and *Nail* II, 199, both citing this title). It is a comm. on *al-Fātiḥa*; inc. *al-ḥamdu li-llāh al-mutaḥarrid bil-azaliya wal-qidam al-muta‘āli ‘an muḡānasa bi-‘urūḍ al-fanā’ wal-‘adam*.

XI (82b-86a) A selection from *aṣ-Šahā’if <al-ilāhiya>* by Šamsaddīn Muḥ. b. Ašraf a s - S a m a r q a n d ī (GAL I, 468:IV/617 S I, 850).

XII (89-197) *Ḥāšiya ‘alā l-Qalā’id <fī taṣḥīḥ al-‘aqā’id* li-Ibn al-Murtaḍā (thus title-page), by Ḥasan b. Aḥmad al-Ğalāl. In fact it is the gloss on an-Nağrī’s commentary, *Mirqāt al-anẓār ilḥ.*, on *al-Qalā’id* (see 40: II. and 938: I).

1426.

F 131. 50 ff. 19×15 cm. Coarse writing.

(1-48) *Muqaddimat al-Qalā’id fī taṣḥīḥ al-‘aqā’id*, by Ibn al-Murtaḍā (see 5: II), defective at the end.

1427.

F 132. 64 ff. 22½×13 cm. Copied 871/1466 by ‘Abdallāh b. Muḥ. b. Nāṣir. Nasta‘līq, in careful execution. No cover.

Ḥāšiya ‘alā Šarḥ ar-R. <š-Šamsiya> (Iil-Kātībī, above CLXXII: B), by ‘Imādaddīn b. Muḥ. ḥ. Yaḥyā b. ‘Alī a l - F ā r i s ī. Actually, it is a gloss on the gloss liš-Šarīf al-Ğurḡānī

II

al-Kawākib ad-durriya ... fī l-masā’il al-kalāmiya, by Ḥumaid b. Aḥmad al-Maḥallī (Cat. No. 1472, f. 184a).

Unicum of this Zaidī theological treatise: the colophon.

(above 1353: II) on *Tahrīr al-qawā'id al-manṭiqīya* lit-Tahtānī (above LXXV), in its turn a comm. on *aš-Šamsiya* (see 1353: III).

1428.

F 133. 218 ff. (218a blank) 21×15½ cm. Copied 1085/1674 by Muḥ. b. 'Alī b. al-Hādī b. 'Alī b. Ṣalāh al-Kaukabānī. Common, regular nashī.

I (3-204) *Miṣbāḥ ar-rāğib wa-miftāḥ ḥaqā'iq al-ma'ārib*, the gloss on *al-Muqaddima* <*al-Kāfiya*> li-Ibn al-Ḥāğib (above CXXXVIII: A) by 'Izzaddīn Muḥ. 'Izzaddīn <al-Muftī> b. Ṣalāh <al-Mu'ayyadī> (see 153: II and 914: I).

II (208b-216a) Anonymous grammatical text, inc. *al-ḥaṭṭ taṣawwur al-laḫz bi-ḥurūf ḥiğā'ihī*.

III Minor texts: a) 206b a grammatical discussion about Qur. 31:26; b) 207b-208a Anonymous 8 vv. *-li-'stiftāḥ al-faraḥ* with *taḥmīs* by al-Mutawakkil (?; cf. 4: XX); c) 217a qaṣ. 27 vv. *-ā'i'u*.

1429.

F 134. 113 ff. 22×16 cm. Copied I 1200/1786. Bad writing in I; a rather thick, large nashī in III.

I (2b-60) <*Tuḥfat al-aḥbāb wa-ṭurfat al-aṣḥāb*>, the commentary on *Mulḥat al-i'rāb* (lil-Ḥarīrī, above 144:I), by <Muḥ. b. 'Umar b. Mubārak> Baḥraq al-Ḥaḍrāmī (see 103:I).

II (61-66a) *al-Muqaddima l-Ğazariyya* <*fi tağwīd al-Qur'ān*>, by Muḥ. Muḥ.> al-Ğazarī (see CCXXVI:Q and 1145:IV).

III (67-113) *ad-Daqā'iq al-muḥakkima fi ṣarḥ al-Muqaddima* (above II), by Zakarīyā' Muḥ. b. Aḥmad> al-Anṣārī (see CCXIII:C and 1116:I). Some glosses.

1430.

F 135. 222 ff. 22×16 cm. Copied 1191/1777. Common, regular, sharp nashī.

(1-221a) *Qiṣaṣ al-anbiyā' al-māḍiya wal-umam al-ḥāliya*, otherwise entitled *Nafā'is al-'arā'is* (thus title-page and col.), by Abū Ishāq Aḥmad b. Muḥ. b. Ibrāhīm at-Ta'labī (see 169 with the alternative titles, and 1302:II). Usual division into unnumbered *mağlis*, and subdivision into *bāb*: the first heading (2a) *fi ḥalq al-arḍ*, the last one (216b) *qiṣṣat aṣḥāb al-ful* (for a detailed information, cf. Berl. 1019).

1431.

F 136. 202 ff. 20½×16½. Copied IV (198b) 811/1408, by <Ṣārimaddīn> Ibrāhīm b. Aḥmad b. Sā'id <az-Zaidī> (cf. *Sources* 127 No. 543, and below III:f), but the whole ms. (excepted ff. 31b-32) is apparently by one and the same hand. Archaic, thick, round, throughout vowelless nashī; brownish paper.

I (1b-9a) A selection of ca 20 anecdotes, from *Rāḥat al-qulūb wa-farğat al-makrūb*, in the title-page said to be a collection of traditions and narratives, to be identified with *Farğat al-qulūb wa-salwat al-makrūb* 'an al-maḥbūb, by Ğamāladdīn Muḥ. b. 'Abdarrahmān b. 'Umar al-Ḥubaiṣī <aš-Šāfi'ī> (d. 782/1380 or 786/1384: above 199:X, where the dates are wrong and must be read Kaḥḥ. X,147). Ḥabṣī² 277 cites it (as well as Kaḥḥ. and Ṣarğī 66, in the biography of his father, with the shorter title *Farğat al-qulūb*), mentioning a ms. in Baghdād Auqāf II,458 No.3990; to be added RASB 105 No.229 (with a rather detailed description); missing in GAL II,189: § 6.1/241 S II,251.

II (11-15a) A letter by al-Mu'ayyad billāh Yaḥyā b. Ḥamza (d.749/1349: F. Sayyid 408), answering a scholar who had asked him which works he had written and read. Such a text, bibliographically quite interesting, is mentioned by Ḥabṣī 62 No. 15, with the very same title: *Ğawāb ... 'an aḥwālihi min muṣannafātihi wa-maqrū'ātihi*, and the information about two existing copies of it.

III (15b-33, 81-117) Miscellaneous: a) (15b-17) a list of 16 verses to be used for magical practices (*bait ar-rūḥ*, *b. al-māl*, *b. al-uḥūwa* etc., the last being *b. al-'āfiya/āqiba*), then another list, in prose, of terms concerning geomancy; b) (19-20) answer addressed to 'Imādaddīn Yaḥyā b. Muḥ. al-'Imrānī, unidentified, by Muḥ. b. Ḥasan as-Saudī (IAR II,177b, giving the *laqab* Badraddīn), who had complained of the hardness of the hearts and asked him a prayer in order to remove it; c) (22a) extr. from *K. al-Maṣābiḥ* (likely *al-Maṣābiḥ min aḥbār al-muṣtaḥṣil*, above 55:I): a sermon by Muḥ. b. Muḥ. b. Zaid b. 'Alī b. Ḥusain (d. 201/817 or 202/818, cf. Arendonk 101 n.3) after the death of Muḥ. b. Ibrāhīm <Ibn Tabātabā> (d. 199/815: cf. EI III,975); d) (24a) sayings of <'Alī>; e) (24b) a letter from al-Aṣraf Ismā'il b. al-Aḫḍal al-'Abbās, the 7th Rasūlid Sultān (ruled 778/1377 to 803/1401) to al-Mahdī <Aḥmad> b. Yaḥyā Ibn al-Murtaḍā; f) (31b-32) *Iğāza*, autograph in good hand, delivered from 'Alī b. Muḥ. b. Abī l-Qāsim <al-Hādawī> (cf. above 164) to Ṣārimaddīn Ibrāhīm b. Aḥmad b. Sā'id (cf. the notice at the beginning of this same No.); g) (81-82) extracts from *K. al-Mulāḥḥaṣ fi ma'rifat 'ulūm al-ḥadīṭ*, by <Abū Ishāq Raḍiaddīn> Ibrāhīm b. Muḥ. b. Ibrāhīm b. Abī Bakr at-Ṭabarī al-Makkī <aš-Šāfi'ī> (d.722/1322: Kaḥḥ. I,79; *Ḥadiya* I,13); no trace of the title could be found; h) (83-84) *Ḥuṭbat az-zalāzil*, by 'Alī b. Abī Ṭalīb; i) (85-92) some extracts, i.al. from *K. Ṭarā'if at-ṭarā'if fi tawārīḥ as-sawāliḥ*, attributed to Ibn al-Ğauzī (but nowhere mentioned), and from *K. as-Sāmī* <*fi l-asāmī*> by <Aḥmad b. Muḥ. b. Aḥmad al-Maidānī> (GAL I,289:10.2/344:9.2 S I,506); k) (93-98, 103-110) plenty of anonymous *masā'il*; l) (99) Uḡūza 20 vv., dealing with *urūṣ*, by al-Wātiq billāh Muṭaḥhar b. Muḥ. b. Muṭaḥhar, the 23rd Zaidī Imām (above 92); m) (110) Qaṣ. 35 vv. *-lu* by Abū l-'Alā' al-Ma'arrī; n) (111b-113a) a sermon and *Du'a' al-istiğāba wal-farağ lil-istiqa'* by <'Abdallāh b. Muḥ. b. 'Alī> al-Harawī (cf. GAL S I,775:VI).

IV (34-80) Torso of an unidentified work dealing with sects, the main division being into the following *faṣl*: (34) *fi faḍl az-Zaidiya* (in its turn subdivided into three *firqa* or *darağā*: 1 *a'immat 'ilm wa-wara' wa-ğihād*, 2 *a'imma ġihād wa-'ilm wa-wara'*, 3 *a'immat 'ilm wa-wara' bilā ġihād*); (40b) *fi bayān maḍāhib al-Imāmiya wan-naqā'id al-wārida 'alaihim* (subdivided, starting from 56b, into 7 numbered *faṣl*), (79b) *fi bayān faḍl al-Imām az-zakī Zaid b. 'Alī b. Ḥusain*. The main section is apparently devoted to the explanation and refutation

of the Bāṭinite doctrine: e.g. 58b *faṣl 2 fī alqāb al-Bāṭiniya*, 60a f. 3 *fī dīkr ḥiyālihim*, 61b f. 4 *fī dīkr ṭaraf min 'aqā'idihim ar-radi'a*, 63a f. 5 *fī dīkr ṭaraf min ta'wīlātihim al-bāṭila*, 64a f. 6 *fī bayān mā yadullu 'alā kufrihim* (subdivided into 20 waḡḥ).

V (118b-198) An anonymous abridgement of *Qawā'id 'aqā'id ahl al-bait al-kirām* li-Muḥ. b. Ḥasan ḥ. b. 'Alī ad-Dailamī az-Zubairī, who wrote it in Ṣan'ā' short before his return to Dailam in 706/1306 (cf. introd. and col. 198a), and died 711/1311 (GAL S II,241:1a.1, citing one other ms., property of the last Imām al-Mutawakkil Yaḥyā; the work entered by Ḥabṣī 112; notice on the author in IAR II,176a; Kaḥḥ. IX,190; cf. Madelung 220). Inc. (118b) *al-ḥ. lillāh al-aḥad aṣ-ṣanād allaḍi yunahhazu 'an al-faḥṣā' wa-yuqaddasu 'an al-aulād wal-ābā' wal-akfā'*. As to the contents, they are far from being systematic. Some main sections can be singled out, though treated rather loosely: (118b-126) a general introduction, with a lot of quotations concerning the bulk of the Ṣī'ī doctrine; (127-144) a survey of the Ṣī'ī sects, then an extended, quite unsystematic explanation of the Ṣī'ī creed, by means of *ḥikāyāt*, being in fact nothing but a set of questions put by a *muḡabbir* (supporter of the divine destiny) to a *'adli* (supporter of the human free will), or vice versa; (144b-151) a survey, in many *faṣl*, of all those who were *ahl al-'adl wat-tauḥid*, namely Mu'tazilites, in the different classes, such as *at-tābi'ūn*, *al-hulafā'*, *al-'ulamā'*, *al-fuḍalā'*, *as-salāṭīn*, *al-wuzarā'*, grammarians and lexicographers, or in the different towns and countries: al-Madīna, Mecca, al-Yaman, aṣ-Ṣām, al-Kūfa; (151b-156) *faṣl fī nubḍa min al-kalām fī l-imāma*; (156b-end) a rather detailed historical survey of the events concerning the Ṣī'a movement during the Caliphate, from the Umayyads (until 168a) to the 'Abbāsids, the last one mentioned here being al-Mustarṣid billāh, the 29th Caliph (ruled 512-529/1118-1135, cf. EP² VII,733). The ms. is likely a unicum!

VI Poetry: a) (199a-b) *Qaṣida murabba'a*, 22 strophes, by a Zaidī against an Ismā'īlī, inc. *hā anta ḍā z-za'mi (?) illā ma'būdu*; b) 200a-b 11 vv. -ā'iqi by Aḥmad b. Sa'id, the father of the copyist (see above).

1432.

F 137. 80 ff. 23 × 16½ cm. Copied 1232/1817, by Ṣāliḥ b. Ismā'il b. 'Abdallāh al-Fallāḥī al-Ḡaiṣī. Common, rather coarse, partially vocalized nashī.

The commentary on *al-Muqaddima l-Āḡurrūmiya* (above CXLII:A) by Ḥ. Ibn 'Āmir al-Ḥakīm (d.1073/1663; Kaḥḥ. X,117, from *Ḥadiya* II,289). It is rather surprising that the present ms., though containing the same text as that described in Berl. 6686, gives a quite different author, al-Wāṭiq billāh Qā'id b. Mubārak al-Anbārī, otherwise unknown. According to the information given by Berl. ms., the title of the work is *al-Futūḥāt al-ilāhiya fī ṣarḥ alfāz al-Āḡurrūmiya*. GAL II,238:16, though citing the Berl. ms. only, omits this title, as well as gives author's name wrongly: Muḥ. b. Amīr (cf. above CCCXLVIII:D.3 Muḥ. al-Amīr al-Mālikī); a different form is to be found in Dam., *Naḥw*, 112: Muḥ. al-Amīn (!) al-Mālikī.

1433.

F 138. 192 ff. 22½ × 16 cm. Rather recent writing (XII/XVIII cent.) by one and the same hand, in a regular, but rather bad, compact, round nashī, often inclined to right, without rubrics (excepted ff. 179-186).

I (3-10a) *Mas'ala fī ibṭāl nikāḥ al-mut'a*, by Ṣafilislām Aḥmad b. Ṣalāḥ b. Yaḥyā ḥ. al-Ḥaṭīb al-Kaukabānī aṣ-Ṣan'ānī (above 1386:II; noteworthy that *Badr* I,62 and Ḥabṣī² cite a *R. fī taḥrīm al-mut'a*). It is an answer to a question put by Yūsuf b. Muḥ. b. 'Āmir, unidentified. Dated 1181/1767.

II (11-25, 27-30, 33-34, 36b-46a, 47-52a, 53-89a, 97a, 101-177, 179-186, 188-191a) Extracts from *K. al-Iḥtirās ilḥ.*, the refutation by Ishāq b. Muḥ. ḥ. b. Qāsim al-'Abdī aṣ-Ṣa'dī (see 845) of *an-Nibrās ilḥ.* (above 790:VI where the question of the authorship is discussed).

III Miscellaneous: a) (inside upper plate, 1a, 2a, 35a) verses by Ḥ. Tāḡalmulūk Abū Sa'id Būrī b. Ayyūb, a brother of Saladin, i. al. two elegies for slaves of him (GAL S I,441:2b, cf. Vat. 1142.2); b) (1a) extr. from al-Ḥazraḡī's biography of al-Manṣūr 'Abdallāh b. Ḥamza, on *ḥikmat al-awwalīn*; c) (2b, 3b) extr. with verses from *al-La'ālī l-muḍī'a* li-Ṣārafi (above 357), concerning respectively the biographies of al-Murtaḍā Muḥ. b. al-Ḥādī ḥ. Yaḥyā b. Ḥusain (cf. F. Sayyid 404), when he was imprisoned, and of an-Nāṣir ḥ. lī-dīn Allāh Abū l-Faṭḥ b. Muḥ. b. 'Isā... b. Abī Ṭālib ḥ. ad-Dailamī (above 575); d) (3a mg.) two extr. from the *Amālī* lin-Nāṭiq bil-ḥaqq Abū Ṭālib ḥ. Yaḥyā b. Ḥusain al-Buṭḥānī (not in GAL I,402 S I,697; cf. above 721:I its commentary *Taisir al-maṭālib*); e) (10a, 178a-b) extr. from *Ḥayāt al-ḥayawān*: items *ḡarāniq* and *'iḡl* (see 178 and 832); f) (25a) id. from *Ḡāyāt al-afkār* by al-Mahdī ḥ. Ibn al-Murtaḍā (above 884); g) (26a) id. from *Taḍkirat al-ḥuffāz* by ad-Dahabī (GAL I,47.c/58): the biography of Abū l-Qāsim 'Ubaidallāh b. 'Abdallāh al-Quraṣī al-'Āmir ḥ. Ibn al-Ḥaddād, author of *Ṣawāhid at-tanzil* (d. 490/1097; Kaḥḥ. VI,240); h) (ibid.) id. from *Ṣifā' ṣudūr an-nās*, the comm. on *al-Asās* by Aḥmad b. Muḥ. ḥ. b. Ṣalāḥ aṣ-Ṣarafi (above 1339); i) (26b) id. from *Ḥāṣiya 'alā l-Qalā'id* li-Ibn al-Murtaḍā, by Ḥasan b. Aḥmad b. Muḥ. ḥ. al-Ḡalāl (cf. above 938:I a gloss by the same, not on *al-Qalā'id*, but on its comm. lin-Naḡrī *Mirqāt al-anzār*); k) (30b) id. from *Ṣarḥ al-Aḥkām* (li-Ḥādī li-ḥaqq Yaḥyā) by Ibn Bilāl (above 236); l) (31-32a) id. from *Ṣarḥ al-Mawāqif* li-l-Ḥ. by aṣ-Ṣarīf ḥ. al-Ḡurḡānī (see 208:I); m) (35-36) *Urḡūza fī 'alāqāt al-maḡāz*, 32 vv., composed in 1183/1769 by Faḥralislām 'Abdallāh Muḥyiddīn (?); n) (46b) extr. from the *Ṣarḥ* by Aḥmad b. Muḥ. Luqmān (likely *al-Kāṣif*, the comm. on Ibn Bahrān's *al-Kāfil*, above 606:VIII); o) (89-95) answer by the author of I (see above) on *wuḡūb ḡasl al-farḡain*, dated 1178/1764-5; p) (95b) extr. from a not closer mentioned *Ṣarḥ Nahḡ al-balāḡa*, dated 1184/1770; q) (97-100a) discussion, having taken place in 1164/1751, between Ḥusāmaddīn Muḥsin b. Aḥmad al-'Ansī ḥ. al-Miḥlāfi (d.1199/1785; *Naṣr* II,392) and his teacher 'Abdallāh b. Luṭfalbārī ḥ. b. 'Abdallāh al-Kibṣī (d.1173/1760; *Naṣr* II,142), while he was learning the "short commentary" (lit-Taftāzānī) on as-Sakkākī's *Miftāḥ al-'ulūm* (sic, instead of its summary by al-Qazwīnī, above 1195:III); r) (100b) verses in praise of al-Mahdī Aḥmad b. Ḥusain (the 14th Zaidī Imām, cf. F. Sayyid 406) on the occasion of a *karāma* he had performed delivering a country from a dangerous dragon, the authors being Aḥmad b. al-Manṣūr 'Abdallāh b. Ḥamza (VII/XIII cent., cf. IAR I,71b; *Sources* 5 No.22), Mas'ūd b. 'Amr ḥ. b. 'Alī al-'Ansī

(Ḥabšī² 318), Qāsim b. 'Alī Ibn Huṭaimil <al-Mihlāfi> (d. 656/1258: GAL S I,461:6; Kaḥḥ. III,109; Ḥabšī² 320); s) (177b) extr. from the comm. on <Nahḡ al-balāḡa> by Yaḥyā b. Ibrāhīm al-Ġaḥḥāfi (above 263, title *Iršād al-mu'minīn ilh.*); t) (187a) id. from *al-Kaššāf* (liz-Zamaḡšarī, above CCLXV:E); u) (187) id. from *al-Asās* (lil-Manšūr Qāsim, above 196:I); v) (191b-192) id. from *Ṭauq al-ḥamāma*, the Šafadī's abridgement of Ibn Badrūn's comm. on *al-Bassāma* li-Ibn 'Abdūn (above 815:I), the subject being the Sasanid kings; z) (192b) 6 vv. -*āni* by Šaḥr, the brother of the poetess al-Ḥansā', from *Ḥayāt al-ḥayawān* (lid-Damīrī, above 178).

1434.

F 139. 186 ff. 23½ × 15½. Rather old ms., in a very nice, small, compact, fully vocalized nashī; yellowish paper; cover damaged (spine and lower plate missing).

I (-184) Vol. III of *al-Kaššāf fi ma'ānī l-Qur'ān 'an ḥaqā'iq at-tanzīl*, by Maḥmūd b. 'Umar b. Muḥ. a.z.-Zamaḡšarī: sūra 19 *Maryam* - s. 35 *al-Malā'ika* (see CCLXXV:E). Some marginal glosses, by the same hand.

II (185-6) Anonymous *Maqšūra*, ca 150 vv. (the script in f.186 is fast illegible, and it can not be stated whether it is complete or not).

1435.

F 140. 293 ff. (283a, 292a blank) 21 × 15 cm. Recent ms. (XI/XVII cent.) by one and the same hand, in a regular, but rather inelegant, sharp nashī.

I (1-189) Anonymous commentary on *al-Bassāma š-ṣuḡrā*, here 236 vv.-ri (see CCCLIII:T) li <Šārimaddīn> Ibrāhīm b. Muḥ. b. 'Abdallāh <Ibn al-Wazīr> (d. 914/1508), whose complete *nasab*, tracing back until 'Alī b. Abī Ṭālib, is given in the intr. (2b), where it is told that <al-Hādī ilā l-ḥaqq> 'Izzaddīn b. Ḥasan <b. 'Alī> (the 35th Zaidī Imām, d. 900/1495) had asked the author himself to compose a comm. on this poem, but he couldn't do it. As to the anonymous author of the present comm., he mentions in the penultimate *faṣl* (f.187a) al-Manšūr Muḥ. b. 'Alī as-Sirāḡī (the 37th Zaidī Imām, d. 910/1504), as his contemporary. Therefore he must have written his work before 910/1504, when Ibn al-Wazīr was still alive. Inc. *Li-llāhi darru maulānā s-sayyid al-imām nāṭūrat al-anām wa-ustuwānat al-Islām... Šārimaddīn naḡiyat 'ulamā' ahl al-bait al-hādīn Ibrāhīm... Ibn al-Wazīr... la-qad aḡāda... wa-'fataḥa ḥadā l-bait murā'ata barā'at al-istiḥlāl ilh.* Text divided into *faṣl*, from f.6 to f.26, dealing with the Ḥimyarite kings as well as (ff.20-24) with some noteworthy places. As the commentator tells (f.26b), this sections is nothing but a compendious survey of the Ḥimyarite dynasty. From f.27 onwards the subject becomes the history of the *ahl al-bait*, starting from 'Alī: 51a Zaid b. 'Alī b. Ḥusain, 53b his son Abū Ṭālib Yaḥyā (d. 122/740, cf. Arendonk 374), 54a Muḥ. <b. 'Abdallāh b. Ḥasan> an-Nafs az-zakiya (Zambaur, Table C), 72b an-Nāšir <Ḥasan b. 'Alī> al-Uṭrūš (above 4:III), 82a al-Mu'ayyad Aḥmad b. Ḥusain b. Hārūn al-Buṭḥānī (above 90:I), 100a Šamsaddīn Ġa'far b. Aḥmad b. 'Abdassalām (above 10:I), 101a Našwān b. Sa'id al-Ḥimyarī (above CC-CLIII:H.1), 103a Abū Muḥ. b. 'Abdallāh b. Ḥamza b. Sulaimān (extended notice). From

f.119 the division into *faṣl* starts again: 122a al-amīr Šamsaddīn Yaḥyā b. Aḥmad b. Yaḥyā, and then his five sons, 170a al-Manšūr 'Abdallāh b. Ḥamza <b. Sulaimān> (above 81), 142b al-Mu'ayyad Yaḥyā b. Ḥamza <b. 'Alī> (above 187:I: extended notice), 163b <an-Nāšir> Aḥmad b. Šalāḥ <b. Ibrāhīm> (d. 730/1329: F. Sayyid 408 No.21: very extended notice), 187a al-Manšūr Muḥ. b. 'Alī as-Sirāḡī (d. 910/1504: F. Sayyid 411 No.37). The first *faṣl* (6a) begins: *wa-naḥnu nuširu ila ḡikr fariq min al-mulūk al-'uzamā' Ḥimyar mimman ḡakarahun Našwān fi qaṣīdatihi* (=al-Q. l-Ḥimyarīya, above 373:I, cf. F. Sayyid 78).

II (190-257a) Anonymous commentary on the poem li-Šamsaddīn Aḥmad b. Muḥ. b. 'Alī... b. al-Hādī al-Miḥrābī (d. 1007/1598-9; name in the intr.; on the village of Miḥrāb cf. the information given by *Našr* II,147), recorded above 51:VII.g. As told in the intr., the author died before finishing the work. As far as al-Miḥrābī's poems is concerned, its matter is mainly historical, dealing with 'Alī and his descendants, especially the Zaidī Imāms until Šarafaddīn Ḥasan b. <al-Manšūr> Qāsim b. Muḥ. (d. 1048/1639: *Sources* 94 No.409). Particularly interesting is the section of the comm. (243b sqq.) where the scholars living in al-Miḥrāb, the fatherland of the author, are carefully recorded. Inc. after the *basmala*: *wa-ṣallā llāh 'alā ḡamī' anbiyā'ihī wa-auliya'ihī ūlī t-tašrif wat-takrīm wa-aḡmadu man bi-yadihi mawādd kull šai' maḡmūd wa-aškuru man rafa'a s-samā' bilā 'amd 'amūd wa-baṣaṭa l-arḡ wa-baṭṭa fihā min kull dābba āyāt ḥādiyāt ilā l-manḡaḡ al-maḡṣūd ilh.*

III (257b-268a) *al-Bassāma š-ṣuḡrā* (above I), here 231 vv.-ri, with supplements: a) (265-266b), *Mulḡaq al-Bassāma*, 27 vv. by Dā'ūd b. al-Hādī b. Aḥmad b. al-Mahdī; b) (266b-267b) *Mulḡaq al-Bassāma*, 32 vv. by Aḥmad b. Muḥ. b. Šalāḥ aš-Šarafī; c) (267b-268a) *Mulḡaq al-Bassāma*, 34 vv. by Mahdī b. Muḥ. <b. 'Abdallāh> al-Muḡallā (above 198:XVII.c-d and 500:VI).

IV (268-282) *Arba'un ḡadīt*, i.e. *al-Arba'un as-Sailaḡīya* (see 24:II).

V (283b-292) Anonymous biography of Šamsaddīn Aḥmad b. 'Alī b. al-Hādī <al-Ḥasanī al-Hādawī al-Aḡnumī>, (d. 924/1518: *Sources* 12 No. 53, citing IAR I,76b, *Ṭab. Zaid*. III,49, and *Badr S* No.68); the *nasab* in the text goes back to 'Alī b. Abī Ṭālib.

Add.: f.293b 10 vv. -*āhā* by 'Alī b. Ḥusain b. Abī Ṭālib.

1436.

F 141. 127 ff. (two inserted slips) 21 × 15½ cm. Copied 1089/1678. Common, thick nashī. Cover damaged (spine missing, plates taken off).

(1b-126a) A commentary on *at-Talātūn al-mas'ala*, alias *Miṣbāḡ al-'ulūm* li-Raṣṣāš (above 48:II), to be identified with <al-Yatīma>, by Muḥ. b. 'Izzaddīn b. Muḥ. al-Muṭṭī (see 652). Plenty of mixed glosses. The three main sections are: *bāb 1 fi t-tauḡīd*, 54b b. 2 *al-kalām fi l-'adl*, 95b b. 3 *al-kalām fi l-wa'd wal-wa'id*.

Add.: f. 127a-b extr. from *at-Taṣfiya l-munaḡḡiya 'an al-mawānī' al-muḡlika l-murdiya*, alias (cf. Ḥabšī² 274) *aš-Širāṭ al-mustaḡīm bi-'ilm ad-dīn al-qawīm*, by Muḥ. b. Ḥasan ad-Dailamī (GAL S II,241:1a.2; to be added Šan'a' 360): it deals with a saying by 'Alī on the correct use of *al-'aql*.

1437.

F 142. 81 ff. 20 × 14½ cm. Copied 1089/1678 by 'Alī b. Ḥasan al-Ḥaimī. Common, small, sharp nashī. Cover in flexible, red leather (but in reduced size), rather damaged. First leaf missing.

⟨*Miṣbāḥ ar-rā'id li-Miftāḥ al-Fā'id* lil-'Uṣaifirī (above 84:II), by Abū 'Alī āma al-Mutawakkil 'Abdallāh b. 'Alī b. Ḥusain b. 'Izzaddīn b. Ḥasan al-Mu'ayyadī (see 98:IV; to be added Ḥabṣī 124:32.2 and Ḥabṣī² 607:2).

1438.

F 143. 184 ff. (1 *a-b* blank) 24 × 17 cm. Copied 1248/1832. Fine writing, in a very small, thin, compact nashī. Cover damaged by worms.

(2-183) *Faṭḥ al-wadūd*, a gloss *qauluhu* on *as-Sunan* li-Abī Dā'ūd (Sulaimān b. al-Aṣ'at b. Ishāq, by Abū l-Ḥasan (Muḥ. b. 'Abd alḥādī) as-Sindī (al-Ḥanafī) (d. 1138/1726: Kaḥḥ. 262) (the author only mentioned in GAL II,391:2/513, the work cited in S I,267:7; GAS I,151:7). At the beginning the author says to have drawn the contents mainly from the gloss lis-Suyūṭī (*Mirqāt aṣ-ṣu'ūd*: GAS I,151:6), both literally and by means of a summary. The division of the text agrees as a rule with that of the *Sunan*, the main sections being called *kitāb*, though *bāb* is frequently used as well. Contents from *k. aṭ-ṭahāra* (2*b*) to *k. al-adab* (172*b*), last item being *bāb al-muṣāfaḥa* (182*a*).

1439.

F 144. 100 ff. (97*b*, 101-104 blank) 25 × 17 cm. Copied 1303/1885 by Muḥ. b. 'Abdallāh al-Ānisi. Common, rather thick and large nashī (excepted ff. 1-32 and 39-40). Cover in good condition.

I (5-32*a*) Anonymous commentary, entitled *at-Tanbihāt*, on *al-Qaṣā'id as-sab' al-'Alawiyāt* li-'Abd alḥamid (b. Hibatallāh) Ibn Abī l-Ḥadīd (above 35:III), title being given only by an owner-notice (1*a*). It is somewhat striking that none of the mss. cited by GAL I,283:[14] 3/336 S I, 497:14.2, as well as Berl. 7758.4, BMS 528:II, Vat. 580.1, mentions the name of the author, though all agree on his being a Ṣī'i. The 7 poems begin respectively: 5*b* 1. *fi faṭḥ Haibar* (69 vv.-ūbu), 12*b* 2. *fi faṭḥ Makka* (52 vv.-rā); 17*a* 3. (31 vv.-āku); 18*b* 4. (37 vv.-s); 20*b* 5. (65 vv.-ā'iri); 24*b* 6. *bi-dīkr al-imām al-Ḥusain b. 'Alī* (80 vv.-u); 29*b* 7. (ca 50 vv.-lu). Inc. *a'ūdu bi-llāh min aṣ-ṣaiṭān ar-raḡīm... wa-ba'd fa-inna l-qaṣā'id as-sab' al-'Alawiyāt... ḥitawat 'alā faḍā'il kaṭīra wa-maḥāsin nukat kabīra... fa-aḥbabbu 'an unabbīha 'alā ḡarīb alfāzihā wa-ma'ānihā mutaharriyan ḡāyata t-taḥarri*. The comm. begins as follows: *qāla awwalan yaḍkuru faṭḥ Haibar... an-naḡd aṭ-ṭariq al-murtafi*.

II Miscellaneous, mostly poetry: a) (32*b*) 16 vv.-ūka in praise of 'Ubaid b. Yaḥyā al-Buḥturī, the father of the famous poet (cf. EI I,1328; GAS II,560), by Abū ṭ-Tayyib (Aḥmad b. Ḥusain al-Mutanabbī) (above III:1); b) (33) 25 vv.-qu in praise of the Banū Aus, by the same; c) (33*b*-34) anonymous 40 vv.-ā'ibi in praise of Ṭāhir b. Ḥusain b. Ṭāhir al-'Alawī

(Imām of the dynasty Bā Katīr, Ḥaḍramaut: d.1241/1826, cf. Kaḥḥ. V,34; Ḥabṣī², Ind. 660); d) (34*b*-35*b*) 45 vv.-bā in praise of Saifaddaula (Alī b. 'Abdallāh b. Ḥamdān), on the occasion of his rebuilding the fortification of Mar'aṣ, cf. EI VI,490); e) (35*b*-36*b*) anon. 46 vv.-lā in praise of Zaid b. 'Ammār al-Asadī, unidentified; f) (37-38*a*) Qaṣ. 66 vv.-li (entitled *al-Haikal al-laṭīf*) by Muḥsin b. 'Abdalkarīm (b. Aḥmad aṣ-Ṣan'ānī) (see CCLXX:E.C and 7:I.a; cf. GAL S II,820:9 and especially Vat. 1068.1, where this very poem is cited); g) (38*b*) 20 vv. of the *humaini* type (cf. CHAL III,452); h) (39-40*a*) Qaṣ. *muḥammasa*, 39 strophes (ending all *bi-ḥayātikum ṣallū 'alaihi wa-sallimū*), in praise of the Prophet, by 'Abd al-rahīm (b. Aḥmad b. 'Alī) al-Bura'i (above 495:III; to be added Kaḥḥ. V, 202), to be found as well in author's *Diwān* (see 495:III, ff. 33-36*a*); i) (40) Qaṣ. 42 vv.-qu, by 'Alī b. Muḥ. (b. Aḥmad) al-'Ansī (above 419:I), inc. *lau kunta tahwā yā 'aḍūlu wa-ta'ṣaqu/mā lumta ṣab-ban dam'uhu yatarraqraq*; k) (40*b*-41*a*) *Tahmida*, i.e. qāṣ. 31 vv.-lā, beginning all *al-ḥam-du lillāh*, by al-Muḥibb (= Muḥibbaddīn?) aṣ-Ṣī'i Ismā'il (b. Muḥ.) b. Aḥmad al-Akwa' (aṭ-Ṭulā'i), said to have lived more than one hundred years (cf. Ismā'il b. 'Alī al-Akwa', *Ta'riḥ a'lām al-Akwa'*, Bairūt 1411/1990, p. 45); l) (41-42*a*) 29 vv.-āmi and 41*b*-42*a* *Istigfāra* 11 vv.-li (= CCCLI:Q.6.d and 629:VIII.a), both anon.; m) (42*a*) 12 vv.-ū'iri by 'Abū 'Abdallāh 'Abd alḥādī (Muḥ. b. 'Alī b. Aḥmad) as-Sūdī (above 664, where the name is to be rectified); n) (42*b*-56) a set of poems of the *humaini* type, partly being *muwaṣṣaḥāt* or *tahmis*, all anon., the only poems to be singled out being: 47*a* qāṣ. 20 vv.-mi by Muḥsin b. 'Abdalkarīm (b. Aḥmad aṣ-Ṣan'ānī) (above CCLXX:E.c); 47*b*-48*a* qāṣ. 45 vv.-ātihi, in praise of the Prophet, by 'Alī b. Aḥmad (b. Muḥ.) b. Ishāq (=7:III.p); 50-51*a* *aṭ-Tal'a l-badriya fi madḥ ḥair al-bariya*, 70 vv.-ḡi, by the same (=7:III.n); o) (57-60) three of *al-Qaṣā'id as-sab' al-'Alawiyāt*, by Ibn Abī l-Ḥadīd (above I), namely Nos. 2 (52 vv.-rā), 3 (21 vv.-āku), and 1 (70 vv.-ū'ibu); p) (61*a*) 18 vv., all ending *lā ilāha illā llāh*, anon. (cf. 7:III.d); q) (61*a*-62) 63 vv.-ābā, i.e. *Naḡāt aṭ-ṭalīb ilḥ.*, by al-Miḥrābī (see 1410); r) (63-66*a* *Ṭarḡi' al-ḥalī fi madḥ al-walī* by 'Alī b. Aḥmad b. Muḥ. b. Ishāq, qāṣ. 133 vv.-āni (=7:III.r); s) (66-71*a*) some anon. poems, partly of *humaini* type: 18 vv.-āruhu, 11 vv.-āri, 12 vv.-āli, 30 vv.-ar, 42 vv.-āluhu; t) (69-71*a*) 33 vv.-lu by Ḥasan (b. 'Alī b. Ḡābir) al-Habal (above 7:II), and 60 vv.-mī, by the same, in praise of 'Alī; u) (80*b*) a list of poets: the seven authors of the *Mu'allaqāt*, the seven authors of the *Muḥaddabāt*, the seven authors of *marāṭi*; v) (81-82) two poems by al-Mutanabbī, respectively 40 vv.-i/ūbā, in praise of 'Alī b. Muḥ. b. Sayyār at-Tamīmī, and 41 vv.-i/ū'a, in praise of 'Alī b. Ibrāhīm at-Tanūḥī, both unidentified; z) (83*b*-88) some of *al-Qaṣā'id as-sab' al-'Alawiyāt* (above I): 83*b*-84*b* the 4th one (40 vv.), 84*b*-86*a* the 5th one (66 vv.), 86*b*-88*a* the 6th one (77 vv.), 88*a*-*b* the 7th one (65 vv.); aa) (86*a*) 17 vv.-ādī by 'Abd alrahīm (b. Aḥmad b. 'Alī) al-Bura'i (above h); bb) (89*a*) a tradition handed down by Ḡa'far (b. Muḥ. b. 'Alī) aṣ-Ṣādiq; cc) (89*b*, 93*a*, 94*a*, 95*a*) four *du'ā*, the last one anon., the first three by Zainal'ābidīn (Alī b. Ḥusain b. 'Alī) (above 442:XXV); dd) (95*b*-97*a*) qāṣ. 73 vv.-lā by 'Alī b. Aḥmad b. Ishāq; ee) (98-100*a*) two acephalous poems, 68 vv.-āni and 22 vv.-lā.

1440.

F 145. 159 ff. (152*a* blank) 23½ × 16½ cm. Copied: I 1249/1833 (date f. 151*b*, but given as probable: *la'allahu*); II 1280/1863). Common writing, in red ink the verses commented upon.

I (2b -151a) Anonymous commentary on the Uṛḡūza entitled *al-Faṭḥ min al-fattāḥ fi l-mawārīt wa-ma'rifat al-warāṭa*, alias *Faṭḥ al-fattāḥ bi-tashīl naẓm al-Miftāḥ*, a versification of *Miftāḥ al-Fā'id* lil-'Uṣaifirī (above 84:II) by Muḥsin b. Ismā'il <b. Ḥusain> aš-Ša'mī (see 669:II) (title and author's name in the intr.). Despite of careful research the author couldn't be identified; he must however be living in 13th/19th cent., since aš-Ša'mī died in 1194/1780. As to the work, no other copy could be found, so the present one seems to be unique!

Inc. *al-ḥ. lillāh al-awwal bilā 'btidā' wal-āḥir bilā 'ntihā' al-muḥdiṭ li-ḡamī' al-maḥlūqāt al-wārīt lahā ba'd al-mamāt*. There is a *muqaddima*, ending 9b. The contents are divided into numbered *bāb* (from b.4). the first sections being called *faṣl*, as follows: 20b *al-aṣaba*, 25b *ḍawī s-sihām*, 28a *ḍawī l-arḥām*, 35a *an-nikāḥ*, 37a *al-walā'*, 46a *al-ilal al-māni'a min al-irt*, 53b *al-farā'id*, 57b b.4 *al-ḥaḡb*, 59b b.5 *al-isqāt*, 62a b.6 *aḥwāl al-ab*, 64b b.7 *ar-radd*, 67a b.8 *uṣūl al-masā'il*, 77a b.9 *taṣḥīḥ al-masā'il*, 100b b.10 *al-munāsaḥa*, 107a b.11 *at-tarikāt*, 115a <b.12> *al-iqrār*, 119b <b.13> *al-lībs*, 124b <b.14> *al-ḡarqā*, 129b <b.15> *mīrāt al-mafqūd*, 132b <b.16> *mīrāt al-māḡūs*, 134a b.17 *mīrāt ad-da'wa*, 136b b.18 *mīrāt ibn al-mulā'ana*, 139b <b.19> *mīrāt al-ḥaml*, 141b <b.20> *mīrāt al-makātīb*, 146b *ḥātima fi ba'd mā lahu ta'alluq bi-hādā l-fann*.

II (152b-158) *Bulḡat al-muqtāt fi ma'rifat al-auqāt* (tit. in the intr.), by <'Abdallāh b. Ḥamza b. Hādī ad-Dawwārī>, a calendar with tables (ff. 157-8) (see 335:I and 930:II).

1441.

F 146. 163 ff. 21×15½.

(6-158) Commentary on <*al-Muqaddima*> š-Šāfiya <fi t-taṣrīf li-Ibn al-Ḥāḡib> (above 54:II), by Aḥmad b. Ḥasan b. Yūsuf al-Ġarabardī (see 194 and 1004:III *Kitāb fi t-taṣrīf*).

1442.

F 147. 129 ff. 20×15 cm. Copied 1110/1698.

I (1-58a) *Talḥīṣ al-Miftāḥ fi 'ilm al-ma'ānī wal-bayān* <lis-Sakkākī>, by Muḥ. b. 'Abdarrahmān b. 'Umar al-Qazwīnī (see 17:I and 1012:II).

II (59-103a) *al-Muqaddima š-Šāfiya* (col. *Muqaddimat at-taṣrīf*), by Ibn al-Ḥāḡib (see 54:II).

III (103b-127a) *at-Taṣrīf al-'Izzī*, by 'Izzaddīn Ibrāhīm b. 'Abdalwahhāb az-Zanḡānī (see LXXVII:B and 1173:II).

1443.

F 148. 297 ff. (1b, 2b, 3a blank) 21×16 cm. Copied I 1071/1660. Very good ms., from f.23 in a regular, fine, rather thin, large, round nashī, inclined to links; ff. -22 supplemented later, in a thick, round nashī. Cover rather damaged, especially in the spine.

I (2-14, but f.2 the title only, the text begins f.4b, 23-297) *Kitāb al-Baraka fi ṣfaḍl/madh* as-sa'y wal-ḥaraka, by Ḡamāladdīn Muḥ. b. 'Abdarrahmān b. 'Umar al-Ḥubaišī (not

al-Ḥabašī, as in some mss.) al-Wu/aṣābī (d. 782/1380; above 199:X and 1431:I; GAL II,189:§ 6.1/24I, rather incorrect, but rectified in S II,251; to be added HH II,45 No.1786, Ḥabšī² 277, and the following mss.: Yale 1433; Garr.² 2119; Bagdad Auqāf IV,299 No.6911; Ḥaḍr. 15 No.7).

The text of this encyclopaedical work has a gap, as chapter 2 *fi faḍl al-ḡazal wa-ḥidmat al-mar'a li-zauḡihā* (cf. the intr. 6a), as well as the first 10 *qism* of chapter 3, are missing, being replaced (ff. 15-22, cf. below II) by an unrelated text. As to the extant part, its contents consist of the other six chapters, which deserve to be described in some detail, as the information given by the catalogues of mss. is quite inadequate (except for the essential data in Manch. 427), even though the work was printed in 1354/1935. They are the following: 6b *bāb 1 fi z-zar' wa-tawābi'ihī*; 23a-137a the *qism 11-40* of *bāb 3 fi-mā yuḡtalabu bihi l-baraka mimmā yanfi l-faqr wa-yu'azzimu l-aḡr* (title in the intr. f.6a), a chapter meant to be the bulk of the whole work, according to the definition itself by the author as *maqṣūd al-kitāb wa-'umdat al-abwāb* (some items: 23a q.11 *al-muwāzaba 'alā t-tahāra*; 30a q.15 *tīlāwat al-Qur'ān fi kull ḥīn wa-awān*; 76a q.20 *iktār aṣ-ṣalāt wat-taslim*; 89b q.25 *al-iḡtimā' wal-ulfa wa-ḥusn al-mudārāt waṣ-ṣuḡba*; 103a q.30 *at-tiḡāra was-safar li-'btigā' ar-rizq*; 108b q.35 *at-tausi'a 'alā l-'iyāl siyyamā fi yaum 'āšūra*; 116a q.38 *tas-miyat al-walad Muḥammad wa-Aḥmad*; 117 q.39 *at-ta'addub bi-hādīhi l-ādāb*; 124a q.40 *iḡtināb al-aṣyā' llāhī tūritu l-hamm wal-faqr*; 137b-182 *bāb 4 fi t-tibb wal-manāfi'*, whose sections begin all by *al-qaul fi* (some items: 138a *al-ḥamīya*, or *al-hummayāt*, 141b *al-miyāh*, 142b *al-libās*, 147b *al-fawākīh*, 163a *as-siwāk wal-ḥilāl*, 167b *al-hammām*, 177a *al-'ain*, 179b *fi-mā yūritu l-yaqz wan-nisyān*, 181a *at-tabā'i' wa-hiya arba'*); 183-196a *bāb 5 fi arba'in ḥadiṭ* (traditions said to contain all the word *baraka*): this chapter is divided into some *faṣl*, the last one (188-196) dealing with the *ṣifāt al-muṣtafa*, and including a poem on the Prophet, 68 vv. -āmi, inc. *bi-bismi llāhi abda'u fi kalāmī/wa-aḥmaduhu 'alā n-ni'ami l-ḡisāmi* (above 618:VIII.b where it's given as anonymous); 196b-235a *bāb 6 fi l-aḍkār wad-da'awāt* (no special division nor arrangement); 235b-293a *bāb 7 fi l-aḍkār al-mutakarrira fi l-aḥwāl wal-a'ṣār*, in 20 *qism*; 293b *ḥātima: i'lam anna kullamā ḍakartahu fi ḥādā l-bāb lā yaliqu bi-tālib ad-dunyā wal-āḡira an yaḡhalahu*.

II (15-22) Fragment of a theological text dealing with the creation (*al-ḥalq*).

1444.

F 149. 189 ff. 17½×15 cm. Good ms., in a large, round nashī. In the mgs. the initial letters of each word treated in the text are brought out by red ink. No cover. Defective at beginning and end.

Torso of an anonymous Arabic dictionary, whose text, though being identical with that of No. 1616 (see below), likely an abridgement of al-Ḥalil's *K. al-'Ain*, has surprisingly enough a quite different structure. As a matter of fact, while it preserves, just as ms. 1616, the distinctive feature of al-Ḥalil's work, such as the division of each letter into four/five *bāb* (*al-muḍā'af*, *at-tulāṭī ṣ-ṣaḡīḥ*, *al-mu'tall*, *al-laṭīf*, *ar-rubā'i*), unlike the same ms. doesn't keep to the arrangement of al-Ḥalil, based on the place of utterance from the throat to the lips, but follows the traditional one. The text is divided into *kitāb*, the first one being

(22a) *k. al-hā'* and the last one being (186a) *k. al-lām*. In view of a possible identification it seems advisable to give the incipit of all chapters, as follows: 22a *al-hā'* (*bāb al-muḍā'af*): *al-ḥaqīq wi'ā' qunb ad-dābba*; 41a *ad-dāl*: *ad-dayāyita ḡam' dayyūt*; 47a *ad-dāl*: *ad-ḍurūr ṭulū' aš-šams*; 50b *ar-rā'*: *ar-ranin huwa š-šiyāh*; 55b *az-zā'*: *az-zurzur wal-ḡam' az-zarāzīr*; 59a *as-sin*: *as-sidād aš-šai' allaḍi naṣuddu bihi kuwwan*; 67a *aš-šin*: *taqūlu ayyuhum laqiya <'alā' šašāšā'i min 'aišihim*; 74a *aš-šād*: *šadda fulān 'an al-amr*; 80b *ad-dād*: *ḍarrathu ḥaqqahu*; 84b *at-tā'*: *at-taṭṭ (!) al-kausaḡ*; 88b *az-zā'*: *az-zurar ḥaḡar lahu ḥadd ka-ḥadd as-sikkīn*; 90b *al-'ain*: *al-'aqūq al-ḥāmīl*; 137a *al-ḡain*: *ḡaqqā l-qidr yaḡiqqu ḡāqīqan*; 149b *al-fā'*: *al-fai' az-zill wal-ḡam' al-afyā'*; 150a *al-qāf*: *al-qašš wal-iqtīšāš taṭallub al-akl min ḥāhunā*; 174b *al-kāf*: *al-kašīš šaut al-af'ā*; 186a *al-lām*: *al-alaff al-kaṭīru laḥm al-fahḍ*.

1445.

F 150. 188 ff. (8a, 9a, 14a, 18a, 23b blank) ff. 1-67: 18½×12 cm.; ff. 68-189: 19½×11½ cm. Nasta'liq script by three different hands: 1-35, 41-64; 39-40, 65a (smaller); 68-end.

I (1-65a) <Šarḥ al-'Aqā'id an-Nasafiyā>, the commentary on *al-Aqā'id* li-'Umar b. Muḥ. b. Aḥmad an-Nasafī, by <Mas'ūd b. 'Umar b. 'Abdallāh at-Taftāzānī>, who cites (64a) his own work *at-Talwīḥ fi šarḥ at-Tanqīḥ* (= *Tanqīḥ al-usūl* li-l-Maḥbūbī, cf. GAL II, 214: §14.1.3/277 S II, 300; as to *at-Talwīḥ fi kašf ḥaqā'iq at-Tanqīḥ*, it is recorded by GAL II, 214: §14.1.3b/277) (see XCVII; to be add. RASB 705-711; Birmingham 562-70; Vat. 1649 with ref.; Garr.² 2225, listing 15 mss.; Princ. N.S. 49; Yale 875-6; Chester B. 4302 5455; Inst. Vostok. 1376-92 10713; Cairo³ II, 48; Köprülü I, 1582.4 II, 153.1 154.2 III, 244.1 245.2 246; Topkapı 4872; Rampur II, 1540 1542-50; Tun.² 1149 1404 2498). No beginning; many glosses, even at full page (e.g. f. 3-6, 9b-10, 14b, 18b, 21, 23a, 30, 34, which are actually inserted slips of minor, different sizes).

II (68-189) The text is defective at the beginning (one or two leaves only missing) and at the end (f. 189a with the col. is so seriously torn out that it actually supplies no information). Nevertheless it can be stated that it undoubtedly contains a supergloss *qauluhu* on *Lawāmi' al-asrār*, the comm. li-Quṭbaddīn Muḥ. b. Muḥ. ar-Rāzī at-Taḥṭānī on the treatise of logics and metaphysics *Maṭāli' al-anwār wal-ḥikma* li-Maḥmūd b. Abī Bakr al-Urmawī (cf. GAL I, 467:27.1 and 2/614 S I, 848). Moreover it must be specified that the work preserved here is a gloss on the gloss li-'Alī b. Muḥ. aš-Šarīf al-Ġurḡānī (GAL II, ibid.: GI. A), whose identity could unfortunately by no means be ascertained despite of the comparative researches in the available catalogues, which have once more proved to give mostly an inadequate information. As a matter of fact, the glosses on al-Ġurḡānī's gloss are a dozen or so; besides their mss. are very few, most of them preserved in remote libraries (cf. their list in GAL, loc.cit., as well as in Berl. 5095, from HH V, 595 sqq.). At any rate the present supergloss is quite different from that one li-l-Bāwardī (above CLXXVIII and especially CLXXXIII). Two passages in the text are to be pointed out: 84a where a reference is made, in the text of the work commented upon, i.e. *Maṭāli' al-anwār*, to the end of *ṭarf 1*, dealing with logic, and 85b where is to be found the beginning of *qism 1 fi l-umūr al-'amma*, being the first section of *ṭarf 2*, dealing with metaphysics.

1446.

F 151. 257 ff. (1a-b, 256b-257 blank) 21×15 cm. Copied 1080/1669 by Aḥmad b. 'Abdallāh al-Ġāšim. Good copy, in a regular, nice, very thick nashī.

(2-256a) *ar-R. n-Nāsiḥa fi d-dalā'il al-wāḍiḥa*, with autocommentary, by al-Manṣūr billāh 'Abdallāh b. Ḥamza b. Sulaimān (see 482 and 979:VI). As usually, the text is divided into two *ḡuz'*, each one consisting of an *urḡūza*, respectively of 40 and 104 strophes (cf. 979:VI): *ḡuz' 1* ff. 2-140, ḡ. 2 ff. 141-256a. In order to supplement the information given in 979:VI, the titles of the strophes of *ḡuz' 1* (from 11 to 37 only, the others being titleless) are recorded here: 49b s.11 *mas'ala qādir*, 51a s.12 *mas'alat 'ālim*, 52a s.13 *al-kalām fi mas'ala ḥayy*, 53b s.14 *al-kalām fi mas'alat al-idrāk*, 55a s.15 *al-kalām fi mas'ala qadīm*, 56a s.16 *mas'ala nafy at-tašbih*, 56b s.17 *mas'ala ḡanīy*, 57b s.18 *al-kalām fi nafy ar-ru'ya lahu*, 58b s.19 *dalīl āḡar*, 59a s.20 *mas'ala nafy at-tānī*, 59b s.21 *bāb al-qaul fi l-'adl*, 63a s.22 *mas'ala fi l-qaḍā'*, 63b s.23 *al-qaul fi taklīf mā lā yuṭāqu*, 64b s.24 *al-kalām fi annahu ta'ālā lā yuridu z-zulm*, 65a s.25 *mas'alat al-imtiḥān*, 78a s.26 *faṣl fi anna l-Qur'ān kalām Allāh*, 80a s.27 *al-kalām fi anna Muḥammadan nabīy mursal*, 83a s.28 *ziyādat iḍāḡ fi amrihi 'alaihi s-salām*, 85a s.29 *bāb al-qaul fi l-wa'd wal-wa'id*, 86a s.30 *mas'ala šafā'a*, 88a s.31 *al-kalām fi manzila bain al-manzilatain*, 89b s.32 *al-kalām fi l-amr bil-ma'rūf wan-naḡy 'an al-munkar*, 92a s.33 *al-kalām fi imāmat amīr al-mu'minin 'Alī*, 107a s.36 *mas'alat imāmat al-Ḥasan wal-Ḥusain*, 108b s.37 *al-kalām fi anna l-imāma ba'dahumā fi aulādihimā*.

1447.

F 152. 73 ff. 21×16 cm. Rather old ms., in a thick, rather large, round nashī. Cover in bad condition, damaged by worms, damp patches in the leaves.

I (2-68a) *Kāfiya ḍawī l-arab fi ma'rifa kalām al-'Arab*, by 'Utmān b. Abī Bakr Ibn al-Ḥāḡib (see CXXXVI I:A).

II (69-71) Minor texts: a) -70a Qaṣ. 39 vv.-*dī*, in praise of al-Manṣūr Qāsim b. Muḥ., by Nāšir b. 'Izzaddīn <aš-Šāfi'ī> (cf. Vat. 1131:15; see 816:IV.e), written 1026/1617, namely three years before the death of al-Manṣūr; b) 70a *Ṣalāt al-ḡanādiq* (?), and 70b *Ṣalāt ad-dahr*, this one attributed to 'Alī; c) 71a anonymous *Ta'ziya* 24 vv.-*dā*, for the Imām <al-Manṣūr> Qāsim; d) 71b a short *Muqaddima fi n-naḡw*, anonymous.

1448.

F 153. 107 ff. (1b, 8b, 9b, 10b blank) 20×15 cm. Text of I autograph!, copied 1030/1621 (but, as the author says, already written a first time in 1025/1616). Common writing. Cover damaged both in the spine and in the flap.

I (11b-103a) *Nihāyat al-iftāh li-ma'āni Takmilat al-Aḡkām* <li-Ibn al-Murtaḍā> (above 248:V and 839:I), a commentary *qāla-yaqūlu* on the second appendix to *al-Aḡkām*, in its turn the second part of *al-Baḡr az-zahḡār* (above 11:II), by <Ṣalāḡaddīn Ṣalāḡ (thus *Idāḡ* I, 224) b. 'Abdalḡālīq b. Yaḡyā al-Ġaḡḡāfi/Ġaḡḡāf al-Ḥabūrī> (d. 1053/1643 or 1047/1637, according to Kaḡḡ., 23 n.1 and *Hadiya* I, 428; not in GAL S II, 246:III, among

the commentaries on the *Takmila*, nor elsewhere in an independent note about the author). As to the title, in the above mentioned form, it is to be found in Ḥabšī² 289 only, while all other sources give the general title *Šarḥ*: cf. *Badr S* 107, *Hadiya* and Kaḥḥ., loc. cit., Ḥabšī 99. Besides the ms. cited by this last source, and preserved in the Ṣan‘ā’ Great Mosque, the present one must be considered the only other extant. Inc. *Allāhumma innā nastamiddu min-ka l-‘iṣma ‘an bawāṭin al-āṭām al-qabā’ih kamā naḍra‘u ilaika fi l-ḥimāya ‘an mā taktasi-buhu l-ḡawāriḥ*. From the contents, obviously based on the work commented upon, some items (*faṣl*) are the following: 15a *al-kibr*, 30b *al-‘uḡb*, 34a *ar-riyā’*, 40a *al-mubāḥāt*, 41a *al-mukāṭara*, 51a *al-ḥasad*, 53b *al-ḡill*, 54a *ẓann as-sū’*, 57b *al-muwālāt wal-mu‘ādāt*, 64b *al-ḥamīya*, 67a *al-mudāhana*, 87a *ḥubb ad-dunyā*, 90a *al-ḡubn*, 91a *al-buḥl*, 96b *al-farah*.

II Minor texts: a) (3-4) anon. text on the divine justice; b) (6a) a narrative on Saḥbān al-Bāhilī (i.e. Saḥbān Wā’il, renowned for his eloquence, cf. Ibn Qutaiba, *Ma‘ārif*, Cairo 1960, p. 611) and Mu‘āwiya; c) (6a-b) extr. from *Taḍkirat al-ḥuffāz* liḍ-Ḍahabī (GAL II,47:c/58); d) (7a-b) a set of warnings by ‘Alī; e) (8,103b-105) two extr. from *Šarḥ Nahḡ al-balāḡa* (above CCCXV), the second one containing a reply to the author of *al-Muḡnī fi ta’wil ḥawādīṭ ‘Uṭmān*, unknown; f) (9a) extr. from the biography of Muḥ. b. Yaḥyā b. ‘Abdallāh aṣ-Ṣūfi li-Ibn Ḥallikān (=IH² IV,356); g) (10a) an interesting *qā’ida*, explaining the method followed by the author of I; h) (105a-b) extr., dealing with al-Ma’mūn, from the *Ta’riḥ* li-Ibn Abī Dam, i.e. Šihābaddīn Abū Ishāq Ibrāhīm b. ‘Abdallāh b. ‘Abdalmun‘im Ibn Abī Dam al-Ḥamdānī al-Ḥamawī (GAL I,346:II.1/423 S I,588; Kaḥḥ. I,53), dealing with al-Ma’mūn.

1449.

F 154. 212 ff. 19×15 cm. Copied 1067/1656. Common, regular, small, rather thick nashī. Cover in bad condition.

I (5-203) *Kāfiya dawī l-arab fi ‘ilm kalām al-‘Arab* (thus title-page) li-Ibn al-Ḥāḡib, in fact its gloss by <Muḥ. b. ‘Izzaddīn al-Muṭṭī> (see 153:II and 914:I). Plenty of glosses.

II Minor texts, mainly poetry: a) (205b-206a) qaṣ. 30 vv. -*ali*, inc. *ahlan wa-sahlan bikum l-ḥalali*; b) (208a) 22 vv. -*abi*, inc. *lā yūḡadu r-rizqu fi l-im‘āni waṭ-ṭalabi*; c) (208b) 25 vv. -*tihi*, inc. *ayā ‘aḡaban lil-mar‘i fi ḍailatihi*.

1450.

F 155. 72 ff. (17a, 45b, 46a, 65a, 72b blank) 20½×14½ cm. Copied III 1080/1669. No cover.

I (1-7a) *Risāla*, composed in 1090/1679, by al-Mahdī li-dīn Allāh <Aḥmad b. Ḥasan, b. [al-Mansūr] Qāsim>, the 44th Zaidī Imām (d. 1092/1681: *Badr* I,43; *Sources* 19 No.85; F. Sayyid 412 Aḥmad b. Ḥusain wrong!; neither GAL nor Kaḥḥ. nor Ḥabšī² mention the author); as to the letter, it is quite different from that recorded under No.1154:f. In fact it is nothing but a strong recall to the wrongdoers and especially the usurers. Inc. *Yā ayyuhā n-nās qad ḡā‘akum mau‘iza min rabbikum wa-šifā’ li-mā fi ṣ-ṣudūr wa-hudan wa-raḥma lil-mu‘minin... al-ḥamdu lillāh ‘alā mā ‘allamanā min ma‘ālim dīnihi ‘illaḍi*

‘rtaḍāhu... ammā ba’d fa-ḥāḍihi mau‘iza min rabbikum ḡāmi‘a fi r-ruḡū’ ilā ‘llāh ta‘ālā munabbihā lakum ‘alā ‘tibār bi-mā arākum min āyātihi ilḥ.

II (8b-15a) <Wadā’ šahr Ramaḍān, by ‘Abdarraḥmān b. ‘Alī b. Muḥ. Ibn al-Ḡauzī> (see 199:IV.a).

III (17b -26) <Miṣbāḥ al-‘ulūm fi ma‘rifat al-ḥayy al-qayyūm, alias at-Talaṭūn al-mas’ala ilḥ., by Aḥmad b. Muḥ. b. Ḥasan ar-Raṣṣās> (see 48:II).

IV (27-42, 57-64) Fourteen poems by ‘Abdarraḥīm <b. Aḥmad b. ‘Alī> (this must be the correct *nasab*, just as it is given by Kaḥḥ. V,202) <al-Bura’ī> al-Mahāḡirī (not Muhāḡirī, cf. Forrer 307; as to the *nisba* al-Ḥāḡirī, it must be discarded, being apparently due to a misreading) (above 495:III his partial *Diwān*, and 1219:VI.r). Excepted one poem, 51 vv. -*di*, being a *ta’ziya* addressed to a friend for the death of a son, the others are all in praise of the Prophet, so they belong to the main section of the *Diwān*, consisting of *nabawīyāt*, cf. the description in Berl. 7616).

V Miscellaneous: a) (7b-8a) verses, likely by the author of I; b) (15b-16a) table of the names of Allāh, then an oath (*qasam*) to be uttered every day of the week after the names; c) (56,43) Qaṣ. 4+20 vv. -*ārā*, (36 verses missing), called *Istiftāḥ <bāb al-farah>*, by al-Manṣūr Qāsim b. Muḥ. (see 4:XX; cited by Ḥabšī² 615 No.28); d) (44b-45a) two texts, the first one by Muḥ. b. Nāḡī al-Ḥumlānī, unidentified (Ḥabšī² 188 records Nāḡī b. Mas‘ūd al-Ḥumlānī, living in 8th/14th cent., maybe his father), quoting the tradition that the dead are informed about the condition of the living persons, the second one, drawn from *al-Wābil <al-miḡzār ilḥ. lil-Muqrānī>* (above 311), dealing with the *ziyārat al-qubūr*; e) (46b-51) *Ḥadiṭ al-Yahūd* (thus at the end), on some Jews who asked the caliph ‘Umar about the question of the *mamsūḥūn*; f) (52-55a) <Naṣiḥat Iblis li-Muḥammad> (see 725:XIII, and cf. 1161V.f); g) (65b-67) <Mulḥaq al-Bassāma <aṣ-ṣuḡrā> (li-Ibrāhīm b. Muḥ. al-Wazīr, above CCCLIII:T), 27 vv. -*ri*, by Dā’ūd b. al-Ḥādī b. Aḥmad (see 198:XVII.c and 368:II), then the second supplement, 33 vv. same rhyme, by <Aḥmad b. Muḥ. b. Šalāḥ aṣ-Šarafī (see 198:XVII.d); h) (68-72a) Poems: 57 vv. -*ādī*, by Ibrāhīm al-Muhtadā (?), on the occasion of his return from the pilgrimage; 24 vv. -*li*, by Šarafaddīn <Yaḥyā> b. Šamsaddīn, exhorting to work and avoid any delay; 19 vv. -*ri*, by the same, to his son al-Muṭaḥhar, the 39th Zaidī Imām (d. 980/1572: F. Sayyid 411 with ref.); 36 vv. -*āmā*, by Šamsaddīn, the son of al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḍā, about the dome (*qubba*) of his father.

1451.

F 156. 129 ff. 24×17½ cm. Excellent copy, in an archaic, rather large, thick, fully vowelless nashī; brownish paper. Recently restored: modern cover in red leather, included the flap.

Torso of <Miṣbāḥ aṣ-ṣarī‘a l-muḥammadiya l-muḥtāra min ‘ulūm az-Zaidiyya, by ‘Alī b. Sulaimān b. Mūsā a d - D a w w ā r ī> (see 109:III and 952:I; to be added *Idāḥ* II,492, where however the title only is cited, without the author! As to Ḥabšī², already mentioned in 952:I, it is worth recording another alternative title cited by him, besides the more known *Muḍākarat ad-Dawwārī*, i.e. *Miṣbāḥ aṣ-ṣarī‘a l-ḡarrā’ al-ḡāmi’ li-maḥāsin ‘ulūm āl al-batūl*

az-zahrā'. On account of some rarity of this Zaidī juridical *furū'*-text, it is advisable to give further details on its contents by recording at least a few chapters (*bāb*): 8*b* aṣ-ṣalāt, 38*b* al-i'tikāf, 63*a* al-buyū', 86*a* iḥyā' al-amwāt, 94*a* al-wakāla, 98*a* al-waqf, 103*a* at-tadbīr, 107*a* an-nuḍūr, 111*b* ad-da'wā, 122*a* ad-diyāt, 129*b* al-ḡihād, 130*a* amwāl al-kuffār.

1452.

F 157. 141 ff. (3-5*a*, 21*b*, 28*b*, 36*b*-39*a*, 50*b*-51*a*, 52*b*-55*a*, 58*b*-59*a*, 61, 62*b*-63*a*, 66*b*-67*a*, 82*b*-83*a*, 93*b*-96, 99*a*, 112*b*-115, 121*b*-123*a* blank) 23½ × 16½ cm. Recent ms., in a thick nashī by different hands.

I (1-2) *Muṭallat* Quṭrub, i.e. *al-Manzūma l-Quṭrubīya*, the versification (here 41 vv.-bi) of *al-Muṭallat* li-Muḥ. b. Aḥmad Quṭrub by Ḳ'Abdalwāhhāb b. Ḥasan b. Barakāt al-Baḥ-nasī (see CCLXXV:D), with the comm. by Muḥ. b. 'Alī Ibn Zurāiq (see CCCLI:Q.5).

II (5*b*-21*a*) *al-Qaṣida t-Tā'iya*, thus in the ms., but as a matter of fact there are here both, ff. 5*b*-7*a*, *at-Tā'iya ṣ-ṣuḡrā*, 100 vv., and, ff. 7*b*-21*a*, *at-Tā'iya l-kubrā*, 756 vv., by Ḳ'Umar b. 'Alī Ibn al-Fāriḍ (see his *Diwān* above CIC and 866; as to the two poems, they are recorded respectively in GAL I,263:2/306 S I,464 and GAL I,262:1/305 S I,463).

III (22-36*a*) *ar-Risāla l-Wazīriya fī idāh at-tariqa z-zā'irḡiya*, anonymous treatise on the divination device called *zā'irḡa* (cf. Fahd 243 sqq.; not *zāiraḡa*!), based, accordingly to the text itself, on the method of Ḳ'Samsaddīn Abū l- 'Abbās Ḳ'Aḥmad b. Ḡa'far (or Mas'ūd?) as-Sabtī (d. 698/1298 ca: GAL I,497:3a/655 S I,909; HH III,532 No.6785; cf. Vat. 321.I with ref.), not to be confused with the homonymous Moroccan saint, cf. E.P. VIII,711. Ff. 25-27 six tables; as for the contents, this part (cf. 25*a*) seems to be devoted to the explanation of the *hurūf al-autād*, to be followed by that of the three *autād* themselves.

IV (39*b*-50*a*) *Kitāb al-Ḥāfiya wal-ḡafr* (on this technique cf. EI II,386 and Fahd 219 sqq.), anonymous tract on divination, tracing back, through Ḡa'far aṣ-Ṣādiq (Muḥ. b. 'Alī) (above 442:XXV; besides, E.P. II,384), to the *Sifr Adam* (above 75:XIV). The present text has likely nothing to do with the homonymous work attributed to Plato in GAS IV,99:5. Despite of the rather loose arrangement, some items can be singled out, e.g. *tafsīr asmā' ar-rumūz*, *ma'rifat abwāb al-kalām*, *ma'rifat al-asmā' 'llatī fī dā'irat al-qamar*, *ma'rifat al-asmā' 'llatī fī qalb aṣ-ṣams*, *ma'rifa lauh Adam*.

V (55*b*-62*a*) Two short texts: a) (-58) an extract, dealing with 'ilm al-ḡafr (above IV), from a work li-Ḡa'far aṣ-Ṣādiq (cf. GAL S I,104:4b.3); b) (59*b*-60,62*a*) an extract from a comm. on *al-Arba'ūn al-ism al-Idrisiya?* (cf. 587:XIV).

VI (67*b*-82*a*) *Alwāh al-ḡawāhir* (title in the intr.), by Ps. Plato (see 75:XIII).

VII (83*b*-93*a*) *Kitāb* by Sāmūr al-Hindī (cf. GAL S II,1042:48; GAS IV,99:5; Ull. II,382). Inc. after the *ḥamdala*: *wa-ba'd fa-innī naqaltu fī ba'd al-asfār min 'Adan... wa-kāna fihim ṣaiḥ... fa-qīla li: ḥādā ṣ-ṣaiḥ yu'rafu bi-Sāmūr al-Hindī... fa-ra'aitu ma'ahu aṣṭurlāb fa-qultu lahu: yā sayyidi hal waqa'a ilaika 'ilm ar-rūḥāniya ilh.*

VIII (97-111*a*) *Ma'din al-ḡawāhir fī iḥrāḡ aḡwibat aḡ-ḡamā'ir*, by 'Abdallāh b. Ḥamza Ḳb. Ḥādī ad-Dawwārī (the information above 335:I must be supplemented as follows:

d. 1269/1852, cf. Kaḥḥ. VI,50 and Ḥabṣī² 488, both citing this title). A divination tract, divided as usually into an introduction (97*b*-98*a*), explaining how to use the following tables. First (98*b*-112*a*) there are 8 *dā'ira*: *su'ālāt al-burūḡ an-nahāriya*, *su'ālāt al-burūḡ al-lailiya*, *al-ayyām as-sab'a wa-a'dāduhā*, *al-layālī s-sab' wa-a'dāduhā*, *as-sā'āt an-nahāriya wa-a'dāduhā*, *as-sā'āt al-lailiya wa-a'dāduhā*, *an-nisf al-awwal min al-burūḡ al-iṭnay 'aṣara*, *an-nisf al-aḥīr min al-burūḡ al-iṭnay 'aṣara*; then follow 36 tables, giving the answers, three for each one of the zodiac constellations, from *al-ḥamal* to *al-ḥūt*.

IX (115-121*a*) *Sahm as-sa'āda fī 'stihṛāḡ* (in the text, 117*a*, *fī iṣābat*) *aḡwibat aḡ-ḡamā'ir*, by Šarafaddīn ḲQāsim b. Šalāḥ b. Qāsim... Ḳal-Kaukabānī (see 784:II with a detailed description, and 621:I with data on the author). In addition, it is to be stressed the interesting introduction, 116-121*a*, giving the key for the right use of the tables in ff. 122*b*-139, as well as a valuable information about two other works composed formerly by the author: *an-Naḡm at-tāqib fī ḡarakāt al-kawākib*, which should not have found favour with the people, and *Sahm al-ḡaib fī iṣābat aḡ-ḡamā'ir bilā raib* (above 784:I), which on the contrary became very popular, but was not exhaustive enough in dealing the matter. This is why he decided to compose, in rabī' I 1116/1704, this other work, intended to be a summary of such a matter as a whole (and not of the *Sahm l-ḡaib*, as wrongly stated above 784:II).

X (124-140) *Abwāb ḡurūf al-ma'āni l-mustahṛaḡa mabāniḡa min ḡurūf as-sab' al-ma'āni al-ḡadāwil azimmat al-umūr*, a collection of horoscopes (see 784:II, Suppl. b).

XI Minor texts: a) (51*b*-52*a*) *Uḡūza*, 29 vv., by Zainaddīn ḲAbū Ḥafṣ 'Umar b. Muṣaffar Ibn al-Wardī (= Berl. 8471 f.71a; the author above LXXXIV), composed extempore in Damascus, the source being a work of Abū l-Fidā' Ismā'il Ḳb. 'Umar Ibn Kaṭīr (GAL II,49:7/60 S II,48); b) (63*b*-64,66*a*) *du'a' li-halāk al-a'dā' waḡ-ḡālim*, and (65*a*,*b*) two other prayers.

1453.

F 158. 175 ff. (174 blank) 22½ × 17½ cm. Old ms., in archaic, thick, rather compact nashī: brownish paper; leaves badly damaged by worms; beginning and end missing. As stated f.34*b*, the ms., dated 472/1079, from which the present one was copied, had been collated with an apograph of the original text, copied in its turn in 344/955 (the author died 338/950!).

Vols. I-II (thus on the edges) of *Šarḡ l'rāb al-Qur'an* (sic instead of the usual *l'rāb al-Qur'an*: exceptionally Cairo³ I,60 *l'rāb al-Qur'an wa-tibyān mā fihī min an-naḡw wa-ḡikr al-qirā'at allatī yuḡtāḡu ilā ḡikr mā fihā min al-'arabiya*), by Abū Ḡa'far Aḥmad b. Muḥ. Ḳb. Ismā'il al-Murādī al-Miṣrī an-Naḡḡās/Ibn an-Naḡḡās (GAL S I,201:2.2; GAS I,18:7; Kaḥḥ. II,82: title *Tafsīr al-Qur'an*, but VIII,234 wrong, giving as name Muḥ. b. Aḥmad!; cf. also HH I,356). As it appears from the title, the commentary is mainly grammatical, but rather extended; even though a minor part of it is available here, nevertheless this ms. is valuable, all the more because the complete copies of the work, mentioned by the sources, are very few. Contents, the sūras 2-20, as follows: 1*a* s.2 *al-Baqara* (from v.6); 34*b* s.3 *Āl 'Imrān*; 51*a* s.4 *an-Nisā'*; 66*b* s.5 *al-Mā'ida*; 77*a* s.6 *al-An'am*; 88*b* s.7 *al-A'rāf*;

100b s.8 *al-Anfāl*; 105b s.9 *al-Barā'a*; 114b s.10 *Yūnus*; 120a s. 11 *Hūd*; 128b s.12 *Yūsuf*; 137a s.13 *ar-Ra'd*; 139b s.14 *Ibrāhīm*; 142b s.15 *al-Ḥiğr*; 145a s.16 *an-Nahl*; 149a s.17 *Banī Isrā'il*; 156a s.18 *al-Kahf*; 162a s.19 *Maryam*; 168a s.20 *Ṭā'-Hā'*.

1454.

F 159. 75 ff. (69b-75 blank) 12½ × 8½ cm. Recent ms., in a very coarse, thick nashī; cover in bad condition. Copyist: 'Alī b. 'Abdalwahhāb...

(2-68) *Arba'un ḥadīṭ*, properly *al-Arba'un al-ḥadīṭ al-'Alawīya*, by Šamsaddīn Ğa'far b. Aḥmad h. Abī Yahyā *al-Abnāwī al-Buḥlūlī* (not Bahlūlī, cf. Dozy I,123; on the *nasab* cf. above 10:I) az-Zaidī (d. 573/1177: Kaḥḥ. III,132; GAL S I,700:[5a].4; *Sources* 61 No.263, citing IAR I,139b). As for the mss., besides the present one, BMS 1230:I and Šan'a', Ind.843 (2 mss.) are only known. The work consists of a selection of traditions tracing back exclusively to 'Alī, as explained in the introduction.

Some headings (*ḥadīṭ*): 1 *fi faḍilat al-'ilm* (inc. *inna l-malā'ika la-taḍa'u aḡniḥatahā li-ṭālib al-'ilm*); 2 *fi 'sti'māl al-'ilm*; 5 *fi faḍilat al-imān*; 10 *fi faḍl ahl al-bait*; 20 *fi faḍl al-masāğid*; 25 *fi faḍl aṣ-ṣiyām*; 30 *fi l-wālidain wa-ṣilat ar-raḥim*; 35 *fi l-maraḍ wa-'iyadat al-mariḍ*; 39 *fi ḍikr al-maut*; 40 *fi ḍikr al-ğanna wan-nār*.

1455.

F 160. 103 ff. 13 × 10 ff. Middle-aged ms.; regular, rather nice, very small, compact writing; brownish paper; cover in bad condition (spine missing, loose leaves, eaten by worms, the first 30 ff. badly restored).

(I-101) A "pocket edition" of *al-Azhār fi fiqh al-a'imma al-aḥḥār*, by al-Mahdī Aḥmad b. Yahyā Ibn al-Murtaḍā, (see 27 and 1261:II), defective at the beginning and end (last chapter, f.97a: *as-siyar*).

1456.

F 161. 100 ff. 21 × 11 cm. Copied 1076/1665 by 'Alī Hān b. Ḥamza b. Nağm al-Kāzimī al-Ğauharī (?).

Really difficult proved to be the identification of the work, whose text, besides being acephalous, has no distinctive outside frame, excepted the otherwise common pattern *qāla... aqūlu*, and the frequent item *fā'ida*, used to insert the quotations of the refuted work. It was just such a quite trivial detail that provided an unexpected help, moreover supported by the comparison with Ind. Off. 471.I, thanks to its praiseworthy description. So the work in question could be identified with *aṣ-Šawāhid al-Makkiya fi madāhib ḥuğağ al-ḥayālāt al-Madaniya* (title according Kaḥḥ.), by Nūraddīn (this only datum is to be found in a note after the col.!) <'Alī b. 'Alī b. Ḥusain al-Mūsawī al-'Āmilī al-Ğubbā'ī al-Baḥrānī> (d.1068/1658: Kaḥḥ.VII,153; variants in the title are given by *Hadiya* I,758= *Idāh* II,211: *al-Fawā'id waṣ-šawāhid ilḥ.*, as well as by GAL S II,451:4. *aṣ-Šawāhid al-M. fi maḍāhib ilḥ.*; in return GAL gives the date of composition: 1052/1642, but doesn't mention

any ms., while two must be cited: Ind. Off. 471.I and Rampur III No.2141). On account of his rarity, the value of the present copy is however indisputable.

As regards the work, it was intended as a polemic tract by a Šī'ī *uṣūlī* against *al-Fawā'id al-Madaniya fi taṣnī' muğtahidī š-ši'a*, "a famous work in which the author, a Šī'ī *aḥbārī*, rejects the authority of *iğtihād*" (thus Rampur III, No.2140). The author in question was Muḥ. Amīn b. Muḥ. Šarīf al-Astarābādī (d. 1033/1624 in Mecca: Kaḥḥ. I,79; *Hadiya* II,274; GAL S II,577:1,I, which gives a shorter title, *al-Fawā'id al-Madaniya fi l-uṣūl* and 4 mss., as well as the date of composition, 1031/1622, and the information that it was refuted by *aṣ-Šawāhid al-Makkiya ilḥ.*).

1457.

F 162. 43 ff. 23 × 16½ cm. Recent ms., in a nice, small, compact nashī. Bad condition, most of leaves being loose; cover missing (except the upper plate).

I (1-37) *Hāšiya* by <Ḍiyā'addīn> Hāšim b. Yahyā <b. Muḥ.> aṣ-Šāmī (thus 1a mg.; cf. 260:I.i), to be precise the portion only concerning the divine attributes of this gloss *qauluhu*, entitled *Šiyanat al-'aqā'id bi-tağwīd an-naẓar fi Šarḥ al-Qalā'id*, on an-Nağrī's comm. on *al-Qalā'id* li-Ibn al-Murtaḍā (see 938:II). Some glosses.

II (38-43) Minor texts: a) (38a-b) extr. from *Šarḥ masā'il K. al-Qalā'id ilḥ.* (above 51.II), containing *faṣl* I out of the four into which the *Muqaddima* is said to be divided: this detail, cf. the description of Berl. 4910, points out the compendium of *ad-Durar al-farā'id* (part 2 of *Ġāyāt al-aḥkār ilḥ.*, above 11:I), by Šārimaddīn Dā'ūd b. Aḥmad al-Ḥayyī, unidentified, unless such a name, given by Berl. 4910 is mistaken for 'Alī b. Dā'ūd b. Ḥatīm al-Ḥayyī, dead at the beginning of the 10th/16th cent. according to Ḥabṣī² 122, where he is credited to have written just a *Šarḥ al-Qalā'id*; b) (39-40) extr. from *al-Īṭār* (= *Īṭār al-ḥaqq 'alā l-ḥulq* li-Muḥ. b. Ibrāhīm b. 'Alī al-Wazīr, above 494:I and III), followed (41 a-b) by a gloss; c) (42a-b) *iğāza* delivered in ġumādā II 1050/ 18.9-17.10.1640 by Aḥmad b. Yahyā al-Ānisī (cf. *Sources* 52 No.222, citing *Tab.Zaid*. III,81 and *Badr S* 85) to al-Mu'ayyad billāh <Muḥ.> b. Qāsim b. Muḥ., concerning the texts of *al-Baḥr az-zahḥār* (above 11) and *aṣ-Šifā'* (= *Šifā' ṣudūr an-nās*, above 1339); d) (43a-b) extr. from an-Nağrī's comm. on *al-Qalā'id* (above I), dealing with *al-idrāk*.

1458.

F 163. 46 ff. 22 × 16 cm. Copied: I 1242/1826. Common, regular, round writing in I-III; no cover.

I (1b-29) Anonymous *Risāla* on 'Alī and *ahl al-bait*, inc. *al-ḥ. lillāh wa-salām 'alā 'ibādihi llaḍina 'ṣṭafā al-ḥ. lillāh alladī ḡa'ala āl Muḥammad waraṭa lahu wa-tarāğima li-kitābihi wa-sunna Rasūlihi wa-ḥulafā'a lahu fi l-bayān wal-iršād wa-ḡa'alahum 'alaman li-nağāt 'ibādihi wa-ḥuğğatan 'alaihim wa-lahum ilā yaum at-tanādī fa-qāla tabāraka wa-ta'ālā fi muḥkam tanzīlihi: innamā anta munḍir wa-li-kull qaumin ḥādīn*. The author, living likely at the time of al-Manšūr Qāsim b. Muḥ. (d. 1029/1620) aims at supporting the imāmate of 'Alī, through quotations from the Qur'ān, the Sunna and the works of several Zaidī Imāms, mainly al-Manšūr 'Abdallāh b. Ḥamza.

II (30-31a) Qaṣida, 44 vv.-di, entitled *Bulūḡ al-amal fī ṣāliḥ al-'amal*, by the author of I (cf. 30a), in praise of al-Manṣūr Qāsim b. Muḥ., inc. *inna l-imāma l-Qāsima bna Muḥam-madi/dalla l-anāma ilā ṭ-ṭariqi l-arṣadi*.

III (32b-36) *Muḥāwara maḡnūn al-Kūfa ma'a l-fuqahā' bil-madāris wa-munāzaratuhu lahum* (see 4:XVIII.a).

IV (37-46) Poetry: a) (-40a) *Naḡāt aṭ-ṭālib wa-muḡhir al-'aḡā'ib fī imāmat 'Alī b. Abi Ṭālib*, 62 *taḡmis -ri* (the last 20 being placed under the title *Qiṣṣa Ḥaibar*), whose author Ibn Abī ṣ-Ṣimāl couldn't be identified, inc. *qum taṣrab ar-rāḥa fauqa n-nahri/mā baina rauḡin wa-ḡadiri baḡri*; b) (40-41) Qaṣ., 39 vv. -ri, in honour of 'Alī, by Aḥmad b. 'Abdallāh aṣ-Ṣi'ī az-Zaidī, unidentified, when he was set free from the prison by al-Mahdī <Muḥ. b. Aḥmad b. Ḥasan> Ṣāḡib al-mawāhib, the 46th Zaidī Imām (d. 1130/1718, cf. F. Sayyid 412); c) (41a-42a) *Lāmiya*, 38 vv., alias *al-Q. l-Ḡulḡuliya*, against Mu'āwiya, by 'Amr b. al-'Āṣ, composed when he was removed by him from the government of Egypt (see 46:II.c); then 10 vv. -ābi by the same in honour of the *ahl al-bait*; d) (42b-45a) *Lāmiyat al-ḡaḡḡ*, 99 vv. -li, inc. *al-faṭḥu bi-smi llāhi aṣrafu manṭiqi/dū l-kibriyā ḡaqqan 'alaihi tawakkuli*, by 'Abdallāh b. Ḥusain aṣ-Ṣa'mī <al-Ḥāšimī al-Ḥasanī aṣ-Ṣan'ānī> (12th/18th cent.: *Naṣr* II,90; Ḥabṣī² 351, who tells that he wrote mainly poems in vernacular metres; e) (45a) Qaṣ., 45 vv. -ri, by Muḥ. <b. Aḥmad b. Yaḡyā> Miṣḡam (above 419:II; add. *Badr* II,102; Ḥabṣī², Ind. 671), inc. *nādi in rumta bulūḡa l-waṭari / ṣāḡiba l-ḡauḡi wa-sāqiya l-Kauṭari*.

1459.

F 164. 39 ff. (39a blank) 22½ × 13 cm. Copied, from an apograph, on 875/1470, by 'Abdallāh b. Muḥ. al-Ḥusainī. Good ms, in a careful execution; nice, very compact nasta'liq, quite inclined to right.

(-37) *Ḥāṣiya 'alā Ṣarḡ ar-Risāla ṣ-Ṣamsiya fī l-qawā'id al-manṭiqiya* li-'Alī b. 'Umar al-Kātibī (above CLXXII:B and 1012:I). The author of this gloss *qauluhu* (alternative entry: *wa-fī ṣ-Ṣarḡ*), called in a note f. 1a "Sayyid 'Alī", thanks to Garr.² 3199, having the same inc. as the present copy, could be identified with Sayyid 'Alī al-'Aḡamī, d. 860/1456, cited by ḤḤ IV,77 as author of a supergloss on aṣ-Ṣarīf al-Ḡurḡānī's gloss (above 436:IV), on *ar-R. ṣ-Ṣamsiya* li-l-Kātibī (above CLXXII:B and 436:II). On the authority of ḤḤ depends the quotation in Berl. 5271.4; besides cf. Kaḡḡ. IV,287, as well as VII,149, citing both the author and the work. As for the life of the author, we are only told by himself (f.2b) about his travel to Māwarā'annahr, where he was a disciple of Ṣalāḡaddīn Mūsā <b. Muḥ. b. Maḡmūd> Qāḡīzādē ar-Rūmī (d. 815/1412: GAL I,212:2/275 and Kaḡḡ. XIII,47). Inc. *al-ḡ. li-man anṭaqa ḡarrāt al-mauḡūdāt 'alā kamāl qudratihi bil-alsina l-ḡāliya wal-maḡāliya ... wa-ba'd fa-inna s-sa'āda l-abadiya lin-naḡs al-insāniya huwa* (sic) *t-taḡalli bi-ḡaliyat al-'ulūm al-ḡaḡiqiya ilḡ*.

1460.

F 165. 52 ff. 15 × 10½ cm. Recent ms., in common, but regular, rather small nashī: damaged especially because a large hole in ff. 1-17.

I (1-34a) *Māddat al-ḡayāt wa-ḡifṣ an-naḡs min al-āḡāt*, by <Badraddīn/ḡamāladdīn Abū 'Abdallāh> Muḥ. b. Abī Bakr <b. Muḡ.> al-Fārisī (d. 677/1278: GAL I,474:8/625 S I,867:4; Kaḡḡ. IX,117; Ull. I,340; Ḥabṣī² 495, citing no mss.!). A treatise on the poisons, divided into 17 chapters (cf. the detailed list by Dietrich, 153-156 No.64).

II (34b-52) Minor texts, mostly on magical matter: a) 34b a spell ('*azīma*) useful for snake's bites; b) ibid. a list of *asmā' ṣarīfa* to be written on the forehead of a *maḡnūn*; c) 35a a text on the benefit of *basmala* and *ḡamdala*, as well as of the reading the 32nd sūra (*as-Saḡda*); d) 35b *bāb al-hamza*, by 'Abdalmalik <b. Muḡ. b. Marwān> Ibn Zuhri (d. 557/1162, known in the Latin culture under the name Avenzoar), here mentioned as author *al-Ḥawāṣṣ al-muḡarraba* (cited by EI² III,1001, but ascribed to his father; GAL I,487:17/642 S I,890; Kaḡḡ. VI,182; Ull. I,162), likely a medico-magical text, dealing with animals (here *al-asad*, *al-ibil*, *al-arnab* only); e) 39 an oath formula (*qasam*), inc. *yā aḡadī ḡ-dāt wa-aḡadī l-asmā' waṣ-ṣifāt*; f) 40b-43 a litany (*ḡizb*) by Abū Madyan <Ṣu'aib b. Ḥasan at-Tilimsānī> (author above CCIX:H), inc. *bi-smi 'llāh fātiḡ al-wuḡūd wal-ḡamd li-'llāh muḡhir kull mauḡūd*; g) 43b-45a *du'a* by the same, called *du'a' al-ibtihāl*, inc. *Allāhumma ḡalaḡtani kamā aradta*; h) 45b-46a another anonymous prayer; i) 47-52 fragment of another devotional text, mostly invocations beginning with *yā*, followed by one of the divine names.

1461.

F 166. 27 ff. 21 × 15½ cm. Recent ms., in very bad condition both cover and leaves; rough writing, in a thick nashī.

al-Muḡaddima l-Kāfiya fī ṣan'atai al-'arabiya (thus title), by ḡamāladdīn Abū 'Amr 'Uṭmān b. 'Umar b. Abī Bakr Ibn al-Ḥāḡib (see CXXXVIII:A). Text imperfect (last heading, 24b: *al-muḡdāri' mā aṣbaha l-ism*); moreover, some leaves after f.17 belong likely to a different grammatical work.

1462.

F 167. 44 ff. (32b and 38b blank) 21 × 15 cm. Common, rather bad, thick nashī; leaves partially loose; the cover, 21 × 11 cm., looks as if it doesn't belong to this ms.; spine missing. Copied: I 1204/1789.

I (1b-15) An extended *ḡawāb*, whose author is not al-Mutawakkil Ismā'il b. Qāsim (d. 1087/1676), as it might seem from the beginning, but al-qāḡī Ṣamsaddīn (not closer mentioned), as stated either in the intr. and in a *samā'*-note, at the end of the text, li-Dā'ūd b. Ḥasan aḡ-Damārī, unknown, dated on 15th rabī' II 1084/30.VII.1673. The question put by an anonymous scholar is focused on the apparent contradiction due to the claim of the *ahl al-bait* to have an independent *maḡḡhab*, in fact that of the Zaidīs, while they actually appear to follow all the four *maḡāhib* of the Sunnis. As far as the answer is concerned, it consists in fact of 20 *ḡawāb*. Otherwise, it's perhaps rather interesting the information (in the col.) that the text was at first drafted in the residence of al-Imām al-Mutawakkil (see above) by Aḡmad b. Ṣāliḡ b. Muḡ. Ibn Abī r-Riḡāl (above 254), whose complete *nasab* is given, on 8th or 9th ḡumādā II 1081/23-4.X.1670.

II (17b-31a) Anonymous commentary on *Muqaddimat Aṭmār al-Azhār* Ḳilīl-Mutawakkil Šarafaddīn Yaḥyā b. Šamsaddīn (above 1387:I). On account of what is stated by Ḥabšī 604, where 5 commentaries on *al-Aṭmār* as a whole are mentioned, and only one on *al-Muqaddima*, composed by the son of the author, ‘Abdallāh b. Šarafaddīn Yaḥyā (d. 973/1565: Kaḥḥ. VI,63, citing this very work from *Badr* I,383 and *Ḥadiya* I,472), it is quite reliable to identify such a commentary with the present text. If so, at least another ms. may be extant, cf. Šan‘a’, Ind. 882, giving also its title: *Riyāḍat al-afkār wa-nuzhat al-abšār fī kašf ma‘āni Muqaddimat al-Aṭmār*. Inc. *al-ḥ. lillāh allaḍi nawwara qulūb auliya’ihi bi-mašābiḥ al-‘irfān wa-šaraḥa šudūr ašfiyā’ihi lit-taḥqīq bi-ḥaqā’iq al-īmān ilḥ.*

III (35-44a) A fragment of *Šams al-aḥbār al-muntaqā min kalām an-nabi l-muḥtār*, by ‘Alī b. Ḥumaid b. Aḥmad Ibn al-Walīd al-Qurašī (see 70:I; add. Ḥabšī² 41-2; Kaḥḥ. VII,85), namely: *bāb* 1-2, (41a) 6, (43a) 7, (44a) 8.

IV Minor texts: a) (16a-17a) *bāb 1 fī ma'rifat aṣ-ṣāni' al-qadīm*, the beginning of an unidentified likely theological work; b) (32-34) note explaining a sentence of Qur. 7:156: *wa-yuḥillu lahum aṭ-ṭayyibāt wa-yuḥarrimu 'alaihim al-ḥabā'it*; c) (33a) II vv. *-imah* by Muḥ. b. al-Manṣūr Qāsim b. 'Alī al-'Ayyānī (on the father, d. 393/1003, cf. F. Sayyid 405); d) (34a) a text by al-Fāḍil al-Yamanī (?), listing a set of examples of *istiṭnā'*; e) (44b) the beginning of a text praising the science, whose benefit for the soul is compared with that of the food for the body.

1463.

F 168. 56 ff. 20×15 cm. Rather recent ms.; common, rather coarse, thick nashī (ff.29-30 by a different hand); in bad condition, especially the cover.

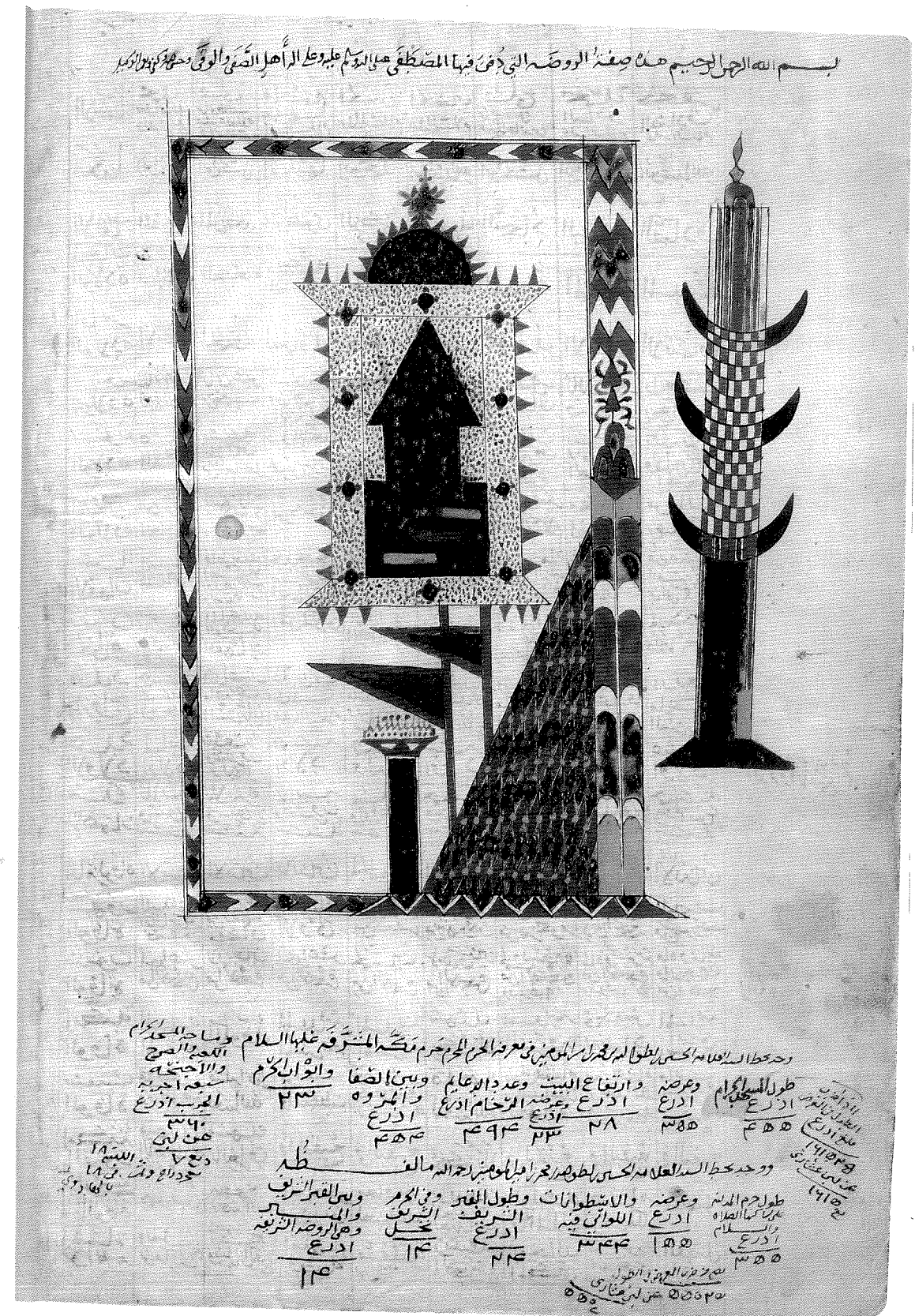
Torso of the anonymous *Ḍikr maqṭal as-sibt aš-šahid... al-Ḥusain b. ‘Alī*, in the recension of A b ū M i ḥ n a f (Lūṭ b. Yahyā al-Azdī), who handed down the text from al-Aš‘aṭ b. Ṭalīq/ Ṭulaiq. Both the title and the information are drawn from No. 1526 (see below). The comparison of the two copies allows to state that the portions missing in this ms. correspond respectively to ff. 1-9 (first line) and to the last 11 lines of f.78a of ms. 1526 (GAL I,65/64 S I,102 fourth line, where Ambr. F 233 = 1526 is cited; GAS I,308:6.1 with the same quotation).

1464.

F 169. 113 ff. 20½×15 cm. Ms. in bad condition: leaves mostly lose, no cover. Excepted II, where the writing is smaller, throughout the ms. the nashī is rather large, thick, round. Copied: I and V 1110/1698-9; II 1109/1697-8 (from the original); IV 1111/1699/1700. Copyist of I, II, IV, V: Ḥasan b. Šiddīq b. Aḥmad al-K... ān.

I (4-8a) *at-Taḥqīb fī 'ilm al-manṭiq*, by Sa'daddīn (Mas'ūd b. 'Umar b. 'Abdallāh) at-Taftāzānī (see 105:VI and 989:IV).

II (10-41a) *Taqrib qawā'id al-manṭiqiyyīn* (fictitious title drawn from the intr.), by Ṣafiaddīn Aḥmad b. 'Alī b. 'Abdallāh al-Haḥaḥī ḥaṣ-ṣa'dī (d. 1135/1722-3; *Sources* 9 No.



40; not in Ḥabšī²!). Contents: 11a *muqaddima fī ḥadd al-manṭiq wa-ḡayātihi wa-mauḍū'ihī*; 12a *bāb 1 fī d-dalāla wa-mabāḥiṭ al-alfāz*; 14b b. 2 *fī l-mu'arriḡ*; 20b *fī l-ḥuḡḡa*; 38b *al-ḥātima fī aḡzā' al-'ulūm*. Inc., after *basmala* and *ḥamdala*: *fa-ḥādā taqrīb qawā'id al-manṭiqiyyīn li-man tabā'adat 'anhu min aṭ-ṭalaba l-mubtadi'in naqaltuhu min asfār al-mahara al-muḥaqqiqīn*. No other copy known.

III (43b) Qaṣ., 16 vv.-*qu*, by Muḥ. b. 'Alī <b. Muḥ. > a l-Ḡur b ā n ī (d. 1126/1714, cf. above 655:VII; the attribution isn't however quite sure, because the author had an homonymous grandfather, d. 1096/1685, contemporary of al-Mu'ayyad Muḥ. b. al-Mutawakkil Ismā'il, cf. Vat. 1181.8, recorded by Ḥabšī² 223).

IV (44-73a) *ad-Durr an-naḍid fī l-'adl wat-tauḥīd*, by al-Mahdī Aḥmad b. Yaḥyā <I b n a l-Mur t a ḍ ā>. Though such a title is unknown to all the reference-works, the identity of the work with *al-Qalā'id fī taṣṣiḥ al-'aqā'id* (see 51:II) has been confirmed beyond any doubt by the comparison with *al-Qalā'id*'s copies available in the Ambrosian collection.

V (74-III) *Ḡāyat as-sūl fī 'ilm al-uṣūl*, by <Ḥusain b. > al-Manṣūr Qāsim b. Muḥ. (see 402:I and 912; add. Ḥabšī² 162).

VII Minor texts: a) 1a an extract on the need of the prophecy and of the imāmate, from a writing by al-Mutawakkil 'Abdallāh b. 'Alī b. Ḥusain b. AM (cf. above 98:IV and Ḥabšī² 607); b) 3a a narrative, from the same source, about a Bedouin, named Lāḥiq as-Salafi, who went to the Prophet complaining about a son who had illtreated him (11 vv.-*alu*).

1465.

F 170. 125 ff. 20½ × 11 cm. Copied 1069/1658, by Muḥ. b. Aḥmad b. 'Alī. Clumsy writing; in bad condition, both cover (bound in linen) and leaves, partially loose and mainly dirty.

(1-123) Acephalous copy of <Ḡauharat al-farā'id ilḡ.>, the comm. on al-'Uṣaifirī's *Miftāḥ al-fā'id* by <Muḥ. b. Aḥmad b. Abī l-Qāsim> a n-Nāziri (see 9). Some glosses.

1466.

F 171. 73 ff. (1b-2a, 73b-74 blank) 20 × 10 cm. Notice dated 1068/1658. Regular, rather small, compact nasta'liq. Ms. in rather bad condition: stains from damp throughout; cover partially torn, spine damaged by worms.

(-72a) Partial copy (notice f. 3a) of *Šarḥ Hidāyat al-ḥikma* li-Mufaḍḍal b. 'Umar al-Abḥarī, by Mīr Ḥusain b. Mu'inaddīn a l-Ma i b u ḍ ī (this must be the correct spelling, unlike the usual al-Maibudī, cf. e.g. Yāq. IV, 711 and BGA IV, 134, but vice versa EP² VI, 903, s.v. Maibud) (see 158; to be added Princ. N.S. 272 (5 mss.): Inst. Vostok. 5535-47; Cairo³ II, 86 (3 mss.); Bagdad Auqāf II, 289-90 (8 mss.); Tun.² 2785 3002). The text begins in *qism 2 fī l-ṭabī'iyāt*: end of last *faṣl* of *fann 1*, then 10b *fann 2 fī l-falakīyāt*: *faṣl 1-7* only; 26b *fann 3 fī l-'uṣuriyāt*, *faṣl 1-4* only (*faṣl 5-6* missing); 41a *qism 3 fī l-ilāhiyāt*: *ibid. fann 1 fī taqāsim al-wuḡūd*: *faṣl 1-7*; 54a *fann 2 fī l-'ilm biṣ-ṣāni' wa-ṣifātihi*: *faṣl 1-10*; 62a *fann 3 fī l-malā'i-ka wa-hiya l-'uqūl al-muḡarrada*: *faṣl 1-4*. Cf. a closer description in Berl. 5065.

III

Ṣifat ar-Rauḍa llati dufina fihā l-Muṣṭafā (anon.) (Cat. No. 1473, f. 20b).
A stylized plan of the "Garden" where the Prophet Muḥammad was buried at Medina.

1467.

F 172. 96 ff. 20½ × 10½ cm. Careful execution, in a small, compact nasta'liq script; yellowish paper. Ff. 1b-2, 96a are independent from the main text, they contain glosses by different authors.

(3-95) According to the title-page, the ms. contains no doubt a (very partial) copy of the *Hāšiya 'alā Šarḥ Hikmat al-'ain wa-'alā Ḥāšiyat aš-Šarīf*, viz. a supergloss on both al-Buḥārī's comm. (above CCXXXIV) on *Hikmat al-'ain* (li-'Alī b. 'Umar b. 'Alī al-Qazwini al-Kātibī) and al-Ğurġānī's gloss (above CLXXXII), but its author remains unidentifiable because of the misleading writing of his name (the only fairly reliable guess could point out to al-Ğilānī, but such a *nisba* becomes in its turn a real puzzle!). As regards the text, the comparison with the copy of the above mentioned al-Buḥārī's comm. allows to infer that this supergloss doesn't go beyond the first sections (*baḥṭ*) of *qism 1 fī l-'ilm al-ilāhī* (for further details on the structure of the *Hikma*, cf. Berl. 5080). No distinctive feature is to be found in the text itself; besides, no use of *qauluhu*, unlike Berl. 5084-5. The quotations from al-Buḥārī's comm. and al-Ğurġānī's gloss are respectively introduced by *qāla š-šāriḥ* and *qāla l-muḥašši š-šarīf*; those from the basic text by *qāla l-muṣannif* or *qāla qaddasa sirrahu*, just as in Berl. 5083, unfortunately anonymous. As a rule, the words *šāriḥ*, *muḥašši*, *muṣannif* are abbreviated. As to the supergloss, no special device is used in order to point it out, except *ḥāsiluhu* or *wal-ḥāsil (anna)*, or *wa-'lam anna*.

1468.

F 173. 76 ff. (76b blank) 18 × 13½ cm. Good copy, in a peculiar hand: regular, thick, very compact nashī, inclined to right.

Torso of an extended supergloss on *Ṭawālī' al-anwār min maṭāli' al-anzār*, the treatise on metaphysics li-Abū Sa'id 'Abdallāh b. 'Umar b. Muḥ. al-Baiḍāwī (GAL I,428:VI/533 S I,742; cf. the description in Berl. 1772), quite different from the commentary li-l-'Ibrī (above 1059). As regards the contents, this portion of the text contains the *muqaddima*, defective at the beginning, then the first book (cf. note f.45a mg.), viz. *k. fī l-mumkināt*, whose *ḥab 1 fī l-umūr al-kullīya* only is preserved here, as well as the beginning of *b.2 fī l-a'rāḍ*, from f.72b. To be judged from the beginning, where just the *basmala* is commented upon, it can be easily inferred that one/two leaves only are missing. As a whole, it is remarkable that no external division is traceable, the gloss being continuous; sometimes occur quotations from the gloss of as-sayyid aš-Šarīf al-Ğurġānī (d. 816/1413).

1469.

F 174. 148 ff. 16 × 12 cm. In I text written vertically, also in the left mg.: ff. 2-10, 37-55, 60-67, 86-99 a thick, very compact, rather sharp script, other ff. a thick, but spaced, round nashī; II a fine, rather thin, round, spaced script (sheets in different colours, a few with flower decoration); III a thick nashī, inclined to right, verses alternatively in black and red ink. Very bad condition: dirty, stained, mostly loose sheets; cover wholly damaged.

I (1-107) Rather than a proper *Diwān* this torso looks as a collection of poetical texts

(except someones in prose, e.g. ff. 50b, 88a, 89a -91a), as it can be argued from the unexpected col. f.47b: *ḥādā āḥir mā qaṣadtu ġam'ahu min lubb al-Lubb (?) ... ibtada'tuhu wa-ḥatamtuhu bi-madh an-nabī šl'm*. As to the authorship of the text, its being not only imperfect, but also full of gaps (ca 50) make quite difficult to ascertain it. Undoubtedly the author lived at the end of the 10th/16th cent. and the beginning of the 11th/17th cent., partly in Cairo, partly in Mecca and Medina, as it appears from the mention, for instance, of the Mamlūk Sultān Qā'it Bay (d. 901/1496, cf. ff.51b and 106a); of Aġwad ḥb. Zāmīl b. Ġabr (d. 913/1507, cf. f.9a), the most important ruler of the Banū Ġabr dynasty (cf. EI² Suppl. 234 s.v. *Ḍjabrites*); of Abū l-Baqā' Ibn Ġī'ān (d. 902/1496, cf. ff.53a. 82a: GAL II, 30:a/38 S II, 26; Kaḥḥ. III, 53); of a battle which happened at Damascus in 903/1497-8 (f.93b), etc. Besides, a lot of people are mentioned, likely officials of the Mamlūk state, especially someones belonging to the Ibn Zuhaira family, above all the chief justice Ġamāladdīn, whose identification, otherwise rather wearisome, didn't seem to give any essential contribution. Maybe some more significant suggestions can be drawn from the contents instead. In fact, if on the one hand there are occasional texts, in non classical metres (*mawāliya*, *muwašṣaḥa*, etc.), on different subjects, such as flowers, heavenly bodies, seasons, personal names, youth, flirtation and so forth, on the other hand about two thirds of the whole consist of eulogies (*madiḥ*), often somewhat extended, elegies (*martiya*), congratulations (*tahni'a*), as well as a dozen of specimens of poetical correspondence. On the basis of this survey it shouldn't be unreasonable at all to guess that we have to do here with a copy, perhaps the unique extant, of the *Manā'ih al-qarā'ih fī muḥtār al-marāṭi wal-madā'ih*, cited by HH VI, 160 No.13073 (the author mentioned by the *kunya* Abū Sa'id only), and *Hadiya* I,417 (but missing in GAL S II, 10:25c), all the more because the author, Ša'bān al-Āṭārī, would be the same as that of III (see below).

II (108-110a,112-131) Torso of a *Diwān* consisting of about 25 girdle-poems (*muwašṣaḥ*), with the typical multi-rhymed, strophic structure. F.110a two quotations of verses by 'Abdallāh al-Ḥazzāḥ (d. 830/1427), recorded by Ḥabšī² 326 (cf. Vat., Ind. 327 al-Muzzāḥ, and see above 419:II,rr), but there is no evidence that he might be the author of all the other poems.

III (132-147) An extended poem in praise of the Prophet, defective at the beginning and the end, the verses being 286 in all. Both the metre *baṣīṭ* and the rhyme *-mi*, a distinctive feature of the genre *Badi'iya*, inaugurated by Šafiaddin al-Ḥillī (d. 750/1349, see CCCLI:Q.3), point at one of these well-known panegyrics of Muḥammad. Considering, on one hand, that no other *Badi'iya*, as far as we know (cf. Ahlwardt's *Verzeichniss*, Nos. 7349-7390), totals such a high number of verses (in Berl. 7357 they are 393!), except that one composed by Zainaddin Abū Ša'id Ša'bān b. Muḥ. b. Dā'ud al-Qurašī al-Maušili al-Miṣrī al-Āṭārī (d. 828/1425: GAL S II, 10:25c; Kaḥḥ. IV, 300), and on the other hand that he, after a stay in Cairo, moved to Yaman, where he lived a long time, the identification of the present text with his *al-'Iqd al-badī' fī madḥ aš-šafi'* (title also in *Hadiya* I,417 and *Idāḥ* II,104) appears quite sure. Besides Berl. 7357 and the Zāhiriya's ms. cited by GAL loc.cit., two other copies can be mentioned: Birmingham 1684 and Rabat² 822, both giving the same title as HH II,37 No.1747: *Badi' al-badī' ilḥ!*

1470.

F 175. 170 ff. (2b-3a, 167b-168a, 170a blank) 17½ × 9½ cm. Coarse, small writing. Both cover and leaves in very bad condition.

I (6-164) *Diwān aṣ-ṣabāba*, by Šihābaddīn Aḥmad b. Yaḥyā b. Abī Bakr Ibn Abī Ḥaḡāla (GAL II,13: [17].1/13 S II,5; to be added Birmingham 1793; Garr.² 4280; Yale 436; Ch. Beatty III,3746; Inst. Vostok. 8953-56; Rabat² 1933-4; Cairo³ I,333; Bagdad Auqāf III,4426-7; Tun.² 2239). Contents (text somewhat lacunous, and imperfect): 11a *muqaddima*, 11a-12 *fihrist* listing the 30 *bāb*, beginning respectively: 17b b.2, 20a b.1, 29b b.3, 39b b.5, 53b b.6, 67b b.7, 71a b.10, 76a b.11, 81a b.12, 89b b.13, 93b b.14, 98b b.15, 102a b.16, 106b b.17, 116a b.22, 117b b.23, 119b b.24, 122b b.25, 124a b.26, 127b b.27, 134b *ḥātima*. For a detailed description, cf. Berl. 8373.

1471.

F 176. 178 ff. 21 × 13 cm. Copied 1074/1663 for the author himself (cf. col.). Common, regular, rather small *nashī*.

(3-178a) *Šifā' alil as-sā'il 'ammā taḥammalahu l-Kāfil* <bi-nail as-sūl ilh. li-Ibn Bahrān, (above 95:VI), i.e. a commentary on *al-Kāfil* by 'Alī b. Salāḥ b. 'Alī... aṭ-Ṭabarī aṣ-Ṣa'dī az-Zaidī, who states in the intr. to have set oneself the task of expounding more widely the matter dealt with in the *Kāfil* in a too concise way (GAL S III,1296 Nachtr. zu II,557: *Šifā' ḡahl as-sā'il ilh.*, by 'Alī b. Šālīḥ...; author d. 1070/1660 according to Kaḥḥ. VII,III, without this title, as well as his source, *Hadiya* I,760; nowhere else, included IAR and Ḥabšī², the author is mentioned!). As for the contents, the 10 *bāb* of the basic work are the following: 8b b.1 *fi l-aḥkām*; 14b b.2 *fi l-adilla*; 88b b.3 *fi l-manṭūq wal-maḥmūd*; 96b b.4 *fi l-ḥaqīqa wal-maḡāz*; 107b b.5 *fi l-amr wan-nahy*; 116a b.6 *fi l-'umūm wal-ḥuṣūṣ*; 133a b.7 *fi l-muḡmal wal-mubayyan*; 140b b.8 *fi n-nashī*; 149b b.9 *fi l-iḡtīhād wat-taqlīd*; 165b b.10 *fi t-tarḡīḥ*. Inc. *Aḥmadu man šaraḥa ṣudūranā li-ma'rifat al-furū' bil-uṣūl*. This copy seems to be a unicum!

1472.

F 177. 193 ff. 23 × 20 cm. Copied 644/1246 (cf. col. 184a; considering that the author died 652/1254, the ms. could even be the autograph!). Excellent copy, archaic, well proportionate, solid, thick, fully vowelless *nashī*; brownish paper; badly damaged by worms both in the leaves and in the cover; many leaves roughly restored.

I (1-76, 78-184a) *al-Kawākib ad-durriya fi taḥṣīl an-Nafaḥāt al-miskīya* <fi l-masā'il al-kalāmiya>, by Ḥusāmaddīn <Abū 'Abdallāh> Ḥumaid b. Aḥmad <b. Muḥ.> al-Ma'uḥallī <aṣ-Šahīd>, a commentary on his own *an-Nafaḥāt al-miskīya ilh.* (both titles missing in GAL I,325:9/397 S I,560, as well as in IAR I,218b, Ḥabšī², Ind. 653, and Kaḥḥ. IV,83; cf. *Sources* 102 No.441). The contents are divided into three main chapters: 2a *bāb 1 fi ḍikr qit'a min qism al-adilla wal-madlūlāt* (subdivided into 3 *fann*); 50a b.2 *fi ḡumla min al-kalām fi d-dawāt* (3 *fann*); 156b b.3 *fi ḍikr nayyif min al-kalām fi l-aḥkām waṣ-ṣifāt* (4 *fann*). A further division is at times to be found into *faṣl*, *qism*, *mauḍi'*, *ḍarb*. F.183b *ḥātima*, ending in a

long prayer. Inc. *al-ḥ. lillāh ḍi l-'izza wal-ḡalāl al-kabīr al-muta'al al-mutanazzih 'an al-amtāl ilh.* Very likely it is a unicum!

II (77= title-page and the beginning, 186-191) *al-Muattirāt* <wa-miftāḥ al-muṣkilāt>, by Ḥasan b. Muḥ. b. Ḥasan ar-Raṣṣāṣ (see 84:VI and 1290:IV).

III (191b-193) *Faṣl fi šurūṭ at-tanāquḍ wat-ta'arūḍ fi l-ḥiṭāb*, by the author of II.

1473.

F 178. 124 ff. (1, 2b, 120a, 124 blank) 30½ × 21 cm. Copied: II and III (probably also IV) 1201/1786, by Ḥasan b. Ḥusain b. Ḥaidara... b. 'Alī b. Abī Ṭālib (!). Common, large, round *nashī*. Simple *'unwān* in yellow ink ff. 27b, 28a.

I (8-17) *Šudūr ad-dahab fi taḥqīq al-maḡhab*. This somewhat fictitious title looks as a device forged for what is nothing but a set of seven poems, whose collector is unnamed, all answering the question (12 vv.-li) on the right *maḡhab* to be followed, put by Ishāq b. Yūsuf b. al-Mutawakkil Ismā'il in 1143/1730 (above 177). Their authors are: Šarafalislām Ḥasan b. Ishāq <b. al-Mahdī Aḥmad> (above 790:XVIII): 45 vv. same rhyme; 'Abdallāh b. 'Alī <b. Aḥmad> al-Wazīr (above 365:I): 16 vv. same rhyme; Muḥ. b. Ismā'il b. Šalāḥ al-Amīr (d.1182/1768-9: Kaḥḥ. IX,56): 37 vv. same rhyme; Ismā'il b. Šalāḥ <b. Muḥ.> al-Amīr (above 434:I), father of the preceding author: no verses, the answer being exceptionally in prose; again Ḥasan b. Ishāq: 27 vv. same rhyme; and again Muḥ. b. Ismā'il al-Amīr: 44 vv.-abi; Šalāḥ b. Ḥusain <b. Yaḥyā> al-Aḥfaṣ (above 133:I): 35 vv.-li.

In addition, there is a kind of poetical correspondence in connection with the above mentioned answers, in verses too, by Ismā'il b. Šalāḥ al-Amīr (4 vv.-li only) and Zainal'ābidīn <b. Sa'id b. Muḥ.> al-Manūfī <al-Makkī> (d. 1151/1738 or 1156/1743: *Badr S* 94; *Naṣr* I,720), then again by Ismā'il al-Amīr, addressing himself to al-Manūfī (10 vv.-li), and finally Ḥasan b. Ishāq b. al-Mahdī <Aḥmad>, praising the verses by al-Manūfī: 34 vv. same rhyme. The last answer, 46 vv.-li, is by Ḥusain b. Yaḥyā b. Ibrāhīm ad-Dailamī (above 215).

II (27-79a) *al-Maḡmū' fi adillat al-aḥkām* (= *al-Maḡmū' fi l-fiqh*), by Zaid b. 'Alī b. Ḥusain b. 'Alī b. Abī Ṭālib (see 468:II). A note in the title-page informs that the *tabwīb* of the text was made in 1201/1787 by Ḥusain b. Yaḥyā b. Ibrāhīm ad-Dailamī (above I, at the end), *wa-hiya ziyāda mustahsana*. The text, in the recension of al-Mutawakkil Ismā'il b. Qāsim (complete *sanad* until Zaid b. 'Alī in ff. 27b-28a), has therefore a division into *bāb*, besides the usual one into *kitāb*, as follows: 28a *ṭahāra*, 32b *ṣalāt*, 41b *ḡanā'iz*, 44b *zakāt*, 46b *ṣiyām*, 49a *ḥaḡḡ*, 54b *buyū'*, 57b *ṣuḥ'a*, ibid. *iḡāra*, 58a *ṣarika*, 58b *rahn*, 'āriya, *hiba*, 59a *wakāla*, *ṣahādāt*, *da'āwā*, *qaḍā'*, 61a *nikāḥ*, 62b *ṭalāq*, 64b *ḥudūd*, 66a *diyāt*, 67b *siyar*, 69a *al-farā'id* *wal-mawārīt*, 70 *waṣāyā*, 71a *waqf*, 72a *bāb fi aṣyā' mufrada lam tunazzam ilā l-kitāb*, 77a *bāb al-amr bil-ma'rūf wan-nahy 'an al-munkar*. Plenty of glosses.

III (82-92) *Ṣaḥīfa* by 'Alī b. Abī Ṭālib, said to be in the recension of 'Alī b. Mūsā ar-Riḍā', the 8th Imām of the Ši'i Itnā'ašariya (d. 203/818, cf. GAS I,535:22; a work by him, entitled *Ṣaḥīfat ar-Riḍā'* ibid. 536:4). The text has nothing to do with the homonymous one by Zainal'ābidīn (above 420), being actually a collection of traditions, totalling 190, trac-

ing back to 'Alī, in the recension of Abū 'Abdallāh Muḥ. b. 'Abdallāh b. Ḥamza Ibn Abī n-Nağm (IAR II,195b; *Tab. Zaid.* III,385), who learnt the text at Ṣa'da on ġumādā I 702/22.XII.1302-20.I.1303; the detailed *isnād* is to be found f.82a, the name of 'Alī ar-Riḍā' being only one of the numerous transmitters. The first tradition is: *Allāhu ḥiṣnī fa-man dahālahu amina min 'aḍābī*; the last one is: *kāna yauma l-qiyāma yaqūlu llāh... li-mal'ak al-maut: yā mal'ak al-maut... la-uḍīquka ta'ma l-maut kamā aḍaḡta 'ibādī*.

IV Miscellaneous: a) (3b-4a) a long prayer, repeating *Allāhumma 'ḥfaẓnā min...*; b) (4b) *qasam al-ğalāla*, inc. *Allāhumma innī as'aluka bil-alif al-qā'im (?) al-muṣṣir ilā waḥdāniyatika*; c) (5b) *taṣliya* for the Prophet, then a *du'a* by 'Alī; d) (18a) extr. from *Rayāḥin al-anfās ilh.* (lil-Ḥamzī) (see 1002:VII); e) (18b) *ḥuṭbat al-ğum'a*; f) (18b-19a) an extended prayer for the Prophet, the *ahl al-bait*, and the first Zaidī Imāms; g) (19b) another devotional text, inc. *al-ḥ. lillāh alladī 'ṣṭafā Muḥ. 'alā ġamī' al-ḥalā'iq wa-hadā bihi ilā aqwam al-manāhiğ*; h) (20a) a geometrical drawing representing the plan of the *ḥaram* and the surrounding quarters of Mecca; then (20b, 22a) two *ğadwal* to be used for knowing the *qibla*; i) (21a) a *ğadwal* concerning Muḥammad and the *ahl al-bait*, as well as 'Alī Zainal'ābidīn, Muḥ. al-Bāqir, and Ġa'far aṣ-Ṣādiq: on 20 lines, each one divided into 9 cases, are given a lot of personal data on their names and the main events of their lives; k) (21b) a many-coloured drawing of the "garden" (*rauḍa*) where Muḥ. was buried in Medina; l) (22b) extr. from *Ġam' aṣ-ṣatit fi ṣarḥ abyāt at-Taṭbūt* (lis-Suyūṭī), by Muḥ. b. Ismā'il al-Amīr (see 768:XVI); m) (23a) *Iğāza* delivered in muḥarram 904/19.VIII-17.IX.1498 by al-Manṣūr billāh Muḥ. b. 'Alī b. Muḥ. al-Waṣālī as-Sirāğī, the 37th Zaidī Imām (d. 910/1504, cf. F. Sayyid 411) to Šarafaddīn (Yaḥyā) b. Šamsaddīn b. al-Mahdī Aḥmad, his successor (cf. F. Sayyid, *ibid.*), the text being drawn from *Tabṣirat al-anzār*, unknown title, a work whose author is said to be Yaḥyā b. Muḥ. b. Ḥasan b. Ḥamid/Humaid al-Muqrā'i/ānī (d. 990/1582: Kaḥḥ. XIII,223, and cf. the Index of the present Catalogue III,213); o) (25a) extr. from a not closer indicated *K. al-Awāl'il*; p) (25b-26a) a set of *amṭāl al-'amma wal-muwalladīn*, followed by a second list of *amṭāl al-'Arab*; q) (79b-80a) two extr. from *Mašāriq al-anwār* (liṣ-Šağānī, No.1494); r) (80b) *Ḥadiṭ ṣadaqat al-fiṭr*; s) (81a) two extr. from *ad-Durr al-manṭūr ilh.* lis-Suyūṭī (above 955), and *al-I'lām bi-a'lām al-bait al-ḥarām* li-Quṭbaddīn (Muḥ. b. 'Alī b. Muḥ. an-Nahrawālī) al-Ḥanafī (No.1738); t) (81b and 82a mg.) a text on botanical matter, dealing with some kinds of plants; u) (118b) recipes on *taḥlis* of gold and silver, and a *bāb ṣan'at mā' al-qilā*; v) (119a) *al-Manzūma al-Ġaramiya/Gazaliya* fi *qawā'id/alqāb al-ḥadiṭ*: 20 vv.-lu, by Aḥmad b. Muḥ. b. Aḥmad al-Iṣbīlī (see CCCLI:Q.2); z) (120b-121a) a very peculiar *Iğāza*, in rhymed prose and ending in a qaṣ. 27 vv.-iḥi, delivered at Ṣan'a' on ṣa'bān 1176/15.II-15.III.1763 by Muḥ. b. Ismā'il al-Amīr to Ḥusain b. Yaḥyā b. Ibrāhīm ad-Dailamī (above 215); aa) (121) *Iğāza*, being in fact an urğūza 27 vv., entitled *Nail al-murād bi-taṣḥiḥ al-isnād*, delivered in 1203/1788-9 to the same scholar by 'Abdalqādir b. Aḥmad b. 'Abdalqādir al-Kaukabānī (d. 1207/1792: Kaḥḥ. V,282: the text of the urğūza repeated f.123b!); bb) (121b-122) *Iğāza* delivered to the same ad-Dailamī by Ḥusain b. 'Abdallāh b. Muḥ. al-Kibsi (d. 1223/1808: *Badr* I,220; *Nail* I,380) on muḥarram 1203/2.X-31.X.1788; cc) (122b) *Iğāza* delivered on ṣa'bān 1225/1.IX-29.IX.1810 by 'Abdallāh b. Muḥ. b. Ismā'il al-Amīr (above 296:II) to Ḥasan b. Ḥusain b. Ḥaidara, the copyist of this ms. (see above).

V (93-118a) *Šarḥ K. Nuḥbat al-fikar fi muṣṭalaḥ ahl al-aṭar*, the autocommentary by Abū l-'Abbās Aḥmad b. 'Alī b. Muḥ. Ibn Ḥağar al-'Asqalānī (see CCXXVI:A and 228:IV).

1474.

F 179. 193 ff. 26½×19 cm. (some leaves 24½×18 cm.). Elderly, valuable ms., in a nice, rather thick, middle-sized, round nashī; brownish paper; in rather good condition, except the cover, badly damaged in the upper plate, no flap.

(3-193) *Ṭa'liq Šarḥ al-Uṣūl al-ḥamsa* (li-'Abdalğabbār b. Aḥmad b. 'Abdalğabbār al-Asadābādī, cf. GAS I,624:20, and his commentary 625:7), a supercommentary on *al-Uṣūl al-ḥamsa* li-Qāsim b. Ibrāhīm Ṭabāṭabā ar-Rassi (above 186:VI), by Qiwāmaddīn Mānakdīm Aḥmad b. Yaḥyā b. Abī Hāšim Šaṣdēw al-Ḥasanī (see 183; to be added Madelung, Reg. 265). Defective at the end (one-two leaves missing). The following are the main headings, the text having a rather loose structure and being arranged in a series of *faṣl*, without any strict outline: 32b *al-kalām fi ṣ-ṣifāt*, 49b *al-kalām fi annahu ta'ālā lā yağūzu an yakūna ġisman*, 69b *faṣl (=aṣl?) 2 fi l-'adl*, 75b *fi ḥalq al-aḥ'āl*, 91b end of *ğuz* 1, 92a *fi l-istiṭā'a*, 103a *fi annahu ta'ālā lā yağūzu an yakūna muridan lil-ma'aṣi*, 117a *fi l-ālām*, 130a *fi l-Qur'an wa-ḍikr al-ḥilāf fihi*, 139a *al-kalām fi n-nubūwāt*, 150a *al-aṣl at-tālīt min al-Uṣūl al-ḥamsa wa-huwa l-kalām fi l-wa'd wal-wa'id*, 168b *fi ṣ-ṣafā'a*, 170a *al-aṣl ar-rābi'*... *wa-huwa l-kalām fi l-manzila bain al-manzilatain*, 180a *al-aṣl al-ḥāmis*... *wa-huwa l-kalām fi l-amr bil-ma'rūf wan-nahy 'an al-munkar*, 182a *fi l-imāma*, 191b *fi t-tauba* (last *faṣl*).

1475.

F 180. 233 ff. (70b, 226b-227a, 232b blank) 29×20 cm. Copied: I 1066/1656, II 1069/1659 (date in the title-page); both I and II were copied for Ḥasan b. Aḥmad b. Šalāḥ al-Ḥaimī (cf. above 159:I), but by two different copyists, as it appears from the script: a thicker nashī in I, a thinner one in II; moreover, the text of II is included in a red frame, as well as the title (strangely enough the text in ff.71b-98 is divided into sections, likely included in a similar frame).

I (1b-70a) *al-I'tibār fi n-nāsiḥ wal-mansūḥ fi l-ḥadiṭ*, by (Zainaddīn) Abū Bakr Muḥ. b. (Abī) 'Uṭmān b. Mūsā (sic instead of Muḥ. b. Mūsā b. 'Uṭmān) al-Ḥāzimi (aṣ-Šāfi'i) (see CCLXIV:C and particularly 1242:I). As already pointed out, the arrangement agrees with the *furū'*-works. Therefore, the chapters (*kitāb*, subdivided into *bāb*) are the following: 9a *ṭahāra*, 19b *ṣalāt*, 36a *ğanā'iz*, 39b *zakāt*, 40a *ṣiyām*, 44a *ḥağğ*, 46a *aḍāḥi*, 49a *buyū'*, 52b *nikāḥ*, 53b *ṭalāq*, 54a *'ida*, 55a *raḍā'*, 55b *ğināyāt*, 60b *siyar*, 64a *ğanā'im*, 64b *hudna*, 66a *aimān*, *ibid. aṣriba*, 67a *libās*.

II (71-223, 232, 224) *Lubb al-lubāb fi Ṣarḥ aḥādīṭ aṣ-Šihāb* (=Šihāb al-aḥbār, above 285:II with the alternative title *aṣ-Šihāb fi l-mawā'iz wal-amṭāl ilh.*, li-Muḥ. b. Salāma b. Ġa'far al-Quḍā'i), by (Quṭbaddīn) Abū ḍ-Ḍabīḥ Ismā'il b. Muḥ. b. Ismā'il al-Ḥaḍramī (aṣ-Šāfi'i), living (thus title-page) in the village aḍ-Ḍa/uḥā (Tihāma, cf. Yāq.V, 23; as to the author, cf. above 617:III, in addition Ḥabṣī² 180). In the extended introduction the author of this comm. cites the otherwise unknown commentary, entitled *Rauḍat ifḥām ḍawi l-albāb*,

li-Ġamālislām Abū Bakr Muḥ. b. 'Abdallāh b. Aḥmad b. Ḥabīb al-'Āmirī <aṣ-Ṣūfī> al-Baġdādī (d. 530/1136: Kaḥḥ. X,195, who gives the *ṣuhra* Ibn al-Ḥabbāz and mentions the present work, but without title, as well as *Ḥadiya* II,87); then he explains the method used by al-'Āmirī, adding that many others commented on the same work, every one with a different method and aim, and finally states that his own comm. is the most comprehensive. The text has no external division, without any special order of the traditions, each one being only introduced as *ḥadīṭ aḥar*; sometimes the rubric *bāb* occurs, but no arrangement by subjects seems to be followed, the only exception being, f.214a, the *bāb yataḍammanu kalimāt ruwīyat 'an RA ... yarwihā 'an rabbihī 'azza wa-ġalla*, i.e. a chapter devoted to the traditions known as *ḥadīṭ qudsī* (cf. EI² III,30); a final chapter, f.218a, is told to contain a conclusive prayer, though in fact it consists of traditions too. The comm. turns out to be primarily an evaluation of the reliability of every *ḥadīṭ*, according to the technical terminology, each one being alternatively labelled as *ḥasan/ṣaḥīḥ*, *ḥasan ḡarīb*, *ṣaḥīḥ ḡarīb*, *ḡarīb*, *ḡarīb ḡiddan*, etc. The traditions taken into account are in all ca 900! As far as known, this ms. must be considered a unicum!

III Minor texts: a) (224a-b) a *ḥātima*, likely independent from II; b) (225b-226a) a set of 15 *ḥadīṭ*, the first one being: *ibda' bi-naḥsika fa-taṣaddaq 'alaihā*; c) (227b-230) anonymous text, being a criticism of incorrect verses cited by such scholars as <'Abdalmalik b. Quraib> al-Aṣma'i (GAL I,104:11/104 S I,163), Abū Muḥ. <Yaḥyā b. al-Mubārak> al-Yazīdī (GAS II,610), Abū 'Alī <Ḥasan b. Aḥmad> al-Fārisī (GAS II,60:28 and 91:13).

1476.

F 181. 105 ff. 27½×19½ cm. Copied 814/1411. Good ms., in a solid, compact nashī.

(1-104a) *Ta'liq Ṣarḥ al-Uṣūl al-ḥamsa*, the supercommentary on *al-Uṣūl al-ḥamsa* li-Qāsim b. Ibrāhīm ar-Rassī by 'Izzaddīn Abū Muḥ. Mānakdīm Aḥmad <b. Yaḥyā> b. Abī Ḥāšim Ṣaḥdēw ar-Rāzī al-Ḥasanī (see 183 and 1474). Contents: 15b *al-kalām fī ṣ-ṣifāt*; 38a *aṣl 2 fī l-'adl*: 41a *fī ḥalq al-af'āl*, 50b *al-istiṭā'a*, 56b *fī annahu lā yaḡūzu an yakūna murīdan lil-ma'āṣī*, 63b *al-ālām*, 70a *fī l-Qur'ān wa-ḏikr al-ḥilāf fīhi*; 80a *aṣl 3: fī l-wa'd wal-wa'id*; 90b *aṣl 4: al-manzila bain al-manzilatain*; 96a *aṣl 5: al-amr bil-ma'rūf wan-nahy 'an al-munkar*, 102a (last chapter) *at-tauba*.

1477.

F 182. 226 ff. 30×21 cm. Copied 989/1581. Good copy in a careful execution: thin, compact, middlesized nashī.

Torso (= sūra 38, from v.3 - s. 55) of an extensive Qur'ān-commentary, as far anonymous. Some features: Qur'ān's text is quoted in full, the verses being treated by groups, introduced first by *qauluhu ta'ālā*, then (from s. 47) mostly by *qāla ta'ālā*, while the comm. is introduced mainly by *i'lam annahu ta'ālā* (sometimes *i'lam* only); the most striking feature is however the division into *mas'ala*. By surveying the contents, it seemed right to give the incipit of each sūra, if ever this could help to identify the work, as follows: 1a s.38 *Ṣād* (acephalous); 16a s.39 *az-Zumar*: *fī l-āya masā'il al-m. l-ūlā dakara l-Farrā' waz-Zaḡḡāḡ*;

37b s.40 *al-Ġāfir*: *fī l-āya masā'il al-m. l-ūlā qara'a 'Āsim fī riwāyat Abī Bakr wa-Ḥamza*; 57a s.41 *as-Saḡda*: *i'lam anna fī awwal ḥādihi s-sūra ḥtimālāt*; 70a s.42 *aṣ-Ṣūra*: *i'lam anna l-kalām fī miṭl ḥādihi l-fawātiḥ*; 83a s.43 *az-Zuḥruf*: *i'lam anna qaulahu ḥā'-mīm wal-kitāb al-mubīn*; 94b s.44 *ad-Duḥān*: *fī l-āya masā'il al-m. l-ūlā fī qaulihi ḥā'-mīm*; 99b s.45: *al-Ġāfiya*: *i'lam anna fī qaulihi ḥā'-mīm tanzil al-kitāb wuḡūhan*; 104a s.46 *al-Aḥqāf*: *i'lam anna nazm awwal ḥādihi s-sūra ka-nazm awwal s. al-Ġāfiya*; 112b s.47 *Muḥammad*: *awwal ḥādihi s-sūra munāsib li-āḥir as-s. l-mutaqaddima*; 123a s.48 *al-Faṭḥ*: *fī l-faṭḥ wuḡūh aḥaduhā fath Makka*; 130b *al-Ḥuḡurāt*: *fī bayān ḥusn at-tartīb wuḡūh*; 140b s.50 *Qāf*: *wa-qabl at-tafsīr naqūlu mā yata'allahu bis-sūra*; 154b s.51 *ad-Dāriyāt*: *awwal ḥādihi s-sūra munāsib li-āḥir mā qablahā*; 168b s.52 *aṭ-Ṭūr*: *wa-ḥādihi s-sūra munāsiba lis-s. l-mutaqaddima min ḥaiṭu l-iftitāḥ*; 180a s.53 *an-Naḡm*: *wa-qabl aṣ-ṣurū' fī t-tafsīr*; 199b s.54 *al-Qamar*: *awwal as-s. munāsib li-āḥir mā qablahā*; 211b s.55 *ar-Raḥmān*: *fī ftiṭāḥ ḥādihi s-sūra mas'alatān*.

1478.

F 183. 278 ff. 28×17 cm. Excellent, elderly ms., in a typical archaic, rather large nashī; yellowish paper; cover damaged (spine missing).

(1-278) Torso of *al-Mu'tamad fī uṣūl al-fiqh* (title at the end of every ḡuz'), by Abū l-Ḥusain Muḥ. b. 'Alī b. aṭ-Ṭayyib al-Baṣrī <al-Mu'tazilī>, whose name occurs ca 15 times in the text (d. 436/1044: GAS I,627:23 and Kaḥḥ. I,20, both citing the present work, and GAS moreover the only 3 mss. known; as to GAL, its information in I,459:5/600 S I,669:7a, mentioning this title, and 829:5 is quite incorrect!). Defective at the beginning and end.

Because of the rarity of the work, it is worth giving an essential plan of its structure. The main division is into numbered ḡuz' (from 3 to 20), in their turn subdivided in many unnumbered *bāb*. Every ḡuz' deals with some questions (*masā'il*), listed before. The text begins in ḡuz' 3 (-16a), the first section being (1a) *bāb al-amr al-muqayyad bi-ṣarṭ*. Then it goes on as follows: (16b-30a) ḡuz' 4 <al-amr wan-nahy>; (30b-47) ḡuz' 5 *al-'umūm wal-ḥuṣūs*; (48-65) ḡuz' 6: *al-alif wal-lām idā dahalā 'alā l-ism al-mufrad*; (65b-81a) ḡuz' 7 *fī duḥūl al-kāfir fī l-ḥiṭāb biṣ-ṣar'iyāt*; (81a-95a) ḡuz' 8 *fī mā yakūnu bayānan lil-aḥkām aṣ-ṣar'iya*; (95b-110a) ḡuz' 9 *fī mā'nā at-ta'assī wal-ittibā' wal-muwāfaqa wal-muḥālaḥa*; (110b-125a) ḡuz' 10 *baqiyyat an-nashī qabl al-waqt*; (125a-139a) ḡuz' 11 *aṭ-tariq ilā ma'rifat al-mansūh*; (139a-153) ḡuz' 12 *baqiyyat i'tibār ḡamī' muḡtahidī l-'aṣr*; (153b-167b) ḡuz' 13 *baqiyyat aṭ-tariq ilā ma'rifat al-iḡmā'*; (167b-187b) ḡuz' 14 *bāqī ḡawāz at-ta'abbud bi-aḥbār al-āḥād*; (187b-203b) ḡuz' 15 *baqiyyat al-qaul fī l-marāsil*; (203b-218a) ḡuz' 16 *baqiyya tarḡīḥ aḥad al-ḥabarain*; (218a-231a) ḡuz' 17 *hal kāna yaḡūzu an yata'abbada llāha man 'āṣara n-nabī*; (231b-244) ḡuz' 18 *hal umirnā bil-qiyās*; (244b-256b) ḡuz' 19 *fī taḥṣīs an-nuṣūṣ bil-qiyās wa-nashīhā bihi*; (256b-end) ḡuz' 20 *tarḡīḥ al-'illa r-rāḡi' ilā furū'ihā*. Last section: *al-kalām fī l-muṭṭī wal-mustaṭfī*.

1479.

F 184. 240 ff. (1a-b, 239b-240 blank) 25×18 cm. Copied 702/1302-3. Very good ms., in archaic, thick, compact nashī; yellowish paper ff. 230-end; rather good condition, but cover torn away from the body, no flap; some geometrical decoration in the plates.

Vol. II of *at-Taḥḍīb fī tafsīr al-Qurʾān*, by Abū Saʿd Muḥassin (b. Muḥ.) Ibn Karāma al-Ġuṣāmī (al-Baiḥaqī al-Muʿtazilī az-Zaidī) (cf. Kaḥḥ. VIII, 187; see 73; in addition: RASB 18; Chester B. 5152; Ṣanʿāʾ 10, recording 5 mss.). Contents: (2b-136) sūra 3 *Āl ʿImrān*; (136b-end) s.4 *an-Nisāʾ*, until v.103 only. As usual, the comm. is divided into sections marked by some items: *al-luġa*, *al-iʾrāb*, *al-maʿnā*, *an-nuzūl*, *al-aḥkām*, sometimes at the beginning *al-qirāʾa*, seldom *an-naẓm*.

1480.

F 185. 353 f. (1-3, 5-6, 328b-329, 346b-347, 350b-353 blank) 29½ × 19½ cm. Copied I 1033/1624 (col.346a), four years after the death of the author! Good copy, in a regular, middle-sized, thick, spaced naṣḥī.

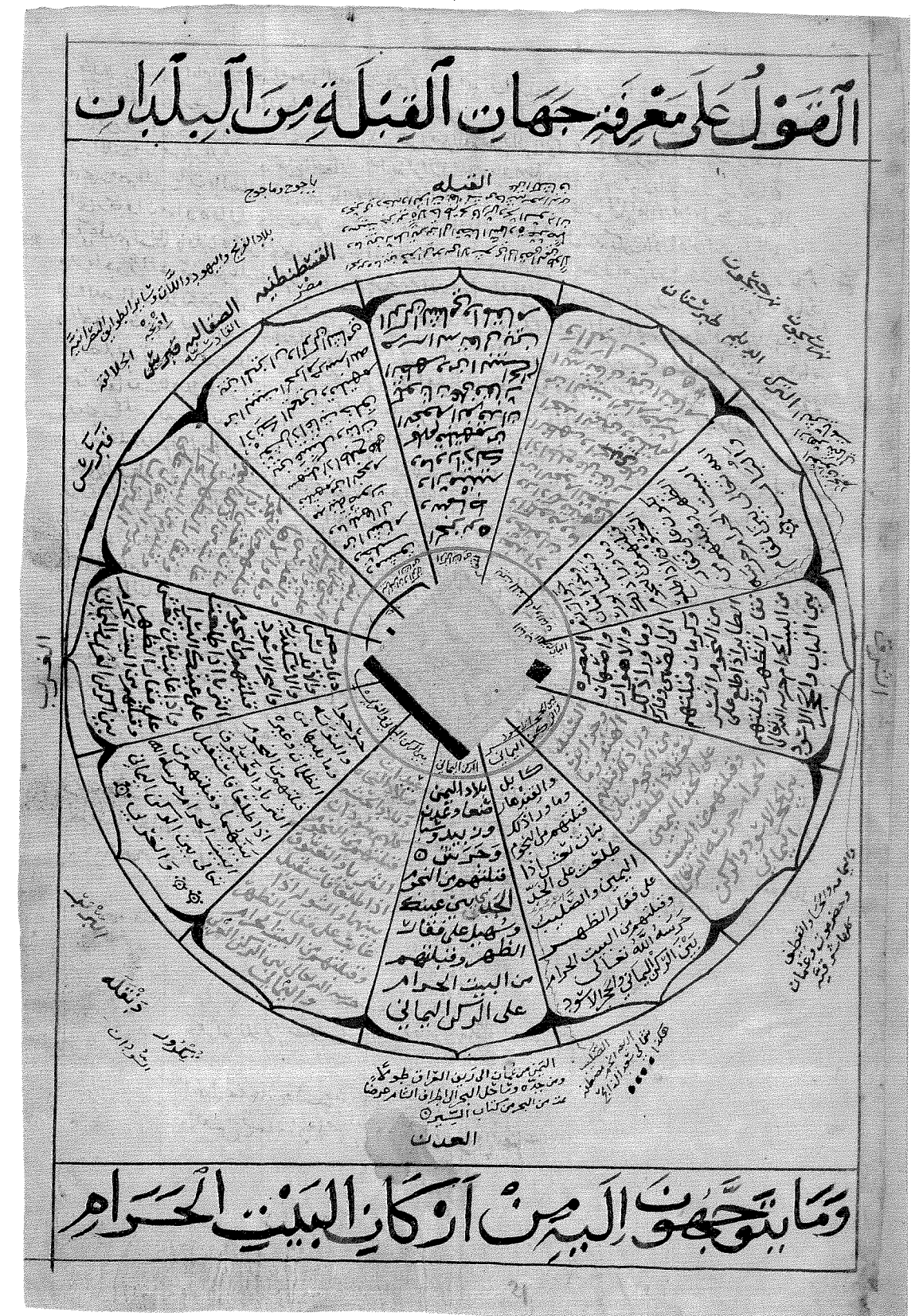
I (7-346a) Vol. I (thus col.) of *al-Iʿtiṣām bi-ḥabl Allāh al-matīn*, by al-Manṣūr billāh Qāsim b. Muḥ. (b. ʿAlī) (GAL S II, 559:7, recording one ms., to which are to be added the 6 ms. in Ṣanʿāʾ), mentioned by Ḥabṣī² 132, where details are given on this work, drawn on *Badr* II, 48, in particular that vol. I only was composed because of the death of the author, and that the work was finished later by Aḥmad b. Yūsuf (b. Ḥusain) Zabāra (d. 1252/1836: *Nail* I, 249), his continuation being entitled *Anwār at-tamām*.

According to the description in BMS 433, containing a portion of the text only (e.g. the whole introduction is missing), the work is nothing but an extraordinary rich collection of ḥadīṭ, quoted from plenty of sources, in fact juridical works, mostly by Zaidī authors, but also by Sunnīs. After an exceptionally extended introduction (until f.86a), the contents are divided into *kitāb*, and these into *bāb* or *faṣl*, in the usual arrangement of the *furūʾ*-books: (86b-132) *aṭ-ṭahāra*; (132b-252a) *aṣ-ṣalāt*; (252a-286a) *al-ḡanāʾiz*; (286a-328a) *az-zakāt*; (330-346a) *aṣ-ṣiyām*... Inc. *al-ḥ. lillāh alladhī arsala rasūlahu bil-hudā wa-dīn al-ḥaqq... ammā baʿd fa-hādā kitāb yataḍammanu mā yuṭābiq riqā rabb al-ʿālamīn min al-iʿtiṣām bi-ḥabl Allāh al-matīn*.

II (348-350a) *ar-Risāla l-Mutawakkiliya fī hatk astār al-Ismāʿīliya*, by al-Mutawakkil Aḥmad b. Sulaimān (b. Muḥ.) (not recorded in GAL S I, 699:2a nor in Ḥabṣī 32-5 nor in Berl. 4950:X). The author tells in the intr. that he doesn't refute the whole doctrine of the Ismāʿīlīs, but he aims only at warning the believers against the danger of being deceived by their errors. Text divided into 3 *faṣl*: 1 *al-kaṣf ʿan buṭlān iʿtiqādihim*, 2 *al-ibāna ʿan kufrihim wa-ʾrtidādihim*, 3 *bayān al-ḥukm fī amwālihim wa-anfusihim wa-aulādihim*. Inc. *al-ḥ. lillāh alladhī naṭaqat bil-bayān āyāt ʿadlihi wa-tauḥīdihi wa-ḥafaqat fī l-ḥāfiqain rāyāt waʿdihi wa-waʿdihi*.

1481.

F 186.206.210 132, 90, 108 ff. 26 × 20 cm. N.B. These three mss. belong to one and the same codex, so they are treated here together under the letters A, B, C. Good ms., rather old, but in bad condition, the leaves being almost all loose and in disorder, and cover being seriously damaged (plates torn away, in B no spine and flap, in C no cover at all); as to the writing, it is nice, large, round; brownish paper.



Torso of <as-Šifā' bi-ta'rif huqūq al-muṣtafā, by Abū l-Faḍl 'Iyāḍ b. Mūsā b. 'Iyāḍ al-Yaḥṣubī> (see 167:I). Contents (cf. the description in Berl. 2559) are respectively the following:

A) (2a-3a) *fihrist*; (3b-20) *qism 1 fi ta'zīm al-'alī al-a'lā l-qadr al-muṣtafā: bāb 1* (complete, *faṣl* 1-10); (20b-25) *b. 2* (4 *faṣl* out of 27); lac.; (26-32) *qism 2 fi-mā yaḡibu 'alā l-anām min huqūqihi: b.2* (3 *faṣl* out of 6); (32b-40) *b. 3* (5 *faṣl* out of 7); lac.; (41-64) *qism 1* (above): continuation of *b.2* (14 *faṣl*); (64b-104a) *b. 3* (complete, *faṣl* 1-12); (104a-end) *b. 4* (16 *faṣl* out of 30).

B) (1-32a) *qism 3 fi-mā yaḡibu lin-nabī ... au yaḡūzu 'alaihi wa-mā yamtani'u ...* (lacunous: 11 *faṣl* out of 25); (32-64a) *qism 4 fi taṣarruf wuḡūh al-aḥkām fi-man tanaqqasha au sabbahu: (33b-55a) b. 1* (complete, *faṣl* 1-10); (55a-64a) *b. 2* (5 *faṣl* out of 10); (64a-90) *b. 3* (10 *faṣl* instead of 5! likely a few belong to the preceeding chapter).

C) (1-30) *qism 3* (above B): *b. 1* (11 *faṣl* out of 16); (30b-48a) *b. 2* (complete, *faṣl* 1-9); (48a-92b) *qism 2* (above A): (48b-55) *b. 1* (complete, *faṣl* 1-5); (56-71) *b. 2* (10 *faṣl* instead of 6! someones probably belong to the following chapter); (72b-92) *b. 4* (complete, *faṣl* 1-10); (92b-end) *qism 3* (above B and beginning C): *b.1* (2 other *faṣl*).

1482.

F 187. 214 ff. (169a, 181-183, 184b blank) 29×19 cm. Copied II, III, VII 1084/1673. Copyist of II and III: Šalāḥ b. 'Abdarrahmān b. Muḥ. al-Lāmī, but the hand seems to be the same throughout the ms., excepted IV. Regular, rather thick, compact nashī; as to IV, it is apparently by two hands (169-177 thin script, then thicker). Cover badly damaged both in the plates and in the flap (spine missing); leaves mainly loose.

I (3-140) *Šams al-aḥbār al-muntaqā min kalām an-nabī l-muḥtār*, by 'Alī b. Ḥumaid b. Aḥmad Ibn al-Walīd al-Qurašī (see 70:I). The information given there from GAL S I,609:15b needs to be supplemented by some remarks, as follows: besides the Ambrosian mss. of such a rare text one other copy is only mentioned, BMS 413:II, but at least another ms. must be cited here, despite of some discrepancies both in the title and in the author's name: Šan'ā' 89 *Šams al-aḥbār al-ḥāwī li-ḡurar al-āfār al-muntaqā ilḥ*. As far as the BMS ms. is concerned, it doesn't actually contain anymore than the introduction of the work. This one, however, calls a special attention, because of its threefold structure: (3b-9a) the extremely interesting list of the sources, totalling 28 titles, partially unknown, a few by unidentified authors; (9-10) the explanation of the method and the plan of the work, with a special emphasis put on the role played by the qāḍī Ġa'far b. Aḥmad b. Abī Yaḥyā b. 'Abdassalām (above 10:I) in the field of the *ḥadīṭ*-literature, with the information that he has collected in the present work 2500 traditions; (10b-15) finally, the proper introduction, giving the complete *fihrist* of the 200 chapters (*bāb*).

II (141-157) *Kanz ar-rašād wa-zād al-ma'ād*, by <al-Hādī ilā l-ḥaqq> Abū l-Ḥasan 'Izzaddīn b. Ḥasan <b. 'Alī>, the 35th Zaidī Imām (see 196:VI).

III (158-168) *Ta'lim al-muta'allim <li-ta'allum tariq al-'ilm*, by Burhānaddīn az-Zarnūǧī, in 11 *faṣl* out of 13 (see 196:VII and, with regard to the contents, Berl. III).

IV

al-Qaul 'alā ma'rifa ḡihat al-qibla min al-buldān (anon.)
(Cat. No. 1473, f. 21a). A sketch to be used for knowing the *qibla*, in every one of the 12 regions according to the medieval cosmography.

IV (169-180) Titleless text, identified with the introduction of *al-Iršād ilā tariq an-nağāt*, by 'Abdallāh b. Zaid b. Aḥmad al-'Ansī, corresponding to the first 10 leaves of the copy described above 663 (see also 1125).

V (186-188) *al-Mi'a l-kalima* (see CLX), and (186b) *Ḥikam wa-ādāb*, both attributed to 'Alī.

VI (189-196) Correspondence between al-Mutawakkil Šarafaddīn b. Šamsaddīn b. al-Mahdī Aḥmad and the Kaṭirī Sulṭān Badraddīn Badr b. 'Abdallāh b. Ġa'far. These texts contain many verses, i. al. a qaṣ. 40 vv. -āmi in the first letter from al-Imām, and a second one, 108 vv. same rhyme; the answer of the Sulṭān (192a) was composed in 931/1524-5 by Fahraddīn 'Abdallāh b. 'Umar ḥ. 'Abdallāh Bā Maḥrama (d. 972/1565: EI² VI, 131:iv, s. v. Maḥrama, the *laqab* given here being 'Afīfaddīn).

VII (196a-213) *Strat al-Habaša*, written in 1059/1649 (cf. col.) by Ḥasan b. Aḥmad b. Šalāḥ al-Ḥaimī (see 159:I; besides, Sources 74 No.327, and Ḥabšī² 438; title missing in Kaḥḥ. III,199!; to be added the mss. Istan. Traini No.35, and Šan'a' 662, with the alternative title *Ḥadiqat an-naẓar wa-baḥğat al-fikar fī 'ağā'ib as-safar*).

VIII (213b-214) *al-Masā'il al-muntaqāt wal-aqwāl...* (illegible) *fī-mā ya'tamiduhu l-quḍāt*, by al-Mutawakkil Ismā'il b. Qāsim b. Muḥ. (see 541:I.b).

1483.

F 188. 215 ff. 25 × 16 cm. Copied 759/1358 by Muḥ. b. Aḥmad b. Ibrāhīm b. Fusaiḥ (?) b. Qāimāz... al-Kurdī az-Zaidī ad-Ḍamārī. Both cover and leaves at the worst condition. Archaic writing, in a rough, rather large, thick nashī (9b by different hand); brownish paper.

(9b-211a) *Šams al-aḥbār al-muntaqā min kalām an-nabī l-muḥtār*, by 'Alī b. Ḥumaid ḥ. Aḥmad Ibn al-Walid ḥ. al-Qurašī (see 70:I and the preceding ms. 1482:I).

Add.: a) (2a-b) a note concerning the above work; b) (5a) *Waṣīya* by Luqmān (see CCCLIII:E.2); c) (7-8) a text on 'Alī, containing i. al. a *Waṣīya* for his son Muḥ. Ibn al-Ḥanaṣīya (cf. Berl., Reg., p.544).

1484.

F 189. 257 ff. 19 × 12½ cm. Rather old ms., in a peculiar script, regular but somewhat rough, thick, spaced, quite vowelless and without any diacritics script; thick, yellowish paper. As a whole, the body is in a good condition, but the cover, with geometrical decoration in the plates, is damaged, especially in the spine.

The first portion of an anonymous *K. fī Asbāb an-nuzūl* (title by later hand), the Qur'ānic verses being always introduced by *qauluhu*, without any division at all. Contents: (1-90) *ṣūrat 2 al-Baqara*, acephalous; (91-110) s. 3 *Āl 'Imrān*, inc. *wa-unzila* (sic) *t-Taurāt wal-Inğil min qabl al-hudā lin-nās ilḥ*, *unzila t-Taurāt 'alā Mūsā daf'a wāḥida wal-Inğil daf'a wa-unzila l-Furqān qabl al-kutub al-mutaqaddima*; (110b-187a) s.4 *an-Nisā'*, inc. *nuzzilat ḥin arāda n-nabī... bi-aḥd mafātih al-Ka'ba li-taslimihā ilā l-'Abbās*; (187a-245a) s. 5 *al-*

Mā'ida, inc. *yā ayyuhā llaḍīn āmanū* (v.1) *ḥiṭāb lil-mu'minīn*, *aufū bil-'uqūd* (v.1) *arāda l-mawātīq yuqālu waḥā bi-'aqd*; (245a-256) s. 6 *al-An'ām* (until v.52).

1485.

F 190. 322 ff. 24½ × 16½ cm. Copied: ff. 1-247b (= *ğuz' 1-3*) 609/1212, ff.247b-end (= *ğuz' 4*) 610/1213. Copyist (and owner, cf. col. of the *ğuz' 1*): Muḥ. b. Aḥmad b. 'Alī Ibn al-Walid (above 633:I), but ff.85b-98, 111b-164 by a different hand, in a somewhat "geometrical" script. Valuable ms., written in a rather rough, small, thick, very compact nashī (faded ink and narrow mgs.); f.143 torn out (a half missing); f.168a a magic square.

Vols. (*ğuz'*) I-IV of *Safīnat al-'ulūm* (thus in the col. of *ğuz' 1-3*, respectively ff. 82a, 168a, 247b), alias *as-Safīna l-ğāmi'a li-anwā' al-'ulūm* (to be pointed out a third title, given at the beginning of *ğuz' 2-4*: *Šifā' al-ḥulūm fī ma'rīfat ḡumal min K. Safīnat al-'ulūm*), by al-Ḥakīm Abū Sa'd (thus rightly everywhere in the ms., instead of Abū Sa'id, as given above 287:I) al-Muḥassin/Muḥsin b. Muḥ. (Ibn Karrāma) (not Karāma, according to both Kaḥḥ. VIII,187 and F. Sayyid 95) al-Ğuṣamī al-Baihaqī al-Mu'tazilī az-Zaidī (see 287:I; to be added Šan'a' 407: 3 partial copies).

Unlike the other mss. of this collection (Nos. 287, 288, 289, 290), being all partial copies of the work, the present one contains the unique known complete redaction, unfortunately defective at the beginning (the missing portion of *ğuz' 1* corresponds to ff.7-27 of No.287:I, the first chapter being, f.2a, the *faṣl fī faql at-tauḥīd*). Therefore, considering also the utmost rarity of this text, it seems suitable to give here an essential plan of the contents: (-82a) *ğ. 1 fī uṣūl ad-dīn*, dealing with *tauḥīd*, 'adl, nubūwāt, šarā'i' (information taken from the intr. of No. 287:I); (82b-168a) *ğ. 2*: from *bāb fī ḡumla min šaraf RA* to *b. fī ḡumla min al-aṣ'ār fī ahl al-bait*; (168b-247b) *ğ. 3*: from *abwāb fī l-'ilm wal-'ulamā'* to *b. al-laḥn*; (247b-318b) *ğ. 4*: from *k. al-ḥikam* to *abwāb fī ḡumla min aḥbār az-zuhhād wa-ḥikāyātihim*. Each *ğuz'* is divided into a lot of unnumbered *faṣl*, *bāb* and *mağlis*, whose list is to be found at the beginning of the concerned *ğuz'*, i.e. respectively ff. 82a-83a, 168b-169b, 247b-248b. The proper work ends f. 318b, and it's followed by a set of 13 *taḥmid* for Allāh.

Furthermore, it can now be interesting to point out some headings, e.g.: 11b *abwāb wa-fuṣūl wa-mağālis fī l-ilāhiyāt*; 18b *faṣl fī l-mabda' wa-qiṣaṣ al-anbiyā'*; 57a *abwāb wa-fuṣūl fī aḥwāl nabiyinā Muḥammad*; 125a *id. fī l-Qur'ān*; 129b *id. fī faql aṣ-ṣaḥāba*; 137a *id. fī ḡumla ahl al-bait*; 177b *id. fī l-'ibādāt aṣ-šar'iya*; 188a *k. al-ḥuqūq*; 192b *k. al-azmina wal-amkina*; 203a *abwāb az-zuhd*; 220a *abwāb al-faḍā'il war-rağā'ib*; 226a *k. al-maqāmāt*; 235a *k. aṣ-ṣāliḥīn*; 237b *k. makārim al-aḥlāq*; 257a *b. al-ma'aṣi wal-ğarā'im*; 266b *k. al-karāhiya*; 268a *k. al-maut*; 281b *k. at-ta'āzi*; 284a *k. al-ḥitan*; 299a *abwāb fī ḡumla aḥbār az-zuhhād* (to be stressed that the *zuhhād* are dealt with in alphabetical order ff. 299-316a).

1486.

F 191. 32 ff. 20½ × 15 cm. Copied 1089/1678 by 'Abdalkarīm b. 'Abdallāh b. Muḥ. al-Lāmī. Common, regular, rather thick nashī; no cover.

Muḥtaṣar al-Hindī, by Abū 'Abdallāh Ishāq b. Yūsuf b. Ya'qūb aṣ-Šardafī (see CCLXXI:C and 1052:IV; to be added Ḥabšī² 259, who mentions however only his work *al-*

Kāfi on law of inheritance). Division of the contents into 20 unnumbered *bāb*, as usual (cf. Berl. 5960), and these often into *faṣl*.

1487.

F 192. 203 ff. (173b, 180b blank) 26 × 18½ cm. (42-49, 88, 99-100, 104, 107, 110, 115 25 × 17 cm.). Good, old ms., in archaic, rather thick nashī; brownish paper; in good condition, excepted cover (flap missing).

(1-201) *al-Ġurar wal-ḥuḡūl fī kaṣf qsrār al-uṣūl*, a supergloss by Ḥusāmaddīn Qāsim b. Aḥmad b. Ḥumaid *al-Ma'uḥa lī* *al-Wāda'i aṣ-Ṣan'ānī al-Hamdānī* (see the information above 1300) on the gloss li-Mānakdim (above 183 and 1474) on 'Abdalḡabbār's commentary on *al-Uṣūl al-ḥamsa* (li-Qāsim b. Ibrāhīm ar-Rassī, above 186.VI) (see 1300, containing another copy, though imperfect, of this work). Text divided into 5 *aṣl*, according to the basic work, which respectively begin: 1 *aṣl 1 fī t-tauḥīd*; 106a *aṣl 2 fī l-'adl*; 181a *aṣl 3 fī l-wa'd wal-wa'id*; 192a *aṣl 4 fī l-manzila bain al-manzilatain*; 174b *aṣl 5 fī l-amr bil-ma'rūf wan-nahy 'an al-munkar*. The text as a whole is divided into a lot of paragraphs, mainly called *mauḍi'*.

1488.

F 193. 56 ff. (25a, 26a, 35a blank) 23 × 16 cm. Recent ms. Poor cover (no flap). Text by different hands.

I (1-2) Verses: a) someones, anonymous, from *K. al-Ġaltis aṣ-ṣāliḥ ilh.* li-Mu'āfā b. Zakariyā' b. Yaḥyā *an-Nahrawānī* (above CCLXIII:A); b) others by Muḥ. b. Ibrāhīm *b. Yaḥyā as-Saḥūlī* (above 141:III); c) 5 vv. *-bu* by Abū l-Ḥasan 'Alī b. 'Abdal'azīz *b. Ḥasan al-Ġurḡānī aṣ-Ṣāfi'i* (GAL S I,199:6a; GAS II,638; Kaḥḥ. VII,123); d) 11 vv. *-ālihi*, praising Ḡamāladdīn 'Alī b. Muslim b. Muḥ. as-Suhrawardī, qāḍī in Damascus (d. 533/1139; Kaḥḥ. VII,241), by Bahā'addīn Abū s-Sa'ādāt As'ad b. Yaḥyā b. Mūsā as-Sulamī as-Singārī aṣ-Ṣāfi'i (d. 626/1229; Kaḥḥ. II,250; cf. IH² I,214, quoting these very verses).

II (3-24) *Kifāyat al-mutaḥaffiz cwa-nihāyat al-mutalaffiz fī l-luḡa*, by Abū Ishāq Ibrāhīm b. Ismā'il b. Aḥmad aṭ-Ṭarābulusī *lbn* al-Aḡḍabī (see CCCLI:V and 1147:XXIV, in 34 unnumbered *bāb* (the list in Berl. 7043).

III Minor and fragmentary texts: a) (27-31a, 34) from the *K. al-Mu'ammārīn*, by Abū Ḥātim Sahl b. Muḥ. b. 'Utmān as-Siḡistānī (GAL S I,167:15.1), concerning Akṭam b. Ṣaifi at-Tamīmī al-Uṣayyidī (EI² I,355), Duraid b. aṣ-Ṣimma al-Ġuṣamī (GAS II,267), 'Amir b. az-Zarīb al-'Adwānī (*Aḡānī, Tables* 423), Quss b. Sā'ida *al-Iyādī* (EI² V,532), Zuhair b. Abī Sulmā (GAS II,118), *Ḥibbān b. Qais* Nābīḡa al-Ġa'dī (GAS II,245); b) (311b-33) from *K. as-Sāmī fī l-asāmī* *b. al-Maidānī*: *bāb* 25 (above 1431:III.i; the description of the whole contents in Berl. 7040); c) (35b-38a) *al-Alfāz al-mutarādifa cwa-mutaqāribat al-ma'nā*, in 147 very short *bāb*, by 'Alī b. 'Isā *b. 'Alī ar-Rummānī* (title only in GAL S I,175:28.1; missing in GAS IX, 111!); d) (38a) from *Kanz al-'ummāl* by 'Alī b. Ḥusāmaddīn 'Abdal-malik *al-Muttaqī al-Hindī* (GAL S II,385.6/504 and 519); e) (38b) from *Simṭ al-la'al fī ṣi'r wa-aḡbār al-āl*, by Ismā'il b. Muḥ. b. Ḥasan b. al-Manṣūr Qāsim (GAL II,402:9/530 S

II,551; F. Sayyid 239:25), on al-Mutawakkil Yaḥyā Ṣarafaddīn; f) (39a) from *Sirat al-imām al-Mutawakkil*, by Muḥ. b. Ibrāhīm Ibn al-Mufaḍḍal (above 368:I); g) (ibid.) from Ibn Ḥalikān's *Ta'riḥ*, on the *laqab* of Abū Bakr Muḥ. b. Ṭuḡḡ al-Iḥšīd (cf. IH² V,56 sqq.); h) (40b) from *al-Is'āf min ṣawāhid al-Kaṣṣāf* *b. al-Mauṣilī* (above 35:II and 564:I); i) (ibid.) from *Sulwān al-muṭā'* li-Ibn Zafar (No. 1657).

IV (41b-54) A selection of verses from the *Diwān* by *Ḥunduḡ b. Ḥuḡr b. al-Ḥarīt Imru' l-Qais* (GAL I,24:6/15 S I,48; GAS II,122; EI² III, 1205), in the recension of 'Abdal-malik b. Qurayb *al-Aṣma'i*: a) 23 vv. *-ūibu*, inc. *abliḡ Salāmata anna ṣ-ṣabra maḡlūbu*, likely spurious; b) (42a) 16 vv. *-āmi* (*Diwān*, ed. Muḥ. Abū l-Faḍl Ibrāhīm, Cairo 1969, 114-8 No.15: 21 vv., the first four missing here!); c) (ibid.) 9 vv. *-āilu* (ed.cit. 94-6 No.10); d) (43a) 4 vv. *-āmi*, praising Mu'allā b. Ḥassān b. Taglib (ed.cit. 140-1 No. 24); 2 vv. *-ar* on Ṭarīf b. Mālik (ed.cit. 142 No.25); 3 vv. *-āni* on the support of the Banū Ṣamaḡa b. Ḡarm (ed.cit. 143 No.26); 4 vv. *-iyu* (ed.cit. 136 No.22); e) (43b) 10 vv. *-ā'ili*, on the death of his father (ed.cit. 119 No.16); f) (44a) 3 vv. *-ābu* (ed.cit. 138 No.23); 12 vv. *-si* (ed.cit. 101-4 No.12); 14 vv. *-sā* (ed.cit.165-8 No.13); g) (45a) 37 vv. *-qi* (ed.cit. 168 No.30); h) (46a) 56 vv. *-rā* (ed.cit. 56 No.4: 54 vv. !); i) (48a) 17 vv. *-āni* (ed.cit. 89-93 No.9); l) (48a-b) 13 vv. *-ābi* (ed.cit.97 No.11); m) (48b-49a) 4 vv. *-ā'imā* (missing in the above *Diwān*'s ed.); 5 vv. *-āni*, in praise of 'Uwair b. Ṣiḡna b. 'Uṭarid b. 'Auf (ed.cit.83 No.7); 5 vv. *-rū*, in praise of the Banū 'Auf b. Ka'b (ed.cit.132 No.20); n) (49b) 8 vv. *-i/ur*, inc. *dimatun ḥaḡlā'u fihā waṭafun*, said to be, on the authority of Dū r-Rumma (GAS II,394), one of the best descriptions of the rain (ed.cit.144 No.27); o) (50-54a) 46 vv. *-i/ur*, inc. *lā wa-abiki bnata l-'Āmiri*, being an excellent description of the horse, according to al-Aṣma'i (ed.cit.153 No.29: 43 vv. only!).

V (25b, 55-56a) A selection of verses from the *Diwān* by *Ziyād b. Mu'āwiya b. Ḍibāb an-Nābīḡa aḡ-Ḍubayānī* (GAL I,22.1/13 S I,45; GAS II,110; EI² VII,841): a) (25b) 21 vv. *-āri*, inc. *'uḡū fa-ḥayyū li-nu'mi dimnata d-dāri*, probably spurious (*Diwān*, ed. Muḥ. Abū l-Faḍl Ibrāhīm, Cairo 1977, 202 No.65: 36 vv. !); b) (55a) 4 vv. *-mi*, praising the Ghassānids (ed.cit.101 No.15); 5 vv. *-uhā*, in praise of an-Nu'mān b. al-Ḥarīt al-Ḡassānī (ed.cit. 107 No.19); 4 vv. *-āmi*, for the same (ed.cit. 166 No.33); 5 vv. *-āmilu*, praising al-Ḥarīt al-A'raḡ al-Ḡassānī (ed.cit. 167 No.34); c) (55b) 8 vv. *-āhā* (ed. cit. 200 No.63); 16 vv. *-i/ūnu*, inc. *tanakkara manzilun min āli Salmā* (missing in the above cited *Diwān*'s ed.); d) (56a) 6 vv. *-u* (missing as well); 7 vv. *-āri*, praising 'Amr b. al-Ḥarīt al-Ḡassānī (ed.cit. 183 no.46); 7 vv. *-āli*, being an elegy for an-Nu'mān b. al-Ḥarīt (ed.cit. 165 No.32).

1489.

F 194. 298 ff. (1, 296a, 298 blank) 24½ × 17 cm. Copied at Mecca in 612/1215, by Yaḥyā b. Mufarriḡ b. Mufid b. al-Mubārak (ff. 1b, 20-21, 207 by later hand). Excellent copy, in a typical archaic, very regular, quite vowelless, rather thick, compact, "geometrical" nashī; yellowish paper; both cover and body of the ms. in bad condition (spine seriously damaged, upper plate torn away, leaves mostly loose).

(2-295) Vol.I, out of three, of *al-Ġāmi' aṣ-Ṣaḡiḥ*, by Muslim b. al-Ḥaḡḡāḡ *b. Muslim al-Quṣairī an-Nisābūrī* (name in the *samā'* f.295b; GAL I,160:3.1/167 S I,265; GAS I,136:76.1). Contents are the following *kitāb*, subdivided in a lot of *bāb*, after the intr. (cf.

Berl. 1228): 16a *al-imān*; 79b *aṭ-ṭahāra*; 111b *aṣ-ṣalāt*; 249a *al-ḡanā'iz*; 265b *az-zakāt*. A fragment above CCIXV:D; vol. II in No. 1707.

1490.

F 195. 158 ff. (1b blank) 24 × 18 cm. Copied 795/1393 (date at the end of *ḡuz'* I, f. 84a, and *ḡuz'* II) for al-qāḍī Šamsaddīn Abū l-Ḥusain Aḥmad b. 'Isā al-Madḥiḡī (cf. *Sources* 25 No. III, citing IAR I, 82a). Copyist (cf. col. of *ḡuz'* I): Ḥusain b. Ḥamza b. Našīr. Very good copy, in a regular, rather small, very compact, "geometrical" nashī; yellowish paper; as a whole, in good condition (no flap).

(2-157a) Vols. I (-84a) and II (84b), out of four, of *az-Za'uhra l-muḍī'a l-muḥaṣṣila* (not *muḥliṣa*, as above 1089) *li-ma'āni l-Luma' al-ḥaṭiya fi fiqh a'immat az-Zaidiya*, a comm. *qauluhu* on *al-Luma' fi fiqh ahl al-bait* lil-Amīr (above 91:I), by 'Alī b. Yaḥyā b. Ḥusain al-Waṣālī (see 1089; to be added Ḥabṣī² 188, citing besides this title *az-Za'uhra ṣ-ṣuḡrā*, likely a shorter comm. on the same work). Contents: 3b *ṭahāra* (8 bāb); 19b *ṣalāt* (15 bāb); 42b *ḡanā'iz* (8 *mauḍi'*); 46b *zakāt* (6 m.); 59a *ḥums*; 60b *ṣiyām* (5 m.); 67a *ḥaḡḡ* (12 m.); 84b *nikāḥ* (13 m.); 105b *ṭalāq* (7 m.); 116a *izhār* (3 m.); 118a *ilā'* (3 m.); 119b *li'ān* (4 m.); 121b *naḥqāt* (4 m.); 124a *raḍā'* (3 m.); 125b *buyū'* (15 m.). Inc. *bada'a l-Amīr bi-bismillāh ar-raḥmān ar-raḥīm wal-aṣl fihi l-Kitāb was-Sunna wal-iḡmā'*.

1491.

F 196. 159 ff. (159a) 23½ × 16 cm., alternating with 22 × 15 cm. Old ms., as regards ff. 23-145, supplemented at the beginning (22 ff.) and the end (13 ff.). As for the main, older portion, it's written in an archaic, quite regular, rather thick, compact, "geometrical" nashī; yellowish paper. Condition rather bad: ink partially faded in the ff. 95b-145; leaves mostly loose; cover damaged and taken away from the body.

(I-158) *Šarḥ ar-R. n-Nāsiḥa fi d-dalā'il al-wāḍiḥa*, the autocommentary by al-Manṣūr 'Abdallāh b. Ḥamza b. Sulaimān b. RA (see 482, where is to be read Ḥabṣī² 43 and 45, and, as regards the structure of the work, 979:VI). Complete text in two *ḡuz'*: I -95a, II 96b-end. In addition to the description in 979:VI, the contents of *ḡuz'* I, being in fact a summary in verses of theological matters, maybe deserve some more details by listing in full the titles of the strophes, starting from strophe II, as already said above 482: II *mas'ala qādir*; 12 m. *'ālim*; 13 m. *ḥayy*; 14 m. *al-idrāk*; 15 m. *qadīm*; 16 m. *nafy at-tašbih*; 17 m. *ḡanīy*; 18 *al-kalām fi nafy ar-ru'ya lahu subḥānahu*; 19 *dalīl āḥar*; 20 m. *nafy at-tānī*; 21 *al-qaul fi l-'adl*; 22 m. *fi l-qadā'*; 23 *al-qaul fi taklif mā lā yuṭāqu*; 24 *al-kalām fi annahu ta'ālā lā yuridu z-zulm*; 25 m. *al-imtiḥān*; 26 *faṣl fi anna l-Qur'ān kalām Allāh ta'ālā*; 27 *al-kalām fi anna Muḥammadan... nabīy mursal*; 28 *ziyāda iḍāḥ fi amrihi 'alaihi s-salām*; 29 *al-qaul fi l-wa'd wal-wa'id*; 30 m. *aṣ-ṣafā'a*; 31 *al-kalām fi l-manzila bain al-manzilatain*; 32 *al-kalām fi l-amr bil-ma'rūf wan-nahy 'an al-munkar*; 33 *al-kalām fi imāmat 'Alī*; 34 no title; 35 no title; 36 m. *fi imāmat al-Ḥasan wal-Ḥusain*; 37 *al-kalām fi l-imāma ba'dahumā fi aulādi-himā*; 38-40 no title.

1492.

F 197. 206 ff. 25 × 18 cm. Rather old, good copy, likely by two hands (-96, 97-end), in a quite regular, thick, compact, round nashī; yellowish paper.

A portion of *Ṭahḍīb fi tafsīr al-Qur'ān*, by Muḥassin b. Muḥ. Ibn Karāma al-Bai-haqī (see 73 and 1479), where it's to be noticed that the items normally used for the sections of the commentary (cf. 1479) are to be seldom found here (instead there are blanks). Contents: (-24) *sūra 17 al-Isrā'*, from the end of v. 59; (24b-61a) s. 18 *al-Kahf*; (61a-82) s. 19 *Maryam* (82b-108a) s. 20 *Ṭā'-Hā'*; (108a-132a) s. 21 *al-Anbiyā'*; (132a-153a) s. 22 *al-Ḥaḡḡ*; (153a-168b) s. 23 *al-Mu'minin*; (168b-196b) s. 24 *an-Nūr*; (196b-end) s. 25 *al-Furqān*, until v. 61.

1493.

F 198. 321 ff. (321b blank) 20½ × 14½ cm. Rather recent, good copy, in a very regular, compact, "geometrical" writing. Bad condition: everywhere dirtstains, cover damaged by worms and torn out in the spine.

(2-318a) *Mubtadā' al-ḥalq*, by Abū Ishāq Aḥmad b. Muḥ. b. Ibrāhīm aṭ-Ṭa'labī (the full name in the intr.) (see 169 with the alternative titles, 1302:II and 1430). Considering that the text of this work, as it's preserved in a plenty of mss., appears in a quite unsettled redaction, it seems useful to give a rather detailed description at least of the present copy. The work starts by explaining why God revealed to Muḥammad the legends concerning the ancient prophets, as they are recorded in the Coran (2b *bāb fi ḍikr wuḡūh al-ḥikma fi taqṣīs* [quite unusual verbal noun, derived from *qiṣṣa*!]) *Allāh ta'ālā 'alā sayyid al-mursalin*. Thereafter the creation of the world is outlined, as follows: 3b *maḡlis* *fi ḥalq al-arḍ*, in 7 chapters: 1 *fi bad' ḥalq al-arḍ wa-kaifiyatihi*, 2 *fi hudūd al-arḍ wa-mā fihā wa-aṭbāqihā wa-sukkānihā*, 3 *fi ḍikr al-ayyām alladī ḥalaqahā Allāh*, 4 *fi ḍikr asmā'ihā wa-alqābihā*, 5-6 missing, 7 *fi wuḡūh al-arḍ al-maḍkūra fi l-Qurān*; 7b *maḡlis fi ḥalq as-samawāt*, in 7 chapters as well. From 16b the proper "history" of the prophets begins, the sections being introduced by such terms as *qiṣṣa*, *ḥadīṭ*, *ḍikr* (now and then preceded by *maḡlis*). Here is an essential survey of the contents: 16b *Ādam*, 47b *Qābil wa-Hābil*, 56b *Idris*, 58b *Nūḥ*, 65b *Hūd*, 78a *Šālih*, 88b *aulād Kūš wa-milād Nimrūd al-la'in*, 94a *milād Ibrāhīm*, 106b *Ḥaḡar wa-Ismā'il*, 111a *Lūṭā*, 124b *Yūsuf*, 145a *Zulaiḥā*, 190a *Ayyūb*, 204a *Dā* (sic) *l-Kifl* (cf. EP² II, 249), 216a *ḍikr ṣaṭiy Allāh wa-naḡtiyihi Mūsā*, 254b *Ismā'il wa-Tālūt wa-Ḡālūt*, 259b *Dā'ūd*, 263b *milād Sulaimān*, 277a *Madīna Saba'*, 290b *Ša'yā*, 292a *Aṣḥāb al-kahf*, 292b *Dū l-Qarnain*, 296b *Irmīyā*, 297b *Dāniyāl*, 298b *milād Yūnus*, 304b *Maryam*, 306b *'Isā*, 314b *iḥtilāf an-Naṣārā fi 'Isā b. Maryam*, 316b *raf' 'Isā b. Maryam* (last chapter).

Add. Ff. 318b-321 Some dietetic rules, from *K. aṭ-Ṭibb* by Ibrāhīm b. 'Abdarraḥmān al-Azraq al-Yamanī z-Zabīdī (see 177).

1494.

F 199. 223 ff. (1-2, 217-223 blank) 22 × 15 cm. Ms. by two hands: ff. 3-25 (yellowish paper) apparently older, in a common writing, inclined to right; ff. 26-end in a large, round nashī. Rather bad condition, because of damp and worms (many leaves roughly restored).

(3-216) *Mašāriq al-anwār an-nabawīya min al-aḥbār al-muṣṭafawīya*, by Abū l-Faḍā'il Ḥasan b. Muḥ. b. Ḥasan aṣ-Ṣaḡānī (said in the title-page to be a descendant of the caliph 'Umar b. al-Ḥaṭṭāb!), breaking off in *bāb* II, out of 12 (GAL I, 361/443 S I, 613; to be added: RASB 98; Birmingham 138-40; Princ.² 643 (10 mss.); Wien² 2069-71; Yale 692; Chester B. 3415 5337; Inst. Vost. 793-4; Cairo³ III, 62 (3 mss.); Köpr. I, 431 1589; Topkapı 2865-76; Bagdad Auqāf I, 925-7; Tun.² 3093).

The numbered, but titleless, chapters (subdivided into *faṣl*) begin respectively: 1 *5b*; 2 *13b*; 3 *39a*; 4 *53b*; 5 *67a*; 6 *86a*; 7 *105b*; 8 *127b*; 9 *145b*; 10 *185a*; 11 *203b*. As mentioned by GAL S I, 613, the sections (*faṣl*) are arranged according to the grammatical *'awāmil*: *man*, *inna*, *iḏā*, etc. (cf. Berl. 1323, describing the contents of a comm. on this work). In regard to the sources, cf. the intr., citing the four following: *K. Miṣbāḥ ad-duḡā min Ṣiḥāḥ ḥadīṭ al-muṣṭafā*, by aṣ-Ṣaḡānī himself (not in GAL S I, 615:19, cf. HHH IV, 75 No. 7662), *aṣ-Ṣiḥāb fī l-mawā'iz* līl-Quḍā'i (above 285:II), and *an-Nağm min kalām sayyid al-'Arab wal-'Ağam* līl-ʿAḥmad b. Ma'add b. 'Isā al-Uqlīṣī (GAL I, [6].3/457 S I, 633).

1495.

F 200. 164 ff. 20½ × 14½ cm. Copied 1058/1745, by 'Imādaddīn al-Muṭaḥhar b. Yaḥyā b. Muḥ. b. Nāṣir. Nice, regular, "geometrical" nashī; titles of the chapters in different colours, as well as the frame of the col. Good condition (flap missing).

(-164a) *K. al-Aḍkiyā*, alias *K. fī Aḥbār al-aḍkiyā*, (title in the col.), by 'Abdarrahmān b. 'Alī b. Muḥ. Ibn al-Ġauzī, in 33 numbered, but titleless *bāb* (GAL I, 503:8/662 S I, 916; add. Bagdad Auqāf III, 4385). The chapters begin respectively: 1 (1a); 2 *ibid.*; 3 (1b); 4 *ibid.*; 5 (2a); 6 (3a); 7 (4b); 8 (7b); 9 (18a); 10 (24b); 11 (26b); 12 (34a); 13 (40b); 14 (50b); 15 (51a); 16 (56b); 17 (65b); 18 (71b); 19 (80a); 20 (84a); 21 (92a); 22 (94a); 23 (100b); 24 (102b); 25 (105a); 26 (112b); 27 (118b); 28 (121b); 29 (131a); 30 (134b); 31 (136b); 32 (153b); 33 (160).

1496.

F 201. 60 ff. (1-3, 16a, 58-60 blank) 34 × 24½ cm. Copied 1314/1896 (date f.15b, at the end of the intr.). Text and tables in careful execution: very regular, nice, rather thick and small nashī. Cover damaged in the spine and the flap.

Ziğ al-Muṭannā, alias *Ġāyat itqān al-ḥarākāt lis-sab'a l-kawākib as-sayyārāt*, by 'Abdallāh al-Muṭannā b. 'Abdallāh b. Aḥmad aṣ-Ṣarḥī (cf. Forrer 320) *al-Quraṣī* (name in the intr.), astronomical tables until 1080/1670 (Ḥabṣī² 486, where this ms. also is cited). Ff. 1-15 introduction, in 40 *bāb*; then, 16b-57, tables. In the title-page a biographical notice of the author with his *nasab* tracing back until 'Umar b. al-Ḥaṭṭāb, the date of his death on 3 šawwāl 1097/23.VIII.1686, and the place of his burial. *Ibid.* 6 vv., attributed to al-Mutanabbī, *fī arbāb muṭallaṭāt al-burūğ*.

1497.

F 202. 73 ff. (31b blank) 30½ × 21 cm. Copied II 1178/1764. The two texts are by different hands, however both in a common, rather bad writing; rough decoration in the title-page and in f.4b; poor cover.

I (3-17) Astronomical comparative tables to be used as a concordance between the Arabic and the Syrian calendar for the period from 1201/1787 to 1300/1883. Under the title *Ġadwal fī š-šuhūr ar-rūmiya wal-'arabiya*, given by Kaḥḥ.VII, 61 and Ḥabṣī² 487, or the more descriptive one recorded by Vat.964.1, *al-Ġadwal al-mufid an-nāhiğ bi-sālikihi manḥağ aṣ-ṣawāb li-man arāda ma'rifa madāḥil al-aṣḥur ar-rūmiya fī l-'arabiya*, they were set out (cf. title-page) for al-Manṣūr billāh 'Alī b. 'Abbās b. Ḥusain, the 53rd Zaidī Imām (d.1224/1805: F. Sayyid 413) by Ġamāladdīn 'Alī b. Ḥasan b. Muḥ. al-Akwa' aṣ-Ṣan'ānī (d.1203/1788), who took as model (cf. intr.) the work li-Ḥusain b. Zaid b. 'Alī Ġaḥḥāf (below No.1560:VI) (see 306; to be added BMS 7701). Contents: (3b-4a) introduction; (4b-15a) tables; (16-17a) the drawing of a *bikāra* (compasses) and a pretty *dā'ira* on seasons and months.

II (18-73) *Ziğ al-Muṭannā*, by aṣ-Ṣarḥī (see the precedent ms. 1496): text until f.31a, then tables. In the title-page the same biography as in ms. 1496, as well as the verses recorded there.

1498.

F 203. 205 ff. (5b, 12a, 14b, 22a, 24a, 27b-28, 32b, 35, 40b, 63, 172b, 188a, 200a, 202a blank) 30 × 21 cm. (some leaves of minor size: 10, 11, 20, 29, 36, 37, 40). As a whole, the copy, likely by one and the same hand, is in a quite common, recent, rather thick, "geometrical" script. Rather good condition, excepted the cover, damaged in the spine. Plenty of marginal notes.

Collection of texts, mostly concerning the qāḍī Aḥmad b. Sa'daddīn (Muḥ.) b. Ḥusain al-Miswārī (d. 1079/1669: GAL S II, 560:7b; *Sources* 46 No.195).

I Miscellaneous prose texts: a) 3b note about an earthquake which happened in 1154/1741; b) 4b-5a biography of al-Miswārī (cf. above); c) 6b extr. from aḍ-Ḍahabī's *Ṣiyar an-nubalā'* (GAL II, 47/58), containing the biography of (Muḥ. b. 'Alī al-Buṭḥānī), the author of *al-Ġāmi' al-kāfi ilḥ.* (above 424); then note on Šarafaddīn al-'Afīf b. Ḥasan b. al-'Afīf *al-Madḥiğ* aṣ-Širārī, said to have been a pupil of Šarafaddīn Abū l-Qāsim (b.) Muḥ. b. Ḥusain aṣ-Šuqaif (d. ca 760/1359: IAR II, 131b; cf. above 30:II), and author of *Tuḥfat al-iḥwān wa-qurraṭ al-a'yān fī maḍāhib a'imma Kūfān*, composed in Mecca in 754/1353 (Ḥabṣī² 187, citing the title, IAR II, 43a: title *al-Muḥṭaṣar al-ḡāmi' li-maḍāhib az-Zaidiyya bi-Kūfān*, in fact an abridgement of *al-Ġāmi' al-kāfi fī fiqh az-Zaidiyya*, above 424); d) 7a *isnād*, starting from al-Miswārī and tracing back to al-Manṣūr Qāsim, of the *«Du'ā'» aṣ-Ṣaḥīfa al-kāmilā* li-Sayyid al-'ābidīn (usually Zainal-'ābidīn) 'Alī b. Ḥusain (above 565:I); e) 8a some verses *-i/ūmu* taken by al-Miswārī from an encyclopaedical work li-Ḥasan b. Fālit b. 'Abdallāh ... aḍ-Ḍuhlī aṣ-Šaibānī (*Sources* 81 No.356; IAR I, 179a), written in 504/1110-1 in Ṣa'da; f) 8b *Waṣīla*, 26 vv. *-bi*, by al-Miswārī; g) 8b, 9b extr. from *Ṭabaqāt aṣ-Šāfi'iyya l-kubrā* li-Subkī (GAL II, 90:8/110); h) 9b biography of 'Abdallāh b. Muḥ. b. Ismā'il ... b. al-Manṣūr Qāsim (d.1252/1836: *Nail* II, 96); i) 10a answer from Muḥ. b. Ibrāhīm b. Mufaḍḍal (above 368:I) on the question how the *zakāt* is paid to the Banū Hāšim in Yaman; k) 10b pasted on the leaf: letter from Šalāḥaddīn Šalāḥ b. 'Abdalḥāliq b. Yaḥyā al-Ġaḥḥāfi al-Ḥabūrī (d.1053/1643: IAR I, 321b; *Badr* S 107) to al-Miswārī, asking him a revision of his own *Amālī* (unknown); l) 11a pasted on the leaf: letter from al-Mu'ayyad Muḥ. b. al-Manṣūr

Nadīm, *Fihrist*, Cairo 1348/1929-30, p.274): *al-Ġāmi' fi l-fiqh, al-Bayān, al-Huḡḡa fi l-imāma*; then list of works by Muḥ. b. Maṣṣūr ḥb. Yazīd al-Murādī (d. 290/903: GAS I,563; the titles cited by Ibn an-Nadīm, *op.cit.*, *ibid.*): *at-Taḥṣīr al-kabīr, at-Taḥṣīr aṣ-ṣaḡīr*; finally a list of works by Aḥmad b. 'Isā ḥb. Zaid (d. 247/861): *al-Amālī, Sirat al-a'imma l-'ādīla, Risāla bi-Hurāsān, Naqd ilā Ḥasan b. Zaid* (above) (GAL S I,314:2; GAS I,560); dd) 41 letter to al-Miswarī from Yahyā b. Aḥmad ḥb. Muḥ. aṣ-Ṣarāfī (d. 1089/1678: *Tab. Zaid*. III,461); ee) 44a extr. from *al-'Awāṣim* li-Muḥ. b. Ibrāhīm al-Wazīrī, above 425:I), being an eulogy of the *a'immat al-'itra ṭ-ṭāhira*; ff) 44b extr. from *Maḥāḥir ahl al-bait an-nabawi* (unknown, if it is a title), about a visit paid by an outstanding, otherwise unnamed, scholar to al-Malik al-Muḥaffar Yūsuf b. 'Umar, the 2nd Rasūlī Sulṭān (ruled 647/1249 to 694/1295), and the interview with him; gg) *ibid.* a note about some scholars living in Ṣan'a' in the time of al-Mahdī 'Alī b. Muḥ. and his son Ṣalāḥaddīn ḥMuḥ., resp. the 24th and 25th Zaidī Imāms (ruled 750/1349 to 793/1390): among others Ḥasan b. Sulaimān Ibn Abī r-Riḡāl (*Sources* 96 No.413), Ḥusain b. Maṣṣūr aḍ-Ḍabu'ī (cf. Yāq. III,483), Ġarullāh b. Aḥmad b. 'Isā ḥal-Yanbu'ī (*Sources* 64 No.278); hh) 45-46a the intr. of *at-Taḡrid*, the autocommentary by al-Mu'ayyad Aḥmad b. Ḥusain b. Hārūn ḥal-Buḥānī (GAL S I,317:9.3; a copy below No.1615), together with the *iḡāza* concernig the whole text of the work, delivered in 1050/1640 to al-Miswarī by al-Mu'ayyad Muḥ. b. al-Manṣūr Qāsim; ii) 46b-48 some biographies: of 'Alī b. al-Murtaḍā b. Mufaḍḍal (d. 784/1342: *Badr S* 180); of Yahyā b. Maṣṣūr b. Mufaḍḍal (IAR II,247b; *Tab. Zaid*. III,486, both without date of the death), and of his brother Mufaḍḍal b. Maṣṣūr (d. 682/1283: IAR II,222b); kk) 49a the beginning of the *Ṣarḥ* by 'Alī b. Bilāl on *al-Ġāmi' fi aḥkām al-ḥalāl wal-ḥarām* lil-Hādī ilā llāh Yahyā b. Ḥusain (see 236); ll) 50b narrative of the imprisonment of al-Mahdī Ṣalāḥ b. 'Alī, the 29th Zaidī Imām (d. 849/1445: *Badr S* 107); mm) *ibid.* biographical notes on Ibrāhīm b. 'Alī b. al-Murtaḍā (d. 782/1380: *Sources* 128 No. 549), and his son Muḥ.; nn) 51a extr. from *Ṣarḥ ar-R. n-Nāṣiḥa fi d-dalā'il al-wāḍiḥa* by al-Manṣūr 'Abdallāh b. Ḥamza (see 482); cc) 52b extr. from *Ṣarḥ al-Ibāna* (lin-Nāṣir al-Uṭrūṣ), by Abū Ġa'far Muḥ. b. Ya'qūb al-Hausamī (see 479:I); pp) 536-54a some extr. from the comm. on *K. az-Ziyādāt* (above 90:I) li-'Imādaddīn Abū Muḍar Ṣuraiḥī b. al-Mu'ayyad aṣ-Ṣuraiḥī al-Mu'ayyadī (living in 5th/11th cent.: GAS I,570:14.1, citing this work; on the contrary neither IAR nor *Tab. Zaid.* give any information); before, an extended note on the transmission of the work; qq) 54b-62) an autobiography of al-Miswarī, treating his relations with the Imām al-Manṣūr Qāsim (as well as his son al-Mu'ayyad Muḥ.), who entrusted al-Miswarī with the draft of his introduction, likely never carried out, to *K. al-I'tiṣām* (above 1480:I).

II A rich collection of *iḡāzāt* (pl. of *iḡāza*, "authorization for transmission" of a text through an *isnād* or "chain of transmitters", delivered by a teacher to a disciple; henceforth abbreviated *Iḡ.* or plainly omitted), mostly brought together by al-Miswarī:

I. 2a-b *Iḡ.*, concerning *aṣ-Ṣalawāt al-ḥams 'alā n-nabī wa-ālihi* li-Zaid b. 'Alī, dated 1244/1809, from Ṣafiaddīn Aḥmad b. Yūsuf b. Ḥusain Zabāra (d. 1252/1836: *Nail* II,249) to Aḥmad b. 'Abdallāh b. Muḥ. . . b. al-Manṣūr Qāsim (his father above I.h), with a full *isnād* tracing back to the author, who tells that these prayers were revealed by Allāh himself to Ġibrīl, and handed down by this latter to the Prophet. Beginning all by *Allāhumma*, they have the same pattern, the only variant being the verb, as follows: *ṣalli/ bārik/ tarahḥam/*

V

al-Ġāmi' aṣ-ṣaḥīḥ, by Muslim b. al-Ḥaḡḡāḡ b. Muslim
(Cat. No. 1489, f. 295a). The colophon of the vol. I.

taḥannan/ sallim 'alā Muḥ... *kamā ṣallaita/ bārakta/ tarahḥamta/ taḥannanta/ sallamta* 'alā Ibrāhīm (not in GAS I,556 sqq.). - 2. 11b-12a Id., dated 1191/1777, from Šarafaddīn Ḥusain b. Yūsuf b. Ḥusain Zabāra (d. 1231/1815: *Nail* I,407) to his brother Aḥmad (above 1). - 3. 25b Id., concerning *Taḡrid al-Kaššāf* (above 164), dated 856/1452, from Ismā'il b. Aḥmad ḥ. 'Abdallāh... an-Naḡrānī al-Maḍḥiḡī (*Sources* 150 No.643) to Yaḥyā b. Šālih b. Muḥ. al-Qurašī, unidentified. - 4. ibid. Id., from the same to Ḥabīb al-'Aṭāyā 'Abdallāh b. Yaḥyā b. al-Mahdī (d. 873/1468-9: IAR II,38a). - 5. 50b Id., concerning, *Šifā' al-uwām ilh.* (above 237), dated 1046/1636, from Ibrāhīm b. Muḥ. b. 'Abdallāh ḥ. al-Wazīrī to Qāsim b. Yūsuf ḥ. Ma'ūḍa al-Hānī (above 821:I). - 6. 52 Id., from the same to Šamsaddīn Aḥmad b. Muḥ. b. Ḥasan Ibn 'Uqba ad-Dībīnī (from Dū Bin, cf. Forrer 291). - 7. 63a Id., dated 1044/1634/5, from al-Mu'ayyad Muḥ. b. al-Manšūr Qāsim to al-Miswarī. - 8. ibid. Id., dated 1034/1625, from the same to 'Alī b. Ḥasan b. 'Alī b. Šadqam al-Ḥusainī al-Madanī (IAR II,54b without date of the death). - 9. 65b Id., dated 1046/1636, from the same to some scholars in Ša'da: Ibrāhīm b. Muḥ. b. Aḥmad b. 'Izzaddīn (d. 1083/1672: *Sources* 136 No. 582), 'Abd-alqādir b. Sa'id al-Habal and Aḥmad b. 'Abdalqādir al-Baṭṭī (?) aṣ-Ša'dī al-Ḥāfi, both unidentified. - 10. 68a the chains of transmission of al-Manšūr Qāsim, in the redaction of al-Miswarī. - 11. 69b,70-71 *Iḡ.*, dated 950/1543, from Šarafaddīn ḥ. Yaḥyā b. Šamsaddīn, taken from his *Sīra* (above 2), to Ḥasan b. Muḥ. b. 'Alī az-Zuraiqī (d.960/1553: cf. above 3 and 141:I.b; to be added GAL S II,558:4a and *Sources* 88 No. 384). - 12. 71b Id. from the same to 'Izzaddīn Muḥ. b. 'Abdallāh b. 'Alī Ibn Rāwī' (cf. above 141:I.c). - 13. 73b-76a Id. from Nafisaddīn Sulaimān b. Ibrāhīm b. 'Umar al-'Alawī (d. 825/1422: *Badr* I,265; Ḥabšī² 47) for al-Mahdī ḥ. Aḥmad b. Yaḥyā, the 27th Zaidī Imām (F. Sayyid 409), followed by a text by this latter and his chains of transmission. - 14. 76-81a the list of the chains of transmission of ḥ. al-Mutawakkil Aḥmad b. Sulaimān and ḥ. al-Manšūr 'Abdallāh b. Ḥamza, respectively the 11th and the 12th Zaidī Imāms (F. Sayyid 406). - 15. 81a *Iḡ.* from al-Manšūr Muḥ. b. 'Alī as-Sirāḡī, the 37th Zaidī Imām (d. 910/1504: F. Sayyid 411) to Šarafaddīn Yaḥyā b. Šamsaddīn. - 16. Id. from al-Mutawakkil al-Muṭahhar b. Muḥ. b. Sulaimān al-Ḥamzī, the 31th Zaidī Imām (F. Sayyid 410) to ḥ. al-Hādī ilā l-ḥaqq 'Izzaddīn b. Šarafaddīn Ḥasan b. al-Hādī 'Alī, the 35th Zaidī Imām (F. Sayyid ibid.). - 17. 82a-89 Id. from Muḥyiddīn Yaḥyā b. Abī Bakr b. Muḥ. al-'Āmirī (cf. e.g. above 155:II) to the same. - 18. 89b-91 Id. from 'Izzaddīn Muḥ. b. Abī Bakr al-Ḥarāzī al-Muqri' (d. after 965/1558: Ḥabšī², Ind. 672, citing in particular his *taḥmīs* of *al-Q. s-Ša'ira* li-Ismā'il b. Abī Bakr al-Muqri', extant in ms. C 33=289:IV, see above) to the Imām Šarafaddīn ḥ. Yaḥyā. - 19. 91b-92 Id. from al-Mutawakkil al-Muṭahhar (above 16). - 20. 92b-105a Id. from Šamsaddīn Aḥmad b. Sulaimān ḥ. Muḥ. al-Auzarī (d. after 800/1398: *Sources* 48 No.206; cf. GAL S II,242:2.II) for al-Mutawakkil al-Mutahhar (above 16). - 21. 90b-100 Extended *Iḡāza*, delivered in San'a' in 826/1423 by Taḡiaddīn Muḥ. b. Aḥmad ḥ. 'Alī a l-Fā s i ḥ. al-Makkī al-Mālikī, with a careful list of ca 90 titles of different works, beginning with *ḥadīṭ*-collections and ending in lexical treatises, each one with the concerned *isnād*. - 22. 105-107 *Iḡāza* (with an appendix ff. 112-115) from Šalāḥaddīn Šalāḥ b. Aḥmad b. 'Abdallāh al-Wazīrī (d. 1024/1615: *Badr* S 106 with the wrong date 1124, given also by Vat. 1053!) to al-Manšūr Qāsim b. Muḥ. - 23. 108b-112a Id. (called *al-Iḡāza l-kubrā*) from al-Mutawakkil Šarafaddīn ḥ. Yaḥyā to 'Izzaddīn Muḥ. b. Yaḥyā Ibn Bahrān al-Bašrī (GAL S II,557:1b) and Badraddīn Muḥ. b. 'Alī b. 'Umar ad-Ḍamadī at-Tihāmī (d. 988/1580: *Badr* S 204). - 24. 115b-116b Id. from 'Abdallāh b. al-

Muhallā ḥ. Sa'id an-Nisā'i aṣ-Šarafī (d.1028/1619: *Badr* I,400; IAR II,35b) to ḥ. al-Manšūr Qāsim b. Muḥ. - 25. 116b Id. from Šarafaddīn/Šuḡā'addīn Sa'id b. 'Aṭṭāf ḥ. Faḥīl (thus in IAR I,276a, not Qaḥīl as in *Badr* S 96) al-Qadārī ḥ. al-Dūlānī (cf. Yāq. II,264) to the same. - 26. 117a Id. from Yaḥyā b. Muḥ. b. Ḥasan b. Ḥumaid al-Muqrā'i (thus clearly; cf. above 112:II) to al-Qadārī (cf. the precedent number). - 27. 117b Id. from Ḥamāladdīn 'Alī b. ḥ. Aḥmad b. Mukābir aṣ-Šazabī (d. 909/1503-4: *Badr* S 158; IAR II,48a; Ḥabšī² 50) to Šarafaddīn ḥ. Yaḥyā b. Šamsaddīn. - 28. 118b-119 Id. from 'Alī b. 'Abdallāh b. Sulaimān ar-Ruqaimī (IAR II,72a; *Tab. Zaid.* III,295; Ḥabšī² 206, all without the date of the death) to Muḥ. b. Ḥasan b. Ḥumaid al-Muqrā'i (living in the late 9th/15th cent., cf. Ḥabšī², Ind. 672; his son above No. 26). - 29. 12a-121a Id. from al-Muṭahhar b. Muḥ. b. Taḡaddīn (al-Ḥamzī mg.) (still living in 964/1557 according to *Tab. Zaid.* III,429) and 'Abdarrahmān b. Ḥusain b. Abī Bakr an-Nuzailī (cf. Ḥabšī², Ind.661 and p.57, where it is said that no biography could be found) to Sa'id b. 'Aṭṭāf al-Qadārī (above No. 25). - 30. 121-132 Extended *Iḡāza* from Šamsaddīn Aḥmad b. 'Utmān b. 'Abdarrahīm, ṣāḥib al-Maswaḥ (al-Maswaḥī mg.), both author and place unknown, to ḥ. al-Manšūr Qāsim b. Muḥ., including poetry, i.al. 32 vv.-di by al-Maswaḥī himself. - 31. 133a Id. from Muḥ. b. 'Alī b. 'Umar ad-Ḍamadī (above No.23) to Waḡihaddīn 'Abdal'aziz b. Muḥ. ḥ. Yaḥyā Bahrān (above 198:X). - 32. 133b Id. from Aḥmad b. Muḥ. b. 'Alī Ibn Ḥaḡar al-Haitāmī (above CCCLV:H-I) to Muḥ. b. 'Umar b. 'Alī ad-Ḍamadī at-Tihāmī (above No.23). - 33. 135a Id. from Muḥ. b. Yaḥyā ḥ. Muḥ. Ibn Bahrān (above 37:I) to his son 'Abdal'aziz (above No.31). - 34. 135a Id. from al-Murtaḍā b. Qāsim b. Ibrāhīm ḥ. al-Qaṭābirī (d. 931/1525: IAR II,117; *Tab. Zaid.* III,433; *Badr* S 211) to Muḥ. b. Yaḥyā Ibn Bahrān (above No.33). - 35. 135b Id. from ḥ. Badraddīn Muḥ. b. Aḥmad b. Murḡim (thus vocalized f.182) aṣ-Šan'anī (d. 931/1524-5: IAR II,157b; *Tab. Zaid.* III,355; *Badr* II,121) to Muḥ. b. Yaḥyā Ibn Bahrān (above No.33). - 36. 136a Id. from al-Muqrā'i, likely Yaḥyā b. Muḥ. b. Ḥasan (above No.26), to 'Abdal'aziz b. Muḥ. ḥ. Yaḥyā Bahrān (above No.31). - 37. 136a-140a Id. from Muḥ. b. Muḥ. ḥ. Ibrāhīm al-Miṣrī ḥ. 'Adanī aṣ-Šāfi'ī Ibn aṣ-Šarīm an-Naqa'īqī (date of the death unknown: *Badr* II,240; Kaḥḥ. XI,179) to Aḥmad b. Yaḥyā b. Sālim ad-Duwaid aṣ-Ša'dī ḥ. az-Zaidī (d. 1020/1611: thus according to *Sources* 55 No.235, so the date 1029/1620, given by Ḥabšī² 383 must be held wrong). - 38. 140-1 Id. from Aḥmad b. Šalāḥ b. Ḥasan al-Qaṣ'a (cf. mg.) ad-Dawwārī aṣ-Ša'dī (d. 1018/1609: GAL S II,558:4c; *Sources* 49 No.211) to al-Manšūr Qāsim b. Muḥ. - 39. 142a-b Id., delivered in Mecca from Yūsuf b. 'Imrān al-Kilānī an-Nāširī, unidentified, to the same. - 40. 145b-146 Id. from Waḡihaddīn 'Abdalhādī b. Aḥmad ḥ. Šalāḥ at-Tulā'i al-Ḥiswī (d. 1048/1638-9: IAR II,14b; *Badr* I,405) to al-Mu'ayyad Muḥ. b. Qāsim. - 41. Collection of chains of transmission to Šalāḥaddīn Šalāḥ b. Muḥ. b. Ḥasan Ibn al-Ḡalāl (above 68:I), dated 785/1383, and copied by al-Miswarī. - 42. 158a *Iḡāza* said to be intended and valid for all the Muslims in Yaman (*lil-muslimīn bil-Yaman kāffa*), delivered by Quṭbaddīn Yaḥyā b. Aḥmad b. Abī l-Ḥasan b. Aḥmad b. Abī l-Faṭḥ al-Kannī al-Ardistānī (cf. *Tab. Zaid.* III,464, telling that he learnt in Mecca, having as a disciple among others 'Imrān b. Ḥasan ḥ. Nāšir aṣ-Šatawī [cf. Ḥabšī² 178] in 605/1208/1209). - 43. 158b-160 Id. from Badraddīn Muḥ. b. al-Hādī b. Taḡaddīn ḥ. Aḥmad (above 6:I) to al-Mahdī Muḥ. b. al-Muṭahhar b. Yaḥyā, the 19th Zaidī Imām (d. 728/1327: F. Sayyid 407). - 44. 160b Id. from Ḥamāladdīn 'Alī b. Aḥmad ḥ. 'Abdallāh Ḥamīs (living in 10th/16th cent. and being a teacher of al-Muṭahhar b. Šarafaddīn Yaḥyā, cf. IAR II,46b) to Badraddīn Muḥammad b. ?

(illegible). - 45. 161*b* Id. from al-Mutawakkil al-Muṭahhar b. Yaḥyā, the 18th Zaidī Imām (d. 697/1298: F. Sayyid 407) to Taqīaddīn 'Amr b. Ġābir al-Ḥārītī, unidentified. - 46. 162*a* Id. from Muḥ. b. Aḥmad b. 'Imrān (living in 11th/17th cent., but no date in IAR II,167*a* nor in *Tab. Zaid.* III,355) to Yaḥyā b. Muḥ. b. Yaḥyā b. Ḥanaš <az-Zafārī aš-Šahārī> (d. 1028/1619: IAR II,245*b*; *Tab.Zaid.* III,462). - 47. 162*b*-163*a* Id. from Ḥusāmaddīn Ḥumaid b. Aḥmad b. Muḥ. al-Maḥallī aš-Šahīd (above 553:I) to 'Imādaddīn Yaḥyā b. Qāsim <b. Yaḥyā> al-Ḥamzī (d. 677/1278; cf. above 434:I). - 48. 163*b*-167 a list of the teachers of al-Mahdī Aḥmad b. Ḥusain <b. Aḥmad>, the 14th Zaidī Imām (d. 656/1258: F. Sayyid 406; *Sources* 21 No.92; above 112:IV). - 49. 168-9 Iḡ. from Aḥmad b. al-Amīr b. an-Nāṣir al-Ḥasanī al-Ġilānī (Madelung 80: he was a contemporary of the 24th Zaidī Imām al-Mahdī 'Alī b. Muḥ., d. 773/1371, cf. F. Sayyid 408) to Ġamāladdīn 'Alī b. Sulaimān aš-Šubātī an-Nizārī, unidentified. - 50. 167*a* 170-171*a* Id. from al-Mu'ayyad Yaḥyā b. Ḥamza b. 'Alī (above 187:I) to Šihābaddīn Aḥmad b. Muḥ. aš-Šaḡdārī, unidentified, the *nisba* also being quite uncertain (cf. Berl., Ind. 140 s.v. Ismā'il b. Abī Bakr... Ibn al-Muqri'). - 51. 171*b* Id. from al-Mutawakkil al-Muṭahhar b. Yaḥyā (above No.45) to Maḡdaddīn Aḥmad b. al-Mu'āfā, unidentified. - 52. 172*a* Id. from al-Mahdī 'Alī b. Muḥ. b. 'Alī (cf. above No.49) to 'Imādaddīn Yaḥyā b. Qāsim b. <Abī> 'Utmān (IAR II,245*a*). - 53. 172*a*-*b* Id. from Ibn al-Ġazzāl al-Kūfī, unidentified, to Badraddīn Muḥ. b. Aḥmad b. Salāma b. Abī l-Ġaiš al-Maḡhīḡī, disciple of Muḥ. b. Sulaimān al-Kūfī (above 462), as we are told by IAR II,167*b*, so living in 5th/11th cent., and author of *ar-Rauḍa fī fiqh az-Zaidiyya* (title elsewhere unknown). - 54. 173-175*a* Id. from Ġamāladdīn 'Alī b. Zaid b. Ḥasan <aš-Šazabī aš-Šuraimī> (above 512:IV, but the date of the death given there, according to *Tab. Zaid.* III,286, on which likely depends *Badr S* 164 as well as Ḥabšī² 204 and elsewhere, must be replaced by 924/1518, according to IAR II,58*b*) to Muḥ. b. Aḥmad b. Muḡim (d. 931/1525: *Tab.Zaid.* III,355; *Badr* II,121). - 55. 176-185*a* some Iḡāzāt delivered to Šamsaddīn Aḥmad b. Sā'id b. Fulaita... al-Mu'tazilī al-Ḥāsimī al-Hamdānī (9th/15th cent.: *Sources* 46 No.197) by Ḥasan b. Muḥ. <b. Ḥasan> an-Naḥwī (above 38:I), Badraddīn Ḥasan b. Mufaḡḡal b. Futaiḥ aš-Šan'ānī, unidentified, Ġamāladdīn Aḥmad b. Ḥumaid b. Sā'id al-Ḥārītī (d. after 750/1349: *Sources* 20 No.89), Ibrāhīm b. Muḥ. b. 'Alī aš-Šan'ānī (*Sources* 136 No.584: no date). - 56. 185*b*-186*a* Iḡāza from Šu'la Aḥmad b. Muḥ. b. Qāsim al-Akwa' al-Ḥuwālī al-Ḥimyarī (*Sources* 38 No.166), delivered in 644/1246 to 'Abdallāh b. Zaid <b. Aḥmad> al-'Ansī (cf. above 663). - 57. 186*b*-190 extended note by al-Miswarī with his detailed curriculum. - 58. 192 Iḡāza from <Naḡmaddīn> Yūsuf b. Aḥmad b. <Muḥ. b.> 'Utmān (see 20) to Ġamāladdīn 'Alī b. Muḥ. b. Abī l-Qāsim <al-Hādawī> (see 164). - 59. 195*a*-*b* Id. from <Abū l-Faḡl> 'Abdarrāhīm b. Ḥusain <b. 'Abdarrāhīm> al-'Irāqī (d. 806/1404: GAL II,65:7/77) to <Šamsaddīn> Aḥmad b. 'Umar b. Aḥmad> aš-Šabb at-Tā'ib <aš-Šaḡlī> (d. 832/1429: GAL II,120:14/147). - 60. 196-198*a* (different paper of later age) Id. from aš-Šabb at-Tā'ib (cf. the precedent No.) to Faḡraddīn 'Abdallāh b. al-Hādī b. Ibrāhīm (d. 840/1436/7: IAR II,36*b* no date; *Badr S* 138). - 61. 199*b*-202 Id. from 'Amr b. Ġamīl b. Nāṣir an-Nahdī (d. after 606/1209: *Tab. Zaid.* III,328), delivered in 600/1203-4, to al-Manšūr 'Abdallāh b. Ḥamza and Muḥ. b. Aḥmad b. 'Alī Ibn al-Walīd (d. 623/1226; cf. above 633:I). - 62. 201-2*a* set of Iḡāzāt, delivered to Ḥusain b. Aḥmad b. Šalāḥ Zabāra al-Hādawī az-Zabidī <al-Miswarī aš-Šan'ānī> (d. 1141/1729: *Našr* I,52*a*; Kaḡḡ. III,311) by: Aḥmad b. 'Umar al-Ḥabšī al-Muḡtī (in Ta'izz), unidentified; 'Abdal'azīz b. Muḥ. <b. 'Abdal'azīz> al-Muḡtī aš-Šafī'i <at-Ta'izz> (d. 1110/1698: *Badr S* 121;

Našr II,58): Ġa'far b. 'Alī <b. Tāḡaddīn> az-Zafīrī <az-Zaidī> (d. 1109/1698: *Badr S* 64; *Našr* I,417; Ḥabšī² 132; Kaḡḡ. III,141); Muḥ. b. Šālīḡ <b. Yūsuf> al-'Ulufī al-Qurašī (d. 1116/1704: *Našr* II,667); 'Abdalwāsi' b. 'Abdarrāhīm <b. Muḥ.> al-'Ulufī d. 1108/1697: *Badr* I,409; *Našr* II,3); 'Alī b. Aḥmad <b. 'Alī> as-Samāwī <ar-Radā'i> (d. 1117/1705: *Badr S* 157; *Našr* II,185); Aḥmad b. Muḥ. aḡ-Ḍabwī (d. 1116/1704: *Badr S* 44 and Ḥabšī² 445, or 1115/1703 according to *Našr* I,273). - 63. (202*b*, pasted on the leaf) a letter from al-Mutawakkil <Ismā'il b. al-Manšūr Qāsim> to al-Miswarī, charging him with the performance of the *ḥuṭba*.

III (139*b*-145*a*) *Bāb fī isnād maḡhab az-Zaidiyya*, alias (according to GAL S I,314:[1]) *Musnad Zaid b. Zainal'ābidīn 'Alī b. Ḥusain*, in the recension of <Abū l-Qāsim> 'Abdal'azīz b. Iḡāq b. Ġa'far Ibn al-Baqqāl al-Baḡdādī (d. 353/974: GAS I,568:11).

IV Poetry: a) (29*b*) Qaṣ. 41 vv.-*ānu* by al-Hādī b. Muḥ. al-Miswarī, unidentified, urging the tribes to support <al-Hādī li-dīn Allāh> 'Alī b. al-Mu'ayyad <b. Ġibrīl al-Falālī>, the 28th Zaidī Imām (d. 836/1432: *Tab. Zaid.* III,313; F. Sayyid 409), against the Banū Ḥīy besieging Ḥiṣn Na'mān (cf. Yāq. IV,796); b) (35*a*, 38) some verses by <al-Manšūr> 'Abdallāh b. Ḥamza, and a poem 60 vv.-*ā'iluh* addressed to him by an unnamed 'Irāqī scholar; c) (41-43) *tahmīs* by al-Miswarī of the qaṣīda 75 vv.-*ā'imu* lil-Hādī b. Ibrāhīm b. 'Alī Ibn al-Wazīr (see CCCLV:S.i), said to have been commented by the author himself in his work *Nihāyat at-tanwīh fī izḡāq at-tamwīh* (above 441:I, and cf. Caet. 335:2), then (43*b*-44*a*) a double supplement of vv. 7 and 11, both with *tahmīs*, respectively by al-Miswarī and Šalāḥ b. 'Abdalḡālīq b. Yaḥyā al-Ġaḡḡāfī (above I:k).

1499.

F 204. 349 ff. (1, 2*a*, 347*a*, 349 blank) 30×19 cm. Recent ms., in a regular, common, rather thick nashī; many rubrics in yellow ink; in very good condition both the cover and the body. Copyist: 'Alī b. Ḥusain b. 'Izzaddīn b. Ḥasan aš-Šāmī.

I (2*b*-346) Vol. II, out of five, of *al-Baḡr az-zahḡār* (title in the col.) by al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḡā, containing the following chapters: 2*b* ḡaḡḡ, 85*a* nikāḡ, 203*a* talāq, 271*b* 'ida, 301*b* ilā', 309*a* li'ān, 322*b* raḡā', 329*b* nafaqāt, 342*b* ḡidāna.

II (on the mgs.) The titleless commentary on I by <'Imādaddīn> Yaḥyā b. Aḥmad b. 'Alī Muḡim> (see 58:II; to be added Ḥabšī² 203, giving as date of his death 875/1470-1, and telling that he died before having finished his work).

III (ibid.) Glosses, here and there, from *Tahriḡ* (cited at the end of each one) *aḡādīt al-Baḡr az-zahḡār*, by Muḥ. b. Yaḥyā b. Muḥ. Ibn Baḡrān (see 211:III and 1228:II; to be pointed out that Ḥabšī² 52, cited there, gives the proper title *Ġawāḡir al-aḡbār fī tahriḡ ilḡ.*).

IV Minor texts: a) 347*b* *at-Tanbīhāt al-muḡarrabāt* (?) *'alā faḡl al-Fāṡimīyāt*, by Mu'iz-zaddīn al-Waššāḡ b. <'Alī b. Abī Bakr b. 'Abdallāh al-Kulālī (cf. Yāq. IV,297) al-Ḥimyarī, unidentified, the question dealt with being that of the marriage with women descendant from Fāṡima; b) 348*b* a text on the technical terminology used in the genealogical science for classifying social groups, e.g. *ḡumḡūr*, *ša'b*, *qabila*, *'umaira*, until the smallest group, named *raḡṡ*.

1500.

F 205. 212 ff. 28×20 cm. Rather old ms., in a regular, thick, round nashī; brownish paper; in a good condition as a whole (only the cover and the first two leaves are loose).

I (-212) Torso of <vol.I of *at-Tadkira l-fāhira ilh.*, by Ḥasan b. Muḥ. b. Ḥasan an-Naḥwī (see 38:I and 889:I; to be added Ḥabšī² 190, quoting in full the eulogy of the work by Badr I, 210). Contents: from *k. at-tahāra*, defective at the beginning (first heading 5a: *bāb al-miyāh*) to *k. al-bai'* (172b: fast section *b. al-ihtilāf*).

II (on the mgs.) <*al-Kawākib an-nayyira l-kāšifa li-ma'ānī t-Tadkira*, comm. on I by <Imādaddīn Yahyā b. Aḥmad b. 'Alī Ibn Muẓaffar> (see 38:II and 889:II; to be added Ḥabšī² 203). Moreover, single glosses from <*al-Barāhīn az-zāhira li-Sulaimān b. Yahyā b. Muḥ.*> aṣ-Ṣu'atīrī (above 946), *az-Zuhūr al-mušriqa ilh.*, a comm. on *al-Luma' fi fiqh ahl al-bait* (above 20), and *ar-Riyāḍ az-zāhira wal-ḡawāhir an-nāzira* (title in Ḥabšī² 197, not in GAL II,186:3.1/237), both by Naḡmaddīn Yūsuf b. Aḥmad b. Muḥ.

F. 206. See above 1481:B.

1501.

F. 207. 110 ff. (1a-b blank) 28×19 cm. Rather recent, illuminated ms.; good copy, in a nice, rather thin, compact, round nashī; cover with nice decoration in gold. Very good condition. Copyist (col.104b): 'Abdalfattāḥ al-Azhārī.

I (1-104) *Faṭḥ al-muta'al fi wasf (alias madḥ) an-ni'al al-mutašarrifa bi-ḥair al-anām wa-wasf al-miṭāl* (title 4a), an enlargement of his own *an-Nafaḥāt al-'anbariya fi madḥ ni'al ḥair al-bariya*, a work dealing with the sandals of the Prophet (cf. the seven coloured pictures, ff.31b, 34b-36a, 91b), by Aḥmad b. Muḥ. <b. Aḥmad> al-Maqqarī al-Mālikī (GAL II,297:4/382 S II,408; to be added Yale 1627; Chester B. 3113; Rabat² 863; Cairo³ II,170; Köpr. 3116-7). One leaf missing at the beginning. After an extended, elaborated introduction (-7), the text begins f.7b, divided into four *bāb*: *b. 1 fi dīkr mā warada fi n-ni'al aš-šarifa ... min al-aḥādīṭ an-nabawiya wa-tafsīr alfāzihā l-luḡawiya*; 26b *b.2 fi šifāt al-miṭāl al-'azīmi l-barakāt*; 36b *b.3* (in the text, by mistake, *al-b. at-tānī*) *fi irād nubḍa min al-muqatta'āt ar-rā'iqā wal-qasā'id al-fā'iqā l-maqūla fi l-miṭāl al-mu'azzam* (the poems being arranged alphabetically according the rhyme); 87b *b.4 fi sard ḡumla min ḥawāṣṣ al-miṭāl al-muḡarraba wa-manāfi'ihī l-manqūla 'amman kara'a fi manhalihā*.

(104b-109) Eulogies (*taqāriḏ*) on I by: a) Aḥmad b. 'Abdarrahmān b. Muḥ. b. 'Abdalwārīt al-Mālikī aṣ-Šiddiqī <al-Wārītī> (d. 1047/1637 or better 1045/1635: GAL II,274:19/354 S II,385; Kaḥḥ. I,269); b) Aḥmad b. Muḥ. <b. 'Alī> al-Ḡunaymī al-Ḥazraḡī al-Anṣārī (d. 1044/1634: GAL II,329:4/432 S II,457; Kaḥḥ. II,132); c) Tāḡaddīn b. Aḥmad b. Ibrāhīm <Ibn Ya'qūb> al-Mālikī al-Makkī d. 1066/1655: GAL II,379:8/497 S II,511; Kaḥḥ. III,87); d) 'Abdalkarīm, said to have been qāḏī in Cairo, unidentified.

1502.

F 208. 194 ff. (1b,2,194b blank) 30×21 cm. Recent ms., in a common, rather small, thick nashī. In good enough condition.

(3b-194a) Last part of vol. II (= *al-Aḥkām*) of *al-Baḥr az-zahḥār*, by al-Mahdī Aḥmad b. Yahyā Ibn al-Murtadā (see 11:II and 839:II), from *k. aš-šuf'a*. Some headings: 27a *aš-šarika*, 36b *al-hibāt*, 41a *al-waqf*, 51b *al-'itq*, 61a *al-aimān*, 77b *aḍ-ḍahāyā*, 83b *al-libās*, 86b *ad-da'āwā*, 97b *aš-šahādāt*, 118b *al-qadā' wal-ḥukm*, 136b *al-ḡināyāt*, 155b *al-waṣāyā*, 164b *al-farā'id*, 171b *as-siyar*. Then follow the two appendices: a) 185b *ad-Durra l-munira fi l-ḡarib min fiqh as-sira* (see 423), and 187b *at-Takmila lil-Aḥkām wat-taṣfiya min bawāṭin al-ātām* (see 248:V and 839:I).

1503.

F 209. 151 ff. (148b blank) 27×20 cm. (ff. 97-104 25×20 cm.) Copied 780/1378. Very good copy, in the usual archaic writing, being a regular, thick, rather large, round nashī; brownish paper. Cover in bad condition, damaged by worms, as well as the first leaves; under plated loose, no flap.

(-150a) Vol. III of *al-Luma' fi fiqh ahl al-bait*, by Ḡamāladdīn 'Alī b. Ḥusain b. Yahyā (the *nasab* traces back to 'Alī b. Abī Ṭālib) (see 91:I and 1193). Contents: 1b *aš-šuf'a*, 13a *al-iḡārāt*, 34a *al-muzāra'a wal-muḡārāsa wal-musāqāt*, 44a *al-muḍāraba*, 52a *aš-šarika*, 61b *al-qisma*, 68b *ar-rahn*, 81a *al-'āriya*, 83b *al-hibāt*, 95a *al-'umrā war-ruqyā was-suknā*, 96b *al-waqf*, 115b *al-wadī'a*, 120a *al-ḡaṣb*, 138a *al-'itq wat-tadbīr wal-kitāba wal-walā'*.

F 210. See above 1481:C.

1504.

F 211. 329 ff. (1b, 2, 327-9) 20×13½ cm. Old ms., in the usual archaic, thick, compact, round nashī (ff. 3-42, 280, 326 supplemented by a later hand, in a small, thick, quite "geometrical" script, dated 1057/1647). Good condition.

(3-326) *at-Tahrīr fi l-fiqh*, by <an-Nāṭiq bil-ḥaqq> Abū Ṭālib Yahyā b. Ḥusain <b. Hārūn> al-Hārūnī <al-Baṭṭānī> (see 91:II; to be added Ṣan'a' 238). Due to the rarity of this work, it seems advisable to record at least some headings of the text (cf. a detailed description of the contents in BMS 340): 4b *taḥāra*, 45b *ḡanā'iz*, 78a *ḥaḡḡ*, 101a *nikāḥ*, 154a *buyū'*, 194b *šarika*, 210a *waqf*, 216a *'itq*, 235b *aṭ'ima*, 249a *šahādāt*, 261a *adab al-qāḏī*, 264b *ḥudūd*, 287b *waṣāyā*, 292b *farā'id*, 314b *siyar*.

1505.

F 212. 118 ff. 21×15 cm. Rather old ms., in a large, thick, round nashī; brownish paper; cover in a very bad condition (plates and flap torn out), most of the leaves loose and from f.76 damaged by worms.

I (1b) Anonymous *Urḡūza fi ma'rifat audiyat aš-ši'r* (30 vv.).

II (2-118) Vol. II of the *Diwān (fi l-ḡazal wal-iftihār waz-zuhd* (thus title-page), composed in 666/1269 (cf. title-page) by Aḥmad b. Muḥ. b. Ḥātim <al-'Alawī al-'Abbāsī> (complete *nasab* back until 'Alī b. Abī Ṭālib), who lived in the 7th/13th cent. (cf. IAR I,100a and *Sources* 36 No.155). No alphabetical arrangement, and almost never an information about the subject of the poems, excepted someones of religious contents (ff.

20-22). On the contrary, both rhyme and metre are as a rule indicated before each poem. Besides, it's to be stressed that ff. 61-65 contain five poems concerning al-Imām aš-Šahīd al-Mahdī (Aḥmad b. Ḥusain b. Aḥmad), the 14th Zaidī Imām (d. 656/1258: EP² V,1231; F. Sayyid 406), the first two being elegies for him, whose author is a different one, i.e. Nizāmaddīn Qāsim b. Aḥmad aš-Šakirī, unidentified, who sent them to the people of Dailamān (cf. Madelung, Ind.268). No other copy seems to be extant.

1506.

F 213. 87 ff. 20×14 cm. Recent ms., in a fair execution: nice, regular, rather thin, compact nashī; some leaves in pink-coloured and yellowish paper; cover in bad condition (upper plate and spine only preserved).

I (1-86a) *at-Ta'rif wal-i'lām fi mā ubhimat fi l-Qur'ān min asmā' al-a'lām*, by Abū l-Qāsim 'Abdarrahmān b. 'Abdallāh b. Aḥmad al-Ḥat'amī as-Suḥailī (see 1271:I, containing otherwise the title-page only! To be added Rabat² 685; Garr.² 154; Köpr. I,1614.1; Bagdad Auqāf I,161; Rampur I,332). The sūras taken into consideration are 78 (out of 114), the last one being s.113 (*al-Falaq*). As to the Qur'ānic passages dealt with, they total ca 275. For a general information cf. Berl. 720.

II (86b) *Manzūma fi 'ilm al-mizān* on logic: the first 36 vv.-lā only. The verses are grouped into sections called *maqṣad*, the first one divided into 5 *faṣl*: f.1 *fi ta'rif al-mantiq wa-mauḍū'ihī*, f.2 *fi ta'rif ad-dalāla wa aqsāmiḥā*. The identification of both the work and its author was due to the luck of finding another copy, the only one known so far, in Rabat² 2396. According to its description, the poem, totalling 116 vv., and entitled *ad-Durar fi l-mantiq*, was composed by 'Izzaddīn Abū Muḥ. 'Abdal'aziz b. 'Abdalwāḥid b. Muḥ. al-Laṭmī (*nisba* referring to a Moroccan Berber tribe, see Kaḥḥ. V,250 n.1) al-Miknāsī al-Mālikī (d. 964/1557: this is likely the right date, cf. Kaḥḥ. 252 as well as the short article in GAL S II,539:§ 13.1, contrary to the Rabat ms., giving 980/1572). Inc. *Qad qāla man bi-ḡiwāri l-Muṣṭafā: nazalā/l-mustaṭīnan laisa yabḡi 'anhu murtahālā*.

1507.

F 214. 216 ff. (1 and 216 blank) 30×20 cm. Copied 1057/1647, the ff. 159-213a, in a nice, small, rather thin nashī, unlike ff. 9-158, written in a larger, thick, round script.

I (9-213a) Vol. II, from sūra 15 (*al-Hiḡr*) to the end, of K. *at-Tamarāt al-yāni'a wal-aḥkām al-wāḍiḥa l-qāṭi'a*, by (Naḡmaddīn) Yūsuf b. Aḥmad b. Muḥ. al-Yamanī (see 1329:I). As for the contents, it's worth while reminding that the *tafsir* deals only with the Qur'ānic verses which have a special interest from a juridical point of view. The work follows the order of the sūras, the first verse to be treated being s.15:3.

II Miscellaneous: a) extracts from *at-Taḍkira* <ṣ-ṣalāḥiyya> liṣ-Ṣafadī (GAL I,32:8/40): 1. (2a) an answer by Šarafaddīn (Ibrāhīm b. Muslim b. Hibatallāh) al-Bārīzī al-Ḥamawī <aš-Šāfi'ī> (d. 669/1271: Kaḥḥ. I,112) to a question concerning the date of *ḥaḡḡat al-wadā'*; 2. (2b) *tahmīs*, 10 vv.-'ā, of the elegy for Ḥusain b. <'Alī b. Abī Ṭālib li-Abī Tammām <Ḥabīb b. Aus> at-Ṭā'ī, by Sirāḡaddīn 'Umar b. Muḥ. b. Ḥasan> al-Warrāq (GAL I,267:15/314;

Kaḥḥ. VII,309); 3. (ibid.) a similar *tahmīs*, 3 vv. same rhyme, by the same, of an elegy for *ahl al-bait*; 4. (3a-b) anon. comm. on the *ḥadiṭ*: *inna llāh qassama bainakum ahlāqakum kamā qassama bainakum arzāqakum*; b) (4b) 28 vv.-āru, addressed to Zaid b. Šāliḥ <b. Muḥ. Ibn Abī r-Riḡāl> (above 919:I) by his brother (Aḥmad, cf. above 68:I, or Muḥ., cf. above 256:I?); c) (5a) narrative of a miracle performed by Qāsim b. al-Mahdī <Aḥmad> b. Ḥusain, the 14th Zaidī Imām (d. 656/1258: cf. F. Sayyid 406), who healed from the blindness al-qāḍī al-Fāḍil <'Abdarrahīm b. Muḥ. b. Ḥasan> (GAL S I,549,n.1; EP² IV,392), and a saying by this latter; d) (5b) extr. from aš-Šarafi's *Šarḥ al-Bassāma* (=al-La'ālī l-muḍī'a, above 791:II), concerning <Abū Ḥusain> Zaid b. Ḥasan <b. 'Alī al-Ḥurāsānī> al-Baiḥaqī ca 543/1148, cf. Madelung, Ind. 260); e) (6b-8) a text on a grammatical question put by al-Mu'ayyad Muḥ. <b. Qāsim b. Muḥ.> to Ḡamāladdīn Ḡa'far b. 'Alī b. Tāḡaddīn (d. 1109/1698: *Sources* 62 No.266); f) (214-5) extr. from the *Amālī* li-'Abdalḡabbār b. Aḥmad <b. 'Abdalḡabbār al-Asadābādī> (GAS I,625:6; cf. Vat. 1027.I).

1508.

F 215. 112 ff. 10×21 cm. (*safina*). Recent ms., but in a rather careful execution: regular, thin nashī, inclined to right; cover seriously damaged.

Anthology of poetry, whose collector must have lived in the second half of the 12th/18th cent. The poems are mostly anonymous or by unidentified authors, several of them being *tauṣiḥ* or *dubait*. As to the cited authors, they are both Yemeni and non-Yemeni:

A) Yemeni poets: 1. (5a) Aḥmad b. Ḥusain ar-Ruqaiḥī (d. 1162/1749: *Sources* 20 No.90; Kaḥḥ. I, 205): urḡūza 18 vv.; 2. (6b, 8a, 11a, 12a) aš-Šaiḥ Ḥasan, maybe identical with Ḥasan b. 'Alī b. Ḡābir al-Habal (above 7:II); 3. (7a) Ḥaidar Āḡā b. Aḥmad ar-Rūmī al-Yamanī; 4. (7b, 12b, 29a, 31b, 33b, 48a, 51a, 54a, 58a, 59b, 61b, 65a) al-faqiḥ/al-ḥāḡḡ Aḥmad, possibly the same as Aḥmad b. Qāsim aš-Ša'mī (living in the 9th/15th cent.: *Sources* 43 No. 185); 5. (11a, 12b, 41b, 52a, 57a, 64a) sayyidi Ismā'il, likely Ismā'il b. Muḥ. b. Ishāq (above 75:IX; d. 1164/1752: *Sources* 154 No. 662; his *Diwān* cited by Ḥabšī² 347); 6. (10b) sayyidi 'Abdarrabb <b. Muḥ. b. Ḥusain al-Kaukabānī> (d. 1176/1763: *Badr* S 115; *Našr* II,31); 7. (28b) as-sayyid al-'Aidarūsī (?), and answer by Muḥ. ad-Dailamī, maybe identical with Muḥ. b. Ḥasan b. Aḥmad ad-Dailamī (d. 711/1311: IAR II,176a; GAL S II,241:1a; Kaḥḥ. IX,190; Ḥabšī² 112 and 274; cf. Madelung 220); 8. (33b) 'Abdallāh Surūr <al-Kaukabānī> (*Našr* II,102); 9. (44a) <Šarimaddīn> Ibrāhīm <b. Šāliḥ> al-Hindī <aṣ-Šan'ānī> d. 1101/1690: GAL II,399:9/525 S II,545:8a; Kaḥḥ. I,40; Ḥabšī² 336): some verses on the occasion of the entrance into Šan'ā' of al-Mahdī <Aḥmad b. Ḥasan b. Qāsim> (d. 1092/1681: F.Sayyid 412); 10. (46b) Muṭahhar b. Sunbul b. Surūr <al-Kaukabānī>: 37 vv., written in 1094/1683; 11. (47a-46b) Aḥmad b. Aḥmad <b. Muḥ.> al-Ānisī (above 762:I): 35 vv.-ā'imi; 12. (59) Muḥ. b. Ḥusain <b. Yaḥyā al-Ḥamzī al-Kaukabānī> (d. 1112/1700: *Našr* II,606); 13. (106b) Ismā'il <b. Abī Bakr b. 'Abdallāh> al-Muqri' (GAL II:190/243): 13 vv.-llu.

B) Non-Yemeni poets: 1. (1) aš-Šāfi al-Hillī (above CCCL:Q.3); 2. (3a-b) 'Alī b. 'Aṭīya <b. Muṭarrif Ibn Zaqqāq> al-Balansī (GAL S I,481:9a; Kaḥḥ. VII,151); 3. (3b) <Muḥ.> Ibn Hānī <b. Muḥ.> al-Andalusī (GAL I,91: 2/91; GAS II,654; Kaḥḥ. XII,88); 4. (6a) <Abū s-Sa'ādāt> As'ad b. Yaḥyā <b. Mūsā> as-Siḡārī (d. 626/1229: Kaḥḥ. II,250).

1509.

F 216. 153 ff. 20 × 12 cm. Copied 916/1510, in a very regular, thick, compact, quite "geometrical" script.

Contrary to the title, *Šarḥ at-Tahrīr fī l-mantiq*, pointing to at-Taḥṭānī's *Tahrīr al-qawā'id al-mantiqiya* (above LXXV), the present text must be identified with a commentary on the first "Summa" (*ḡumla*), out of four, dealing with logic, of Ibn Sīnā's *K. aš-Šifā'* (GAL I,454:18/592 S I,815), or perhaps with its compendium *K. an-Naḡāt* (ibid.). The basic work begins (6a) as follows: *qāla ba'd bismi llāh: naḥmadu llāh ḥamda š-šākirin wa-nuṣalli 'alā Muḥammad wālid aṭ-ṭāhirin... fa-innā aradnā an nuḡarrida uṣūl al-mantiq wa-masā'ilahu 'alā t-tartīb ilḥ*. The inc. of the comm. (1b) is: *al-ḥ. li-llāh al-ḥādī lanā ilā aqḡam as-subul bi-irsāl aḡḡal ar-rusul... wa-ba'd fa-inna man yuridu l-wuṣūl ilā l-ḡaḡā'iḡ wa-dark al-aṣṡyā' 'alā mā ḥiya 'alaihi bi-ṭariḡ al-fikr wan-naḡar kamā huwa da'b al-ḡukamā' lā bi-ṭariḡ at-taḡlid wal-ittibā' ilḥ*. The text is divided into the following 9 faṣl: 8a fī madḡal ḡaḡā l-'ilm; 42b f. 2 fī l-maḡūlāt; 62b f.3 fī l-ḡaḡāyā wa-aḡwālihā; 110a f.5 fī l-burḡān; 132b f.6 fī l-ḡadal; 144b f.7 fī l-muḡālaḡa; 148a f.8 fī l-ḡaḡāba; 152a f.9 fī š-ši'r.

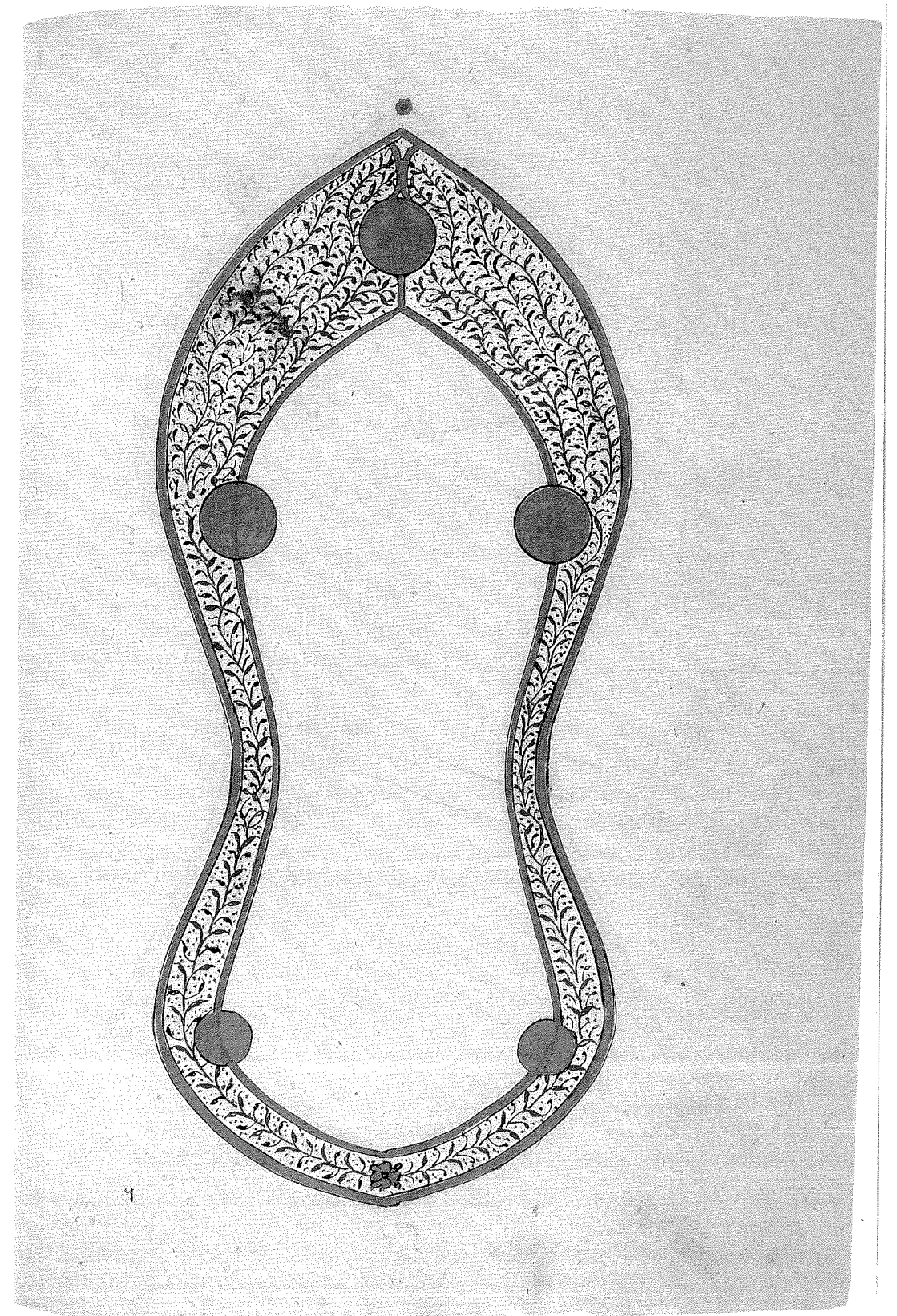
1510.

F 217. 193 ff. (2b, 15b, 42a, 192a, 193a blank) 29½ × 19 cm. (ff. 9,12,15,42 have different size). Copied I in 1051/1641, by Ibrāḡim b. 'Abdallāḡ b. Šarafaddīn. As to I, it's written in a fine, rather large, round, vocalized naṣḡī; text included in a frame; rather good condition, except the cover.

I (10-186) The *Dīwān*, alphabetically arranged, by Aḡmad b. ḡusain b. ḡasan a l-Mu-tanabbī (GAL S I,142:5; GAS II,494:13; see III:I and 836:I), with several glosses from the comm. by Abū l-ḡasan 'Alī b. Aḡmad al-Wāḡidī (col. 186b mg., giving a biographical note about him and a list of his works).

II Minor texts in prose: a) 1b by al-Bahlūl (cf. 63:IV.f); b) 4b by Muḡ. Ibn Sallām <al-ḡumaḡī> (GAL S,165:12a), on Ḥalīd b. 'Abdallāḡ al-Qaṣrī (cf. EI² IV,958); c) ibid., from *Durrat al-ḡawwās ilḡ lil-ḡarīrī* (above CCLXXXV); d) 5a from Ibn Ḥallikān, on Mūsā b. Nuṣair (IH² V,318) and al-Walīd b. 'Abdalmalik <b. Marwān>; e) 7b-8 extr. from IH², IV:362-7, containing a portion of *ar-Risāla l-ḡātimīya* in its extended redaction, by Abū 'Alī Muḡ. b. ḡasan b. Muzaḡḡar al-ḡātimī (see 1382:II); f) 8b-9 biography of Saifaddaula 'Alī b. 'Abdallāḡ b. ḡamdān, cf. EI² III,131-2 s. v. ḡamdānides); g) 188b extr. from *ḡayāt al-ḡayawān* lid-Damīrī (above 178 and 832); ibid., id. from *K. al-'Ubāb ilḡ lil-'Idwī* (above 682), and another from *al-Mustaḡād min fa'alāt al-aḡwād* <li-Muḡassin b. 'Alī at-Tanūḡī> (GAL I,159:10.2/162), on a man of ḡurhum and Mu'āwiya; h) 191b *Qiṣṣat Anas b. Mālik ma'a l-ḡaḡḡāḡ* from ad-Damīrī's *ḡayāt al-ḡayawān* (above g); three extracts from *al-ḡalīs aṣ-ṡāliḡ al-kāfi* lin-Naḡrawānī (above CCLXIII:A).

III Poetry, mainly *muḡaḡḡa'āt*, by: 1. 3a 'Abbās b. al-Aḡnaf (GAS II,513), <Muḡ. b. 'Ubaidallāḡ b. 'Amr> al-'Utḡī (GAS I,371:5), Abū Ya'qūb b. ḡassān b. Qūḡī al-ḡuraimī (GAS II,550), al-Buḡṡurī (above CCXLVII:B), Ibn Nubāta (above 377:I), Ibn al-Mu'tazz (above CCXLV), Maṣṡūr <b. Ismā'il b. 'Umar> al-Faḡīḡ (GAS II,652); 2. 3b ḡamīl Buḡaina,



i.e. Ġamīl b. ‘Abdallāh b. Ma‘mar al-‘Udrī (GAS II,406), Kutayyir ‘Azza, i.e. Kutayyir b. ‘Abdarrahmān b. al-Aswad (GAS II,408), <Ġa‘far b. Muḥ. b. Šamsalḥilāfa (GAS II,80:24), Ġa‘far Ibn al-Furāt (?), <Ġa‘far b. Aḥmad b. Ḥusain> as-Sarrāġ al-Qārī’ (GAL S I,594:4); 3. 4a ‘Ubaidallāh b. ‘Abdallāh b. Ṭāhir <al-Ḥuzā‘ī> (GAS I,375:11 and II,612), al-Qāḍī al-Fāḍil <‘Abdarrahmān b. Muḥ. b. Ḥasan> (above 1507:II.c), <‘Abdallāh b. As‘ad b. ‘Alī> Ibn ad-Dahhān al-Ḥimṣī (Kaḥḥ. VI,35), Abū Kautar an-Naḥwī (?), al-Kātib al-Wāsiṭī (?), <Ḥusain b. ‘Alī b. Muḥ. b. al-Wazīr al-Maġribī> (above 1253); 4. 4b <‘Alī b. ‘Abbās b. Ġuraiġ> Ibn ar-Rūmī (GAS II,585); 5. 5a Abū l-Faṭḥ Naṣrallāh al-Ḥāzin (?), Maġdaddīn Muḥ. b. Aḥmad al-Irbilī (GAL S I,444:13), Qāsim (or alternatively ‘Abdalḥamīd) b. Hibatallāh Ibn Abī l-Ḥadīd (GAL S I,497:14; cfr. Berl. Ind., 294); 6. 6b-7a Yaḥyā b. Muḥ. b. Muḥ. al-‘Alawī al-Ḥusainī al-Baṣrī: 9 short poems and his biography, from *Maḥāsīn al-funūn wa-aḥdāq al-‘uyūn*, unknown work li-‘Alī b. Anġab <b. ‘Utmān Ibn as-Sā‘ī> al-Ḥāzin (GAL S I,590.15a II,935:58; Kaḥḥ. VII,41); 7. 187a Muḥ. b. Yūsuf <b. Mas‘ūd> at-Talla‘farī (GAL I,257:15), Maġdaddīn As‘ad b. Ibrāhīm <b. Ḥasan> al-Irbilī (cf. Berl. 826:31 f.116a); 8. 187b Quṭbaddīn Abū ‘Abdallāh al-Aġyāsī (?), Ga‘far b. Muḥ. b. ‘Abdallāh Ibn Sanā’ al-mulk (GAL I,261:3); 9. 188a al-Qāḍī al-Waġīḥ <Raḍiaddīn ‘Alī b. Yaḥyā b. Aḥmad aḍ-Ḍarawī> (IH² VIII, Ind.108): 10 vv.- *qī* in praise of <Saifaddaula Abū l-Maimūn> al-Mubārak <b. Kāmīl b. ‘Alī> b. Munqid, who was the governor of Zabīd at the time of the Ayyubids, and died in 646/1248 (cf. IH² IV, 144-6); 10. 189a-b Yaḥyā b. Ibrāhīm b. ‘Alī <al-Ġaḥḥāfi> (above 263, rectified by 1364:VII); 11. 190a-b the same: a *ta‘ziya*, 46 vv.-*āfi*, for the noble characters and the virtues which have disappeared after the death of Zaid Ḥabūr (?).

1511.

F 218. 167 ff. (3b-4, 167b blank) 30×20½ cm. Copied 1056/1646, in a common, thick, round nashī; many headings in green-gray ink. Copyist the owner: Šāliḥ b. ‘Abdallāh b. Aḥmad... al-Qurašī al-Umawī al-‘Ulufī aš-Šuraiḥī, whose *nasab* (until Adam!) is to be found f. 167a. Good condition as a whole (no flap).

I (1-3a) Two poems: a) *al-Q. l-Wa‘ziya* or *as-Sā‘ira*, 49 vv.-*ti*, by Ismā‘īl <b. Abī Bakr> al-Muqri’ (see 48:I bis); b) a qaṣ., 67 vv.-*āhā*, by al-Ġazālī (see 790:II).

II (5-166) *Hidāyat al-afkār ilā ma‘ānī l-Azhār ilḥ.* (li-Ibn al-Murtaḍā), by Šārimaddīn Ibrāhīm b. Muḥ. b. ‘Abdallāh <al-Wazīr> (see 242 and 1296). Many glosses; title-page with an elaborated, bombastic introduction to the work and its author (some verses by him are quoted as well).

1512.

F 219. 276 ff. (1-4, 274b-276 blank) 30½×20½ cm. Copied 1086/1675 by the owner, Hādī b. Muḥ. b. Šāliḥ... al-Ānīsī az-Zaidī, from a ms. dated 878/1474 (cf. note 274a mg.; author died in 791/1369). Good copy, in a regular, quite thick, rather small writing.

(5-274a) *at-Taḍkira l-fāḥira fī fiqh al-‘itra ṭ-ṭāhira*, by Šarafaddīn Ḥasan b. Muḥ. <b. Ḥasan> an-Naḥwī (see 38:I and 889:I; moreover, Ḥabšī² 190, giving an interesting evaluation of the work). Glosses *qauluhu*, from f. 147, different, as far as it can be inferred from

VI

Faṭḥ al-muta‘āl fī waṣf an-ni‘āl, by Aḥmad b. Muḥ. al-Maqqarī (Cat. No. 1501, f. 35b). The picture of one sandal of the Prophet Muḥammad.

the explicit, both from *al-Kawākib an-nayyira* (above 38:II) and *al-Barāhīn az-zāhira* (above 946). Their text ends: *wa-qāla fi l-lfāda: kāna li-'Utba 'bnāni, mu'min wa-kāfir fal-mu'min Huḍaifa fa-yakūnu mā fi t-Taḍkira kamā fi l-lfāda, tammāt.*

1513.

F 220. 128 ff. 27 × 20 cm. Old ms., in the typical archaic, rather thick, "geometrical" writing; brownish paper; cover, taken away from the body, in very bad condition; first and last leaves loose. Text collated (cf. note at the end) in 871/1466-7 (author died in 832/1429).

Torso, corresponding to the vol. III of the basic work, of *az-Zuhūr al-mušriqa wan-nafaḥāt al-'ābiqa*, the commentary on *al-Luma'* (above 91:I) by *Nağmaddīn Yūsuf b. Aḥmad b. Muḥ.* (see 20 and 1194). Contents: 1 *šuf'a* (defective at the beginning), 5a *iğārāt*, 29b *muzāra'a*, 36a *muḍāraba*, 45a *šarika*, 52a *qisma*, 55b *rahn*, 65b *'āriya*, 67a *hibāt*, 76a *'umrā wa-ruqbā wa-suknā*, 94b *wadī'a*, 98a *gaṣb*, 113a *'itq*. Peculiar feature the locutions: *wa-ḥāṣil al-mas'ala*, *wa-ḥāṣil ḥādā*, *ḥāṣil ḥādihī l-fā'ida*.

1514.

F 221. 427 ff. 29½ × 20 cm. Copied 1091-2/1680-1. Good ms.

I (3-425a) *Nahğ al-balāğa*, by aš-Šarīf ar-Raḍī *Muḥ. b. Ḥusain b. Mūsā* (see 56:I and 908:I), with the commentary (*Ta'liq*) by Yaḥyā b. Ibrāhīm b. Yaḥyā al-Ğaḥḥāfī, entitled *Iršād al-mu'minin* (see 263 and cf. Ḥabšī² 237).

II (426-7) A letter from 'Alī b. Abi Ṭālib to *Muḥ. b. Abi Bakr aṣ-Ṣiddiq*, the source being an unidentified work, called *Salwat al-'arifin* (cf. GAL S I,356:[5].6 and 773:1k).

1515.

F 222. 27 ff. 25 × 19 cm. Old ms., supplemented from f.117 (besides f.3) in 1089/1678. Common, rather thick, round nashī in the older portion; regular, smaller writing in the later one; brownish paper in the older portion, damaged by dampstains; cover in bad condition. Copyist of the later portion: 'Abdalbāqī *ḥ.* Ḥasan b. 'Abdalbāqī az-Zaidī al-Kinānī.

(3-257a) The first part of *al-Kaššāf 'an ḥaqā'iq at-tanzīl*, by Maḥmūd b. 'Umar b. Muḥ. az-Zamaḥṣarī (see CCLXXV:E and 31:I). Contents: 1 sūra *al-Fātiḥa* (a gap between ff.3 and 4); 9a s.2 *al-Baqara*; 106a s.3 *Āl 'Imrān*; 150a s.4 *an-Nisā'*; 192a s.5 *al-Mā'ida*; 227b s.6 *al-An'ām* (until v.165).

1516.

F 223. 110 ff. (1, 2b, 110b blank) 26 × 16 cm. Copied 817/1414, in a very good execution: regular, rather thick, compact, "geometrical", vertically extended nashī; poor, rather damaged cover.

(3-110a) *Ākām al-marğān fi aḥkām al-ğānn*, by Abū l-Baqā' *Muḥ. b. 'Abdallāh aš-Ši-blī ad-Dimašqī* (name from a biographical note in the title-page) (see 638: to be added

Wien² 2399; Cairo³ I,3; Köprülü I,237 (two mss.); Topkapı III,4907-9; Bagdad Auqāf III,6903; Şan'a' 423).

1517.

F 224. 113 ff. 24 × 16½ cm. No cover; as a whole, rather bad condition, mostly because of the dirt.

Torso of *al-Luma' fi fiqh ahl al-bait*, by 'Alī b. Ḥusain b. Yaḥyā al-Amīr (see 91:I and 1193, where is to be read Ḥabšī² 179). Contents: 1-2 end of *k. aṣ-ṣalāt*; 3a *al-ğānā'iz*; 6b *az-zakāt*; 24a *al-ḥums*; 35a *al-ḥağğ*; 64a *an-nikāḥ*; 92a (last section *bāb al-li'an*). Therefore it corresponds to vols. I-II, partially.

1518.

F 225. 38 ff. (9b, 38b blank) 23½ × 16½ cm. Copied (cf. col.9a) 795/1392. Copyist (ibid.): *Muḥ. b. Sulaimān b. Muḥ. al-'Arğī* (?). Good ms., in a nice, thick, compact, round, partially vocalized nashī; brownish paper; no cover, many leaves loose, someones damaged by worms.

Fragments of *Rasā'il ihwān aṣ-ṣafā' wa-ḥullān al-wafā'* (see CCXXVIII:C and 349; to be added BSOAS 276, Inst.Vost. 9862-5, Chester B. 5425, Cairo³ I,434, Köprülü I,870-1), viz. *qism 3 fi n-naṣṣāniyāt al-'aqliyāt*: (1-8) *risāla 10 fi l-hudūd war-rusūm*; (10b-30) *r. 9 fi l-'ilal wal-ma'lulāt*; (31-38a) *r. 7 fi māhiyat al-baḥṭ wa-kaifiyat al-mi'rāğ wa-ḥaqīqat al-qiyāma wad-dār al-āhira*; *qism 4 fi n-nāmūsiyāt al-ilāhiyāt*: (9a-10) *r. 1 fi l-ārā' wal-maḍāhib*.

1519.

F 226. 195 ff. 21 × 15½ cm. Copied 1083/1672.

(2-195a) *Hāšiya 'alā l-Kāfiya* li-Ibn al-Ḥağib (above CXXXVIII:A), composed in 948/1541 by 'Izzaddīn *Muḥ. b. 'Izzaddīn b. Ṣalāḥ al-Mu'ayyad*, properly entitled *Miṣbāḥ ar-rāğib wa-miftāḥ ḥaqā'iq al-ma'arib* (see 153:II and 914:I).

1520.

F 227. 154 ff. 25½ × 19½ cm. Copied 752/1351 in Şa'da. Copyist: *Mūsā b. Ibrāhīm b. Mūsā b. As'ad b. Sulaimān al-Kāmili al-Bakili az-Zaidi*. Excellent copy, in a regular, thick, rather compact, round nashī; brownish paper; cover badly damaged, no flap.

I (1-134a) *K. az-Ziyādāt*, by al-Mu'ayyad *Aḥmad b. Ḥusain b. Hārūn al-Ba/utḥānī*, in the recension of Abū l-Qāsim *Ḥasan b. Ḥasan Ibn Tāl al-Hausamī* (see 90:I and 1207:I). The text is followed (134b) by the complete list of the chapters. Main headings of the contents: 1b *aṭ-ṭahāra*, 7a *aṣ-ṣalāt*, 15a *az-zakāt*, 18a *aṣ-ṣiyām*, 21a *al-ḥağğ*, 22b *an-nikāḥ*, 33b *aṭ-talāq*, 37a *an-naḥāqāt*, 38a *al-buyū'*, 47a *al-iğāra*, 78b *al-aimān wal-kaffārāt*, 87a *al-waṣāyā*, 121b *as-siyar* (last section, 133a, *faṣl fi nafy ar-ru'ya*).

II (135-153) *Mağmū' al-fiqh*, by Zaid b. 'Alī = the ms. M of Griffini's edition (see 468:II).

1521.

F 228. 61 ff. 20½ × 15 cm. Copied II 1083/1672, in a regular, common, round nashī; text of II included in a frame of a double red line; no cover.

I (1b-12) Minor texts: a) 1b-2a qaṣ. 45 vv.-ā'iyā; b) 2b a text mentioning an earthquake; c) 3a-b 33 vv.-ri by Aḥmad b. Muḥ. b. Ṣalāḥ aṣ-Ṣarāfi, to be identified with the *Mulḥaq al-Bassāma ṣ-ṣuḡrā* li-Ibn al-Wazīr (above CCCLIII:T; see 198:XVII:d); d) 4a-b 34 vv. same rhyme by Maḥdī b. Muḥ. b. 'Abdallāh al-Muhallā, being a further continuation of the *Bassāma* (see 500:VI); e) 5-12 *al-Wafq at-tulāṭi*, by al-Ġazālī (see CII:D.b).

II (13-59) *Šarḥ al-I'rāb 'an qawā'id al-i'rāb* (li-Ibn Hišām, above LXXXI:A), alias *Māṣil at-tullāb*, by Ḥālid b. 'Abdallāh al-Azharī (see 438:I and 929:I).

1522.

F 229. 152 ff. 25 × 18 cm. Rather old ms., in a very thick, careful, round nashī; no cover, but the body of the ms. is in good condition (some leaves loose).

Anonymous commentary on *Ḥirz al-amānī wa-waḡḥ at-tahānī*, alias *al-Q. ṣ-Ṣāṭibīya*, the versification of ad-Dānī's *Taisīr* (above 4:I) liṣ-Ṣāṭibī (above 66:II and 1156:I). It is different from al-Bargī's work *al-'Iqd an-naḍīd*, the only comm. on *ṣ-Ṣāṭibīya* preserved in the Ambrosian collection (see 1241), as well as from the commentaries described in Berl. 604-609. On the other hand, considering that the commentaries on *ṣ-Ṣ* are about thirty, it's actually impossible to succeed in the identification, since the present copy is defective at the beginning and end. As to the contents, the text is divided into very many *bāb*, in accordance with the basic work (cf. the list in Berl. 594): the first chapter, *b. al-isti'āda*, is in f. 10b, the last one, *b. mahāriḡ al-ḥurūf*, in f. 146a.

1523.

F 230. 54 ff. 21 × 16 cm. (cover 23 × 16 cm.). Very poor ms., in a bad hand and condition.

I (1-32) *Ḥawāṣī Takmilat al-Aḥkām ilḥ*. (li-Ibn al-Murtaḍā, above 248:V), by Ḡamāladdīn 'Alī b. Zaid ḥ. Ḥasan aṣ-Ṣaḡabī (cf. Forrer 320) aṣ-Ṣuraimī (see 512:IV; cf. Ḥabṣī² 282, giving the proper title *al-Ḥawāṣī l-mukammila li-aḥādīṭ at-Takmila*), imperfect.

II (33, 50-54) Poetry, besides anonymous verses: a) 33a *al-Q. l-Yattima*, 34 vv.-mi, attributed to Zaid b. Mu'āwiya and to 70 other poets (see 135:II.d); ibid. qaṣ. 10 vv.-ti by al-Mutawakkil Yaḥyā Ṣarafaddīn; b) 50b mg. qaṣ. 30 vv.-inā by Ḥ. b. Yaḥyā b. Muḥ. Ibn Bahrān; c) 52b 12 vv.-mu by 'Umar b. 'Alī Ibn al-Fāriḍ.

III (37b-48) *Miftāḥ al-fā'id fī 'ilm al-farā'id*, by al-Faḍl b. Abī s-Sa'd al-'Uṣaifirī (see 84:II and 999:I).

1524.

F 231. 103 ff. (besides a slip numbered 91bis; 70b, 91b, 96b-97a blank) 20½ × 15 cm. (cover 23½ × 15 cm., originally belonging to a book, as shown by the spine where the title *ad-*

Dustūr I appears). Two different hands: I common, rather rough nashī, inclined to right; II large, thick script.

I (2-42a) *at-Tuḥfa fī ṭ-ṭibb*, i.e. *at-Tuḥfa l-ḡāmi'a li-mufradāt at-ṭibb an-nāfi'a*, attributed in the title-page to Ḡamāladdīn/Ṣihābaddīn Abū l-'Abbās Aḥmad b. 'Alī ḥ. 'Abdallāh al-'Āmirī ḥ. al-Ḥakamī aṣ-Ṣāfi' al-Mudarris (d. 721/1321: Kaḥḥ. II,13, Ḥabṣī² 184), instead of 'Imādaddīn Yaḥyā b. Abī Bakr b. Muḥ. al-'Āmirī al-Ḥaraḍī (see 155:II; to be added Ull. I,286; Ḥabṣī² 495; moreover Ṣan'a' 858 (3 mss.)). The main sections of the text are: 3a *al-muqaddima* (in 8 unnumbered faṣl); 13a *qism I fī l-amrāḍ al-ḥāṣṣā*; 34a *q.2 fī l-amrāḍ al-'amma*; 42a *al-ḥātima* (imperfect).

II (43-70a) *Mirqāt al-adab ilā miškāt al-qurab*, by Ṣarafaddīn Aḥmad al-Muhallal al-Baḡdādī, unknown both the author and the work. This is a paraenetical poem of ca 650 vv.-bu, grouped into very many faṣl. Some headings: 43b *at-taqwā*, 44a *al-ḥaṭṭ 'alā ta'al-lum al-'ilm an-nāfi'*, 68a *ḥusn aṣ-ṣann wa-'adam al-ya's min raḥmat Allāh*, ibid. *taubih an-nafs*, 69a *aṣ-ṣalāt 'alā n-nabī*.

III (71-103) Poems by Muḥ. b. Aḥmad b. Yaḥyā b. Ḡarallāh Miṣḥam (this ought to be the right reading according to R.B. Serjeant, *Materials for South Arabian History*, in ḤSOAS XIII, 596-7) ḥ. al-Kabīr aṣ-Ṣa'dī aṣ-Ṣan'ānī (d. 1181/1767: *Naṣr* II,462-81, with the list, pp. 466-7, of his works, said to exceed 50!; *Ḥadiya* II,336, citing 57 titles; Ḥabṣī² *passim*, cf. Ind. 671; Kaḥḥ. VIII,245; not in GAL!): a) (71-76a) *as-Sirr al-maṣūn al-maqrūn bi-ṣiḡfa' as-saqīm wa-salwat al-maḥzūn wa-hall al-waṭāq 'an kull maṣḡūn* (Ḥabṣī² 296), an urḡūza of ca 225 vv., ending all *lā ilāha illā 'llāhu* (in the title-page is mentioned its auto-commentary *al-Fulk al-maṣḡūn bi-manāfi' as-Sirr al-maṣūn*, cf. Ḥabṣī² 295); b) (76b-90) *az-Zubda fī naẓm al-'Udda ('Uddat al-Ḥiṣn al-ḥaṣīn lil-Ḡazarī, above CCXXXVIII)*, an urḡūza 460 vv., inc. *al-ḥamdu li-llāhi llaḍi bi-dikrihi / yafūzu kullu 'ālimin bi-faḥrihi* (*Naṣr* II,467, Ḥabṣī² 62); c) (90b-end) a set of other titleless poems, i. al.: 32 vv.-ā'idi; 100 vv.-li, inc. *a-raḥiqun am muṣfā l-'asali / ḡā'anā fihī ṣiḡfa'u l-'ilali*; 30 vv.-i/ūmi fī <wadā' Ramaḍān>; 45 vv.-ā'l, inc. *yā wāḥidun ḡalla 'an ṣabihi / wa-'an ṣarīkin wa-'an kiḡā'l*; 38 vv.-i/ūmu, inc. *a-mā tastahī yā mālika l-mulki an yurā 'abiduka madyūnan wa-anta karimu*; d) moreover, 96a *al-Q. l-Munfariḡa*, 20 vv.-ḡi, usually attributed to Ibn an-Naḥwī at-Tauzarī (cf. above LXXXI:D).

1525.

F 232. 65 ff. 22 × 16½ cm. Recent ms., in a common, rather bad writing; leaves loose from f.49, cover damaged, no spine, plates torn away.

A second collection (*Diwān*) of poems by the same author of No. 1524: III: a) 1b-3a *Ḥaṣr fī mawāḍi' aṣ-ṣalāt 'alā n-nabī* (missing both in *Naṣr* II and Ḥabṣī²), urḡūza 72 vv., with the information about the commentary by the author himself, entitled *al-Fawā'id al-ḡamila fī mawāḍi' aṣ-ṣalāt 'alā ṣāḡib al-waṣila* (*Naṣr* II 466; Ḥabṣī² 296); b) 4-5a *Hazz an-naṣāt li-mūḡibāt al-ḡawāz 'alā ṣ-ṣirāt wa-talḡ aṣ-ṣudūr fī mūḡibāt an-nūr yawm an-nuṣūr* (not in *Naṣr* II nor in Ḥabṣī²), urḡūza 50 vv., said to have been commented upon by the author as well; c) 7a-b Urḡūza 28 vv., called *Muraḡḡihāt al-mizān* (not mentioned by the

sources); d) 7b-15 a set of short poems concerning the religious duties; e) 15b-17 three poems already recorded in 1524:III.c; f) 18a-b qaṣ. 49 vv.-ar; g) 19-21 the same poem, 100 vv.-li, inc. *a-raḥiqun ilh.*, recorded in 1524:III.c, and said to be a reply to a qaṣ., 31 vv. same rhyme, whose text is given here, by 'Abdallāh b. Muḥyiddīn al-'Ulaimī, unidentified; h) 22a-23a the same poem, 38 vv.-i/ūmu, recorded above in 1524:III.c; i) 24b-26a *aṭ-Ṭalī'a li-faḍā'il aṣ-Ṣi'a*, urġūza 73 vv., also called *al-Ḥadā'iq al-badī'a ilh.*, said to have been commented upon by the author under the title *Šukr aṣ-ṣanī'a bi idāh ma'ānī t-Ṭalī'a*, alias *al-Manāhil as-sarī'a ilā l-Ḥadā'iq al-badī'a* (none of these titles mentioned by the sources); k) 26b-29a *Kaṣf an-niqāb 'an zūr an-nammām as-sabbāb*, 132 vv.-ābihā (Našr II 476 *Kaṣf... al-kaḍḍāb*; not in Ḥabšī²), having a comm. called *Šifā' dawī l-albāb bi-idāh ma'ānī Kaṣf an-niqāb*; l) 29a-34a *Manzūma* (urġūza ca 250 vv.) *fi Nuḥābat al-fikar* li-Ibn Ḥaḡar al-'Aṣqalānī (above CCXXVI:A), being a rhymed version of this latter work (Našr II 466; Ḥabšī² 62); m) 34b-49a a set of ca 25 poems, someones recorded above in 1524:III.c; to be stressed, ff.41b-42, an urġūza 55v. composed on the occasion of riots happened in Waṣāb; n) 49b-51a *Qurra 'ain muḥibb al-Ḥasanain*, 64 vv.-ni, with comm. called *Inġilā' al-'ain* (missing in the sources); o) 53-57 *Taḥliyat az-zamān fi naẓm aḥkām šunūf al-ġānn*, 270 vv., but likely imperfect, the verses being grouped into *bāb*, e.g. *fi 'btidā' ḥalq al-ġanna*, *fi akl al-ġinn*, *fi nikāh al-ġinn*, the last one being *kaiftiyat al-waswās min al-ḥabīṭ fi šudūr an-nās* (Našr II 466; Ḥabšī² 137); according to what the author says (vv.19-20), it's a rhymed version of a treatise on the *ġinn*, entitled *Ikām al-marġan wa-mā ḥawā min kull aḥkām al-ġānn* (apparently different from aṣ-Šibli's *Ākām al-marġān ilh.*, above 638), composed by al-Ġamāl (=Ġamāladdīn) <Muḥ. b. Ibrāhīm b. Muḥ. > al-Baštakī al-Ḥanafī (d. 830/1427: *Badr* II, and *Kaḥḥ*.VIII, 215, neither mentioning this title; it's however noteworthy that Berl.10327 cites erroneously this very author, whereas the text concerned turns out to be that of aṣ-Šibli's work); p) 58-end, a list of 25 titles of works written by Mišḡam (above 1524:III): 1. *al-Manhal ar-rawī fi t-tibb an-nabawī*, 2. *al-Furāt al-ma'in fi aḥkām ad-dain wad-dā'in wal-mustadin* (Našr II,467; Ḥabšī² 231), 3. *Bulūġ al-waṭar min ādāb as-safar* (Našr II,467), 4. *Tanwīr aṣ-ṣaḥīfa bi-dīkr 'awālī l-asānīd aṣ-ṣarīfa* (Našr II,467; Ḥabšī² 62), 5. *Maḡāsīn al-aḍkār al-wārīda min ṭarīqa bāb (?) madīnat 'ilm al-muḥtār*, 6. *Tuḥfat al-maġām bi-faḍā'il šīlat al-arḡām*, 7. *Taīstr fiqh al-marām min šamā'il ḡair al-anām* (Našr 466; Ḥabšī² 87), 8. *al-Idān bi-ḡusn tilāwat al-fātiḡa ba'd al-aḍān* (Ḥabšī² 231), 9. *al-'Aḍb az-zulāl fi ḡukm aṣ-ṣalāt 'alā l-āl* (Našr 466; Ḥabšī² 137), 10. *Faiḍ al-'azīz as-salām bi-ṣarḡ šamā'il ḡair al-anām*, 11. *al-I'lān bi-faḍā'il al-aḍān* (Našr 467; Ḥabšī² 232), 12. *Tuḥfat al-ḡawāṣṣ fi faḍā'il sūrat al-Iḡlās* (Našr 466; Ḥabšī² 30), 13. *al-Faḡh al-amīn fi faḍl aṣ-ṣalāt was-salām 'alā n-nabī l-karīm*, 14. *Aqrāt aṣ-ṣunūf fi l-ḡaṭṭ 'alā ṣanā'i' al-ma'rūf* (Našr II,466; Ḥabšī² 296), including a set of 40 traditions, 15. *Iḡāf ahl aṭ-ṭā'a bi-faḍīla ṣalāt al-ġamā'a* (Našr II, 467; Ḥabšī² 232), 16. *Tuḥfat as-sāmī'in bi-auṣāf al-mutawāḍī'in* (Našr II,467; Ḥabšī² 296), 17. *Bulūġ al-amānī fi ṭuruq 'asānīd kutub al-āl al-muṭaḡḡarīn bin-naṣṣ al-qur'ānī*, alias *Bulūġ... kutub āl man unzilat 'alaihi l-maṭānī* (Našr II, 467; Ḥabšī² 62), 18. *Faḡh al-ġalīl fi ṣ-ṣalāt al-mamzūġa bi-taḡlīl* (Našr II,467; Ḥabšī² 295), 19. *Ġabr an-naqā'iṣ fi ṣ-ṣalawāt al-muṣṭamīla 'alā l-asmā' <n-nabawīya> wal-ḡaṣā'iṣ* (Našr II,467; Ḥabšī² 296), 20. *Tabṣīrat al-munīb bi-aḡwāl al-maġāḍīb* (Našr II,467; Ḥabšī² 296), 21. *an-Nawāfiḡ/aṣ-Ṣawāmīḡ al-'aṭīra fi l-aḡāḍīṭ al-muṣṭaḡīra* (Našr II,466; Ḥabšī² 62), 22. *ar-Rauḍ an-nadī fi ṣarḡ al-ḡadīṭ al-musalsal: bu'duhunna fi yadī* (Našr II,467; Ḥabšī² 62), 23. *Taḡḍīr az-ṣalūm min da'wat*

al-maẓlūm (Našr II,467; Ḥabšī² 296), 24. *al-Manhal fi ādāb al-munzal* (Našr II,467; Ḥabšī² 230), 25. *al-'Aqīla fi l-ġawāb 'alā r-raḡīla*, alias *al-'A. al-mustauda'a maknūn asrār ar-raḡīla*; q) besides the poems by Mišḡam there are the following minor, anonymous texts: 59a-60 qaṣ. 53 vv.-rā; 61a a prayer; 61b-63 <*Risāla fi faḍl Ramaḍān*> (cf. Vat. 416:26 with ref.); 64-65 *ḡuṭba*.

1526.

F 233. 79 ff. 20½ × 15 cm. Common, rather small naṣḡī. Bad condition, all the leaves being loose and dirty; no cover.

I (1-78a) *Dīkr maḡtal as-sibī aṣ-ṣaḡīd al-Ḥusain b. 'Alī*, in the recension of Abū Miḡnaf on the authority of al-Aṣ'at b. Ṭulaiq (see 1463; to be added Birmingham 783; Cairo³ III, 94; Ṣan'ā' 666).

II (78b-79b) *al-Qaṣīda <l-Farīda fi madḡ sayyidinā n-nabī>*, here 55 vv.-ḡā only, by Ṣafiaddīn al-Ḥillī (see CCCLV:E). According to the narrative put before the poem, the verses were copied from al-Ḥillī's *Dīwān* by Muḡ. b. 'Abdallāh al-Ḥūṭī, unidentified, after a dream vision of the Prophet.

1527.

F 234. 96 ff. (19a, 96b blank). *Maġmū'* consisting of four different mss. Very bad condition, especially in the cover.

A.18 ff. 19½ × 13 cm. Copied 639/1241. Archaic, rather rough writing; very bad condition, especially the cover.

I (4b-18) *al-Ġawāḡīr wad-durar min sīra sayyīd al-baṣar wa-aṣḡābihi l-'aṣara l-ġurar*, i.e. part 5 of the *Dībāġat al-Baḡr az-zahḡār*, by <al-Maḡdī Aḡmad b. Yaḡyā Ibn al-Murṭaḍā> (see II:1.5 and 529:1). Text divided into *faṣl (fi nasabihi ṣl'm, fi aulādihi, etc.)*, and these in their turn into *far'*, subdivided into *mas'ala*; 13b *bāb fiḡi dīkr al-'aṣara l-maṣḡūrīn*.

B. 55 ff. 20 × 14 cm. Good ms. in a fine, rather thin, sharp, fully vocalized naṣḡī; text included in a frame; yellow paper in ff. 25, 28, 33, 36, 41, 44, 57, green paper in ff. 49 and 52.

II (23-59) *Baḡḡat al-ġulasā' fi sīrat al-ḡamsa ahl al-bait*, urġūza ca 1200 vv. by Ḥīḍr <b. Muḡ. > b. 'Aṭā'allāh <al-Maṣṣīlī> (d. 1007/1598; title missing in GAL S II,513:7, slightly different in *Badr* I,243 footnote (giving the date of composition 994/1586): *B. al-ġulasā' fi ta'rīf ilh.*, and in *Kaḥḥ*. IV.101: *B. al-maġālis fi ta'rīf ilh.* Inc. *al-ḡamdu lillāhi llaḍī 'ġṭabānī/li-ḡubbi ahlī l-baitī wa-ṣṭafānī*. No other ms. seems to be extant, excepted Ṣan'ā' 854.

III (60-73) *Darī'at an-nāsīk fi ma'rīfat al-manāsīk al-mutakammīla li-arkān al-ḡaġġ wa-ṣurūṭihī*, by <Imādaddīn> Yaḡyā b. Muḡ. b. Ḥasan al-Muqrānī (*sic ms.*) al-Ḥārītī al-Maḡḡīġī (author above 112:II; title missing both in GAL S II,557:2 and in Ḥabšī²). Text divided into unnumbered *faṣl*: 66b *al-'umra wa-ṣīfatuhā*, 67a *maḡzūrāt al-ḡaram wal-iḡrām*, 70a *fi bayān makān ad-dīmā'*, 70b *idā mariḍa l-ḡaġġ ba'd al-masīr*, 71 *a manāsīk al-ḡaġġ*

'ašara, 71b fi z-ziyāra. Inc. *al-ḥ. lillāh alladī faraḍa fariḍat al-ḥağğ fi l-islām wa-ğā'alahā muḥtaşşa bil-bait al-ḥarām ... wa-ba'd fa-hādihi nubḍa fi bayān arkān al-ḥağğ.*

C. 4 ff. 20×13 cm. Copied 1091/1680.

IV (74-77) *Manzūma fi 'ilm at-tağwīd*, alias *al-Muqaddima l-Ğazariya*, by <Muḥ. b. Muḥ. b. Muḥ. al-Ğazarī> (see CCXXVI:Q and II45:IV).

D. 19 ff. 21×15 cm.

(78-96) Minor texts: a) (78-79) end of a work on *farā'id*, copied 1073/1663; b) (80-82) *Mu'aşşara* by Šihābaddīn Yaḥyā b. Ḥabaş <b. Amīrak as-Suhrawardī l-Maqtūb>, consisting of 28 strophes, as many as the letters of the alphabet, in the following order: *alif*, *bā*, *tā*, *ṭā*, *ğim*, *ḥā*, *ḥā*, *dāl*, *dāl*, *kāf*, *lām*, *mīm*, *wāw*, *nūn*, *şād*, *dād*, 'ain, *ğain*, *ṭā*, *fā*, *qāf*, *rā*, *zā*, *hā*, *sin*, *šin*, *alif-lām*, *yā*, each strophe having five verses, whose emistichs rhyme together; c) (83-85) poetry: 83a verses by Šarafaddīn Yaḥyā b. Šamsaddīn; 83b 10 vv. -*ālī* by aš-Šarifa Ṭāhira (?), living in Ibb, to al-Mutawakkil Ismā'il <b. Qāsim>; others, on the tombs, by <Abū Yaḥyā> Mālik b. Dīnār (d. 131/748: GAS I,634:2; EI² VI,251); 84b the last 15 vv. -*āna* of a poem in praise of the Prophet, the last one being *tamma ş-şalātu 'alā l-muḥtārī min Muḍara/al-muṣṭafā al-muḡtabā min āli 'Adnāna*; 85a qaş. 27 vv. -*āni* by Ğamālalislām <Abū l-Ḥusain> 'Alī b. al-Mutawakkil <Ismā'il b. Qāsim> (d. 1096/1685: Kaḥḥ. II,37; *Badr* I, 438, citing this poem), urging his father to fight against the Turks, inc. *la-'amruka laisa yudraku bit-tawāni/ wa-lā bil-'ağzi ġāyātu l-amāni*; 85b 9 vv. -*mi*, then 11 vv. -*āya*, being one of *al-Munāğāt* by Zainal'ābidīn <'Alī b. Ḥusain> (above CCXC:C); c) (86a, 88a, 90-95) fragmentary texts in prose; 88a *iğāza* delivered to 'Alī b. Šarafaddīn Yaḥyā (above 159:II) by Šāliḥ b. aş-Şiddīq <b. 'Abdarrahmān> an-Namāzī (above 33).

1528.

F235. 68 ff. (1 blank) 19×13½ cm. Copied 755-6/1354-5 (cf. col. 49a, 50a) by 'Abdarrahīm b. Ḥusain b. 'Abdarrahmān b. Abī Bakr al-'Irāqī (d. 806/1404: GAL II,65:7/77 S II,77; *Badr* I,354; Kaḥḥ. V,204). Rather neglected writing, in an archaic, thick nashī, inclined to right. Leaves rather damaged by damp.

(2-49) *Maşyaha*, or list of his own teachers, of Nāşiraddīn Abū 'Abdallāh Muḥ. b. Šamsaddīn Abū 'Abdallāh Muḥ. b. Abī l-Qāsim b. 'Abdassalām b. Muḥ. ar-Raba'i at-Tūnusī al-Mālikī (his father, d. 715/1315, recorded by Kaḥḥ. XI,141). The text is divided into three main parts (*ğuz*'), each one consisting of as many sections as the teachers were, 25 in all. Therefore the framework appears to be the following: (2-18) *ğuz*' I: *şaiḥ* 1 to 8; (19-35) *ğuz*' II: *şaiḥ* 9 to 16; (36-50) *ğuz*' III: *şaiḥ* 17 to 25; then (51-end) an appendix (*dail*), recording 5 further teachers. To be stressed that the text handed down by each *şaiḥ* doesn't go beyond one to three *ḥadīṭ*, always credited by a very extended *silsila* tracing back to the Prophet, as well as the mention of the sources in the canonical collections.

1529.

F 236. 177 ff. (176-7 blank) 18×13½ cm. Old ms. (ff. 10-11, 47-50, 139-143, 172-5 supplemented later). Good copy, in an archaic, rather thick, compact, "geometrical" nashī; yel-

lowish paper; in bad condition both the body of the ms. (sheets mostly loose) and the cover (no spine, the upper plate torn out).

(1-175a) Vol. I of <*al-Aḥkām al-ğāmi' lil-ḥalāl wal-ḥarām*>, alias (cf. 63b) *al-Ğāmi' fi l-aḥkām ilḥ.*, by <al-Hādī ilā l-ḥaqq> Yaḥyā b. Ḥusain b. Abī l-Qāsim (see 1087). The text, defective at the beginning of *kitāb at-tahāra*, contains the following chapters: 16b *aş-şalāt*; 42b *al-ğānā'iz*; 50b *az-zakāt*; 72b *aş-şiyām*; 86b *al-ḥağğ*; 112b *an-nikāḥ*; 144a *aṭ-ṭalāq*. Another division into *ğuz*' is to be found as well: <ğ. 2> 42, <ğ. 3> 63, <ğ. 4> 91, <ğ. 5> 123a, <ğ. 6> 154a.

1530.

F 237. 68 ff. (6a, 8b, 16b, 20a, 34a, 35b, 38a, 41-42a, 44a, 61a blank) 22×16½ cm. In rather bad condition, especially the cover.

Recent miscellany (*kunnāş*), some texts dated 1182/1768. Contents: a) (1a-b) the beginning of *al-Azhār ilḥ.* li-Ibn al-Murtaḍā (above 27) followed ff. 4b-5 by a qaş. 39 vv. -*nu*; b) (2b-4a) anonymous devotional text; c) (6b-7a) qaş. 28 vv. -*āni* by Muḥ. b. Aḥmad <b. Yaḥyā> Mişḥam (above 895:XI; d. 1181/1767: *Badr* II, 102, *Naşr* II, 462, Ḥabşī² 295, Kaḥḥ. VIII, 245); d) (8a) qaş. 22 vv. -*ālihi* by Ismā'il b. Muḥ. b. Ishāq (above 75:IV); e) (9-12) *muqatta'āt*; f) (13-15) extr. from the *k. aṭ-ṭalāq* of *al-Maqşad al-ḥasan* (above 686); g) (17b) id. from *Mi'yār <al-'uqūl ilḥ.>* (above 11:I and 378:II) on a question of the canonical prayer; h) (18b-19a) text on the *diyāt* by al-Mahdī Ibn al-Murtaḍā; i) (20b-23a) two debates on questions about *şalāt* and *nikāḥ*, which took place in Nisābūr between Imām al-Ḥaramain <al-Ğuwainī> (above 1257.V) and Abū Ishāq <Ibrāhīm b. 'Alī> aš-Şirāzī (GAL I,387:9/ 484); j) (23-24a) a text on *şurūṭ al-qāḍī wal-muftī* from *al-Işrāq* by Abū Sa'id al-Harawī (title and author unidentified); k) (24b-26a) *su'āl al-isti'āda* and answer by Muḥ. b. Ismā'il <b. Şalāḥ> al-Amīr (above 43:IV; d. 1182/1768: GAL S II, 556:4); l) (27-8) narrative of an event concerning al-Hādī Yaḥyā b. Ḥusain; m) (29) a text by al-Mutawakkil Ismā'il <b. Qāsim>, on a question of heritage; n) (30) *su'āl-ğawāb* on a question of *iğāra*; o) (31-2) *muqatta'āt*; p) (34b-35a) quotation from the autocommentary by Ibn Mālik (unknown to the reference books!) on his *Alfiya* (text included in a frame, nice script!); q) (37a) qaş. 18 vv. -*di* by Ishāq b. Muḥ. b. Ishāq, not mentioned in the reference books; r) (38b-41a) qaş. 97 vv. -*ri*, anonymous, on the bad political and religious situation in Yemen; s) (42b-43) qaş. 65 vv. -*ā'i* by Sirāğaddīn 'Abdallaṭīf b. 'Alī al-Qaşī'i/Quşai'i on a revolt of some tribes against their *şaiḥ* Aḥmad b. Muḥ. al-Wā'ilī; t) (45-60, 64-5) a set of *muqatta'āt* and short fragments, whose description is actually impossible; u) (61b-62) explanation of the tradition *man 'arafa naf-sahu biḍ-ḍu'f wal-iftiqār ilā llāh wal-'ubūdiya lahu 'arafa rabbahu*; v) (65b-67) a text by Šāliḥ b. Şiddīq b. 'Alī <an-Namāzī> (above 33; to be added Ḥabşī² Ind. 659) with an information about his teachers.

1531.

F238. 86 ff. (1a blank) 22×16 cm. Autograph I, dated 13 rabi' II 1043/17.X.1633. Common, rather coarse, compact nashī; poor cardboard cover (25×17 cm.).

I (3-83a) *ar-Rauḍa n-nadiya šarḥ at-Tuḥfa l-'Alawiya*, by Badraddīn Muḥammad b. Ismā'il b. Šalāḥ al-Amīr <al-Kaḥlānī> al-Ḥamzī (d. 1182/1768: GAL S II, 902:54 mentioning another ms. only; Kaḥḥ. IX,56; Našr II,505; Ḥabšī² 449). In the elaborated intr., in ornate prose, the author speaks about the abundant traditions literature dealing with the excellence of 'Alī and his descendants, then mentions the verses composed on the same subject, under the title *at-Tuḥfa l-'Alawiya*, by his father ʿDiyā'addīn Ismā'il b. Šalāḥ (author and text of the poem above 434:I). It's on his order that he decided to write this commentary, based on a lot of works, both Sunnis and Zaidis, firstly the *Daḥā'ir al-'uqbā* li-Aḥmad b. 'Abdallāh <b. Muḥammad> at-Ṭabarī (above 64:II and 1022) and *Ġam' al-ḡawāmi'* li-Suyūṭī (GAL II,147:56/186). The verses, rhyme -yā, are 70, the first one being *Tuḥfatun tuhdā li-man yahwā 'Aliyā/man raqā ša'wan min al-maḡdī 'aliyā*. Inc. of the comm.: *al-ḥ. lillāh al-muḥtašš bi-kull kamāl wal-muḥaššiš li-man yašā' bi-ḥašā'iš at-tafḍīl wal-ifḍāl*. The col. gives a biographical note, from *Taḍkirat al-ḥuffāz* liq-Dahabī (GAL II,47:1.c/58), on the above mentioned at-Ṭabarī.

II Minor texts: a) 1b extr. from *al-Išā'a li-ašrāt as-sā'a* <lil-Barzangī> (above 1014:I); b) 2b answer by Zaid b. Muḥammad b. Ḥasan <b. al-Manšūr Qāsim> (d. 1123/1711: *Badr* I,253; Našr I,689; Ḥabšī² Ind.656) on the question what must be the reward of a man entrusted with the teaching of the Qur'ān recitation; c) 83b 14 vv.-*iyah*, anonymus, in praise of the comm. described above in I; d) ibid. a writing of the author of I, concerning the *ḥadīṭ al-ḡadīr* (cf. EP² II,1015 s.v. *Ḡadīr Khumm*); e) 84-86a answer on the same subject by Aḥmad b. Sa'daddīn al-Miswarī (cf. the Index of the present Catalogue).

1532.

F 239. 68 ff. 18×13½ cm. Common, but regular, rather small, compact nashī; leaves partially damaged by damp, cover seriously damaged (upper plate missing).

Torso (at the beginning one leaf only probably missing) of the <*Urḡūza fī maḥārīḡ al-ḥurūf*, by 'Alī b. Muḥammad b. 'Alī al-Barri, the identification having been possible by the comparison with Berl. 548, the only ms. mentioned by GAL II,248:§ 6.2.1. In fact, the inc. is the same: *aqūlu ba'd al-ḥamdī lillāhi 'alā/mā manna min in'āmihi wa-akmalā*, but in Berl. ms. the poem, totalling 30 vv., is apparently imperfect, whereas the present copy totals 150 vv. (unfortunately there are many gaps, after ff. 31, 32, 46, 51, 56, 58, 66). The verses, introduced by the usual abbreviation *šād* (= *mušannif*), meaning the author, are provided with a commentary, anonymous, marked by the abbreviation *šin* (= *šāriḥ*, i.e. commentator), and this one in its turn has a gloss *qauluhu*, anonymous as well. The inc. of the comm. and the concerned gloss is the following: *qauluhu aqūlu ba'd al-ḥamdī lillāhi 'alā: ḥādā min kalām al-mušannif min ḡair ḥilāf wa-ḥādā l-bait tauṭī'a li-yarkaba 'alaihi mā ba'dahu min maḥārīḡ al-ḥurūf*.

1533.

F 240. 159 ff. (70b blank) 20×15 cm. Copied 1061/1651 (cf. 69b and 157a). Good copy, in a regular, thick nashī; leaves mostly loose, many dirty; cover damaged in the spine.

(1-157a) Vols. I (-69) and II (71-end) of *Rauḥ ar-rūḥ fī-mā ḥadaṭa ba'd al-mi'a t-tāsi'a min al-ḥitan wal-futūḥ*, by 'Isā b. Luṭfallāh b. Muṭahhar al-Kaukabānī (see 540:II; to be added Ḥabšī² 437), defective at the beginning. The two *ḡuz'* deal with the events of years 901-965/1495-1558 and 966-1029/1559-1620 respectively. It deserves to be noted that in year 1028/1619 no other event is mentioned but the exceptional brightness of two stars, the one in the heaven of Šām and the other in Yemen.

1534.

F 241. 52 ff. 20×15 cm. Rather bad condition: many leaves loose and dirty, no cover.

(-52a) A rather small portion of *'Aḡā'ib al-maḥlūqāt wa-ḡarā'ib al-mauḡūdāt wal-mašnū'āt*, by <Zakariyā> b. Muḥammad b. Maḥmūd al-Qazwīnī (GAL I,481:12/633 S I,882). The main headings (*faṣl*) of the contents are: 1b *kurat al-arḍ*, ibid. *šairūrat as-sahl ḡabalan*, 11b *al-baḥr al-muḥīt*, 14b *baḥr as-Šin*, 21a *anwā' 'aḡā'ib ad-dunyā*, 23a *baḥr al-Hind*, 27a *baḥr Fāris*, 28a *baḥr 'Umān*, 29a *baḥr az-Zanḡ*, 30b *baḥr al-Maḡrib*, 32a *baḥr al-Ḥazar*, 34b *āḥir al-kalām fī l-biḥār*, ibid. *al-anḥār*, 40a *al-'uyūn*, 42b *al-ḡibāl*; from f. 46 no clear division (it's mainly question of cities, the last one being *'Ammūriya*). As to the correspondence of the text with Wüstenfeld's edition (*Al-Cazwīnī's Kosmographie*, I, Göttingen 1849), if it can be assumed surely enough for the ff. 1b-34a, it seems to be excluded from f.34b onwards, where the text looks like an abridged redaction, as it appears from the following concordance: 1b-34 = Wüst.'s *Kosm.* I, 101-129; 34b-39 (*al-anḥār*) = W.'s *Kosm.* I, 175 last line-189; 40-42a (*al-'uyūn*) = W.'s *Kosm.* I, 189-197 first line; 42b-45 (*al-ḡibāl*) = W.'s *Kosm.* I, 152-175.

1535.

F 242. 30 ff. 20½×17 cm. Rather old ms., in a thick, round, bad nashī, very difficult to be read!

I (1-3) Qaṣ. 123 vv.-*di* by Ḡamāladdīn <al-Hādī b. Ibrāhīm b. 'Alī b. al-Murtaḍā Ibn al-Wazīr> (d. 822/1420: GAL II,186:5/238 S II, 243:4b), the name having been taken from Cact. 342.3, where the verses are 103, and the poem is said to be the answer to that by his brother (cf. below IV). Inc. *'aḡīlat 'awāḍiluhu wa-lam tata'ayyadi*.

II (4-15) A text, entitled *ar-Rauḍ al-bāsim*, according to the col., and consisting of five questions, put by 'Alī b. Muḥammad b. 'Alī l-Qāsim <... b. al-Hādī ilā l-ḥaqq Yahyā> (above 164; cf. also Ḥabšī² 22) to 'Izzaddīn Muḥammad b. Ibrāhīm b. 'Alī b. al-Murtaḍā (below IV), and the answers by this latter. They concern mainly the reliability of the *Šaḥīḥ* lil-Buḥārī (above 72) and Muslim (above CCXCIV:D).

III (16-27b) *Waṣīya* by <Šihābaddīn> Aḥmad b. Ḥumaid b. Sa'id al-Ḥārītī (d. after 750/1350: IAR I,57a; *Ṭab. Zaid.* III,24; *Sources* 20 No.89; Ḥabšī² 158).

IV (27b-30) Qaṣ. 100 vv.-*di* by 'Izzaddīn Muḥammad b. Ibrāhīm b. 'Alī b. al-Murtaḍā <Ibn al-Wazīr> (name in the col.: d. 840/1436: GAL S II,249:12; Kaḥḥ.VIII,210). Inc. *dallat 'awāḍiluhu tarīḥu wa-taḡtadī* (cf. above I).

1536.

F 243. 93 ff. 20½ × 15½ cm. Copied II 1015/1606 by 'Abdalmun'im b. Yaḥyā b. Ibrāhīm, V 999/1591 (but the date is valid for ff. 85-93 only). Different hands: commom, thick nashī until f. 41; 46b-74 fine, rather large and round script, fully vocalized as regards the verses and the *taḥmīs*; 75b-84 common, rather thick writing; 85-end smaller, very compact nashī. In ff. 45-74 text included in a red ink frame, on three columns.

I (3-21a) *al-Muqaddima l-muḥsiba fī 'ilm an-naḥw*, by Abū l-Ḥasan Ṭāhir b. Aḥmad 'Ibn> Bābasād (see 437:I bis). Text divided into 10 numbered *faṣl* (cf. Berl. 6473).

II (21a-41) *Muḥtaṣar min an-naḥw*, in 50 unnumbered *bāb*, by Ḥasan (ms. Aḥsan) b. Ishāq Ibn 'Abbād al-Yamanī (see 437:II; to be added Ḥabšī² 369).

III (42-44) *al-Kaṣf 'an muḡāwazat ḥādīhi l-umma mā ba'd al-alf*, by 'Abdarraḥmān b. Abī Bakr as-Suyūtī (see CCXCVII:F).

IV (45-66a) *al-Kawākib ad-durriya fī madḥ ḥair al-bariya*, alias *al-Burda*, by 'Abdallāh b. Sa'id al-Buṣīrī (name in the intr.; see CLVIII). The poem, here 160 vv., has the same *taḥmīs* as 1393:I (see there the question of its probable attribution to Muḥammad b. 'Abd-aṣṣamad al-Fayyūmī; on the mgs. there is also a continuous gloss/commentary, likely identical with that described in 1393:I).

V (66b-74) Minor texts: a) (-71a) *al-Q. l-Munfariḡa*, by Yūsuf b. Muḥammad at-Tauzārī Ibn an-Naḥwī, here 46 vv.-ḡi (see LXXXI:D), with the *taḥmīs* by 'Alī b. Muḥammad b. 'Abdallāh Ibn Mulaik (see 1219:VI.t); b) (71-72) Qaṣ. 56 vv.-li by Ismā'il al-Muḍārī (?), inc. *ziyādatu l-qauli taḥki n-naqṣa fī l-'amali/ wa-manṭiqu l-mar'i yahdihi ilā z-zalali*; c) (72b-73) Qaṣ. 25 vv.-ri, attributed to 'Alī, inc. *hawwin 'alaika fa-inna d-dahra dū ḡiyari* ('ibari?)/*wa-ahluhu baina ṣafwi l-'aiṣi wal-kadari* (=437:III bis.b); d) (73) a set of 12 *dūbait*, attributed to 'Alī as well; e) (74) a short narrative about Ziyād b. Abīhi and 'Umar b. al-Ḥaṭṭāb.

1537.

F 244. 185 ff. 24½ × 17½ cm. Copied 746/1345, when the author was still living! (he died 747/1346). Excellent copy, in the typical archaic, thick nashī, larger in the rubrics; brownish paper. Excepted the cover, slightly damaged in the flap, the ms. is in a very good condition.

(2-184a) Vol. (*sifr*) II of *at-Tirāz fī 'ulūm ḥaqā'iq al-i'ḡāz*, by al-Mu'ayyad <bi-llāh> Yaḥyā b. Ḥamza <b. 'Alī> (see vol. I in 456, with a more detailed title: *at-Ṭ. al-mutaḍammīn li-asrār al-balāḡa wa-'ulūm ilḡ*) (GAL S II, 234:4= 242:2.6, where an edition is mentioned; to be added Ḥabšī² 74 No.34 and Ṣan'a' Ind. 896). Main division of the text: 2b *bāb 3 fī murā'āt aḥwāl at-ta'lif wa-bayān zuḥūr al-ma'āni l-murakkaba*; 38a b. 4 *fī ḡikr anwā' 'ilm al-badi'*; 107a *fann 3 fī ḡikr at-takmilāt al-lāḡiqa*. According to what was stated about No. 456 and its division into three *fann*, the present ms. contains *bāb 3-4 of fann 2* (the first two being in ms.456), and the whole *fann 3*. Therefore the two mss. contain a complete copy of the work, though having been written by different hands; as far as it can be argued from the paleographical features, the present copy is no doubt older.

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1538.

F 245. 180 ff. 25 × 19 cm. Excellent copy, in an archaic, very nice, thick, rather large, round nashī; brownish paper (excepted ff. 1 and 176-80, supplemented later). The body of the ms. is in a good condition, but the cover is damaged both in the spine and in the flap.

(2b-180a) Vol.II (thus the title, by a later hand, in f.1b), consisting of *faṣl* 28 to 45, of *al-'Umda fī 'uyūn ṣiḡāḡ al-aḡbār fī manāqib AM* <'Alī b. Abī Ṭālib waṣī l-muḡtār>, by <Yaḥyā b. Ḥasan b. Ḥasan> Ibn al-Biṭriq (see vol. I in 352 above, whereas this same vol. II is preserved, though imperfect, also in 829). Contents (titles given according to the *fihris* to be found in ff. 10-12 of 352): 2b *faṣl 28 fī ḡikr ḡaṣīf an-na'l*; 7a *ḡ. 29 fī qauliḡi ta'ālā: anta wāriṡi wa-ḡāmil liwā'i*; 13a *ḡ. 30 fī qauliḡi ta'ālā: wa-min an-nās man yaṣṡi nafsahu* (Qur. 2:203); 16a *ḡ. 31 fī ḡikr ḡabar at-tā'ir*; 25a *ḡ. 32 fī ḡikr qaḡāyāhu 'm fī zamān an-nabī ṡl'm*; 30b *ḡ. 33 fī annahu 'm qāla: ṡalūnī qabl an tafḡidūnī*; 37a *ḡ. 34 fī qaul an-nabī: wa-aḡ'alu li wazīran min aḡli*; 47a *ḡ. 35 fī funūn ṡattā min manāqibiḡi ṡl'*; 61a *ḡ. 36 fī funūn ṡattā min manāqibiḡi aiḡan*; 118a *ḡ. 37 fī manāqib sayyidat an-nisā' Fāṡima az-zahrā'*; 123a *ḡ. 38 fī ḡikr manāqib Ḥadiḡa 'm*; 125b *ḡ. 39 fī manāqib al-Ḥasan wal-Ḥu-sain*; 134a *ḡ. 40 fī manāqib ḡa'far b. Abī Ṭālib*; 135b *ḡ. 41 fī mā ḡā'a fī Abī Ṭālib*; 139b *ḡ. 42 fī ḡikr mā warada fī l-iṡnai 'aṡara ḡalīḡa*; 145a *ḡ. 43 fī manāqib al-Mahḡdī 'm*; 156a *ḡ. 44 mā ḡā'a fī d-Daḡḡāl*; 160a *ḡ. 45 fī ḡikr ṡai' min al-aḡḡāt ba'd Rasūl Allāḡ ṡl'm*.

1539.

F 246. 40 ff. 29½ × 20½ cm. Nice copy, in a careful execution: regular, rather thin, compact nashī; title and text included in a red-blue frame; no cover, but in good condition.

Rauḡat al-albāb wa-tuḡfat al-aḡbāb wa-buḡyat at-tullāb wa-nuḡabat al-aḡṡāb li-ma'ri-fat al-ansāb, by <Abū 'Ulāma> Muḥammad b. 'Abdallāh b. 'Alī... Ibn al-Mu'ayyad (see 131 and 838:I). Text until f. 32, then ff. 33-40 16 genealogical tables (for details on the contents cf. Berl. 9402). To be stressed that the present copy, compared with the two other preserved in this collection, where 132 tables are to be found, does not contain but a minor portion of the work!

1540.

F 247. 217 ff. 24 × 27 cm. Excellent copy, in an archaic, very fine, rather large, thin, round writing, partially vocalized; brownish paper. In rather good condition, somewhat dirty throughout the text, cover seriously damaged (under plate torn out).

(2-216) *Sirat al-Hādī ilā l-ḡaḡq Yaḡyā b. Ḥusain*, in the recension of <Abū ḡa'far> Muḡ. b. Sulaimān al-Kūfī and 'Alī b. Muḡ. al-'Abbāsī (to be considered identical as 'Alī b. Muḡ. b. 'Ubaidallāh al-'Alawī), both having been supporters of al-Hādī. This information of a double joint recension, as it's given by the title-page, is actually somewhat misleading, at such an extent that GAS has even recorded two distinct works, the one by al-Kūfī (GAS I, 346:8.1) and a second one by al-'Alawī (GAS I, 564). The question of the authorship was rightly solved by Arendonk, p. XII, decisively stating that 'Alī b. Muḡ. b. 'Ubaidallāh al-'Abbāsī al-'Alawī must be acknowledged as the proper author, though making use of

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notes by al-Kūfī (see 887:I; to be added Ḥabšī² 403). As regards the contents, divided into a lot of paragraphs, called mainly *ḥabar*, cf. the essential description of BMS 531. The proper text ends f.194a (190a the account of the death of al-Hādī). Then follows, just as in BMS 531, an extract from *al-Ḥadā'iq al-wardiya* lil-Maḥallī (above 553:I) on al-Hādī himself and his two sons, Muḥ. al-Murtaḍā li-din Allāh (from 202a) and Aḥmad an-Nāṣir li-din Allāh (from 206b)

1541.

F 248. 80 ff. (39b, 51a) 20½ × 15 cm. Nice copy, but in an exceptionally small, thin, compact writing. No cover, loose leaves.

I (1-39) *Šarḥ* <alā r-R. l-Waḍ'iya l-Aḡudiya lil-Īḡī> (above 281:II), by <Alī b. Muḥ. aš-Šarīf> al-Ġurḡānī (see CCCXLIX:E.1).

II (40-50) This is nothing but the continuation of No. 1545:II (see below, where it's to be found the incipit)! As it appears from the comparison with Berl. 4377, we have here to do with a supergloss on aš-Šarīf al-Ġurḡānī's gloss on *Šarḥ Muḥtaṣar Muntahā s-sūl fi 'ilm al-uṣūl*, i. e. the commentary lil-Īḡī on Ibn al-Ḥāḡib's abridgement of his own *Muntahā ilh.* (above 327:I and 1184:I). Such a work isn't mentioned in GAL I,306:VIII.3 S I,538:GI.b, among the superglosses on al-Ġurḡānī's gloss, nor in S II,593:§ II, among the works of Ġiyāṭaddīn Maṣṣūr <b. Muḥ. al-Ḥusainī ad-Daštakī aš-Širāzī> (d.1250/1863: Kaḥḥ. III,19), who must however be credited as author, according to the statement of the title page. Imperfect.

III (51b-62a) *Ḥāšiya 'alā Šarḥ Isāḡūḡi*, i.e. the gloss by <Alī b. Muḥ. b. 'Alī> aš-Šarīf al-Ġurḡānī on al-Kāṭi's commentary (above CLXXII: E and 1025:III) on *Isāḡūḡi fi l-manṭiq* lil-Abḥarī (above CXLII:B and 1025:II) (see GAL S I,842:8). Complete. It is different from 285 (see above). Inc. *qāla l-fāḍil aš-šarīf: dalla bi-lāmai at-ta'rif wat-taḥṣiṣ 'alā 'ḥtiṣāṣ al-ḡins.*

IV (62b-66a) Another supergloss (col. *risāla*) on the commentary lil-Kāṭi (on *Isāḡūḡi?*), inc. <qāla> š-šarīḥ: *aurada l-Kāṭi 'alā ḥāḍihi l-qā'ida.*

V (66b-80a) A supergloss, by 'Abdarraḥīm b. Muṭaḥḥar al-Ḥusainī (thus in the first line of the text), otherwise unknown, on the gloss liš-Šarīf al-Ġurḡānī on Quṭbaddīn at-Taḥṭānī's *Lawāmi' al-asrār*, in its turn a commentary on the logics treatise *Maṭāli' al-anwār* li-Maḥmūd b. Abī Bakr al-Urmawī (a similar work above CLXXVIII and CLXXXIII). Another copy of the present text (missing in GAL I,467:27/614 S I,848) is to be found in Berl. 5093. As to the author, recorded by HH V,595, both his name and his chronology are quite far from being sure. A first puzzle is the name: Berl. has 'Abdarraḥīm b. Muṭaḥḥar with the addition of al-Ḥanafī, while HH gives 'Abdarraḥīm aš-Širwānī, without any *nasab*, probably the same as 'Abdarraḥīm b. Aḥmad aš-Širwānī, recorded by Kaḥḥ. V,202 from *Hadiya* I,564. A second one is the date of the death: 950/1543 in Berl., 1134/1722 according to *Hadiya* and consequently Kaḥḥ. Taking into account that Cairo³ II,247, containing a supergloss by 'Abdarraḥīm aš-Širwānī, has a quite different inc. from that of the present ms., it's wise to think that, despite of the identical *ism 'alam*, two different authors and two

different works are in question: the one, 'Abdarraḥīm b. Muṭaḥḥar/Muṭaḥḥar al-Ḥusainī al-Ḥanafī, and the other 'Abdarraḥīm b. Aḥmad aš-Širwānī.

1542.

F249. 178 ff. (5a blank) 20 × 15 cm. Copied I 1115/1703. Different hands: II recent, bad writing; III regular, round nashī.

I (11b-110) A titleless work, without any formal division, consisting mainly of sayings of the Prophet on the *manāqib* 'Alī and his descendants, besides some Qur'ānic quotations.

Some headings: 16a *ḥadīṭ al-ḡadīr*, 19b *ḥabar al-manzila*, 36b *ḥadīṭ as-saṭl*, 52b *ḥ. at-tā'ir*, 62b *ḥ. al-lauza*, 65a *ḥ. al-qadīb*, 79b *qiṣṣat 'Alī ma'a Iblis*, 87b *faḍā'il Fāṭima*, 102b *qiṣṣa Ḥaibar*, 105b *qiṣṣat al-Ḥawāriḡ*. The text is introduced by an extended *riwāya*, starting from Bahā'addīn 'Alī b. Aḥmad b. Ḥusain al-Akwa' (d. after 620/1223, cf. Ismā'il b. 'Alī al-Akwa', *Ta'riḥ al-lām al-Akwa'*, Beirut 1411/1990, p. 94 n.1; IAR II,47b; *Tab.Zaid.* III,267), who handed it down in 599/1203 at Ḍamarmar, and tracing back until Abū l-Ḥasan 'Alī b. Muḥ. a l-Ḡulībī al-Ḥaṭīb al-muṣannif (therefore this was the author!), who had transmitted the text to his son Abū 'Abdallāh Muḥ. Inc. *al-ḥ. li-llāh al-fāṣi fi l-ḥalq amruhu... ammā ba'd fa-inna aulā mā ḡaḥarahu wa-kasabahu l-'ibād mā ya'malūn bihi n-naḡāt yauma l-ma'ād wa-innī ra'aitu t-ta'alluq bi-maḡabbat at-tāḥirīn min āl Ṭā'-Ḥā' wa-Yā-Sin... al-manḡaḡ al-muḡim waṭ-ṭariq al-mustaḡim fa-ḡama'tu fi faḍā'ilihim mā 'ntahat ilaihi ma'rifaṭi ilh.*

II (117-178a) *al-Bassāma <ṣ-ṣuḡrā>*, by Šārimaddīn Ibrāhīm <b. Muḥ. b. 'Abdallāh> al-Wazīr, here 236 vv.-ri, with an anonymous commentary, identical with BMS 540:I (cf. GAL S II, 248:e), which turns out to be an abridgement of the commentary on *al-Bassāma* included by Muḥ. b. Aḥmad Ibn Muṭaḥḥar in the vol. I of his work *at-Tarḡumān ilh.* (above 356). Such a conclusion could be drawn from the comparison of the present text with this commentary, preserved in ms. 356 f. 66 sqq. and 943 f. 48b sqq.

III Miscellaneous: a) (2b) *Mulḡaḡ al-Bassāma*, 33 vv., by Aḥmad b. Muḥ. b. Šalāḥ aš-Šarāfi (see 198:XVII.d); b) (3a) other 22 vv. same rhyme, likely from another continuation (see 772:II); c) (3b-4) a fragment on the Great Mosque of Šan'ā', from *Ta'riḥ Šan'ā'* li-Rāzī (above 722); d) (5b-6) a text on *ḡawāz at-tadāwī bin-naḡas*, from a sermon of 'Imādaddīn Yaḥyā b. Ibrāhīm Ḡaḥḡāf (above 263); e) (7) the first 22 vv.-ri of a poem in praise of the kings of Yemen, by Burḡānaddīn Ibrāhīm as-Saḡilī al-Maḡribī, said to be mentioned by Lisānaddīn al-Ḥaṭīb in his *al-Iḡāṭa <fi ta'riḥ Ḡarnāṭa>* (GAL II,262:3/339); f) (7b-9a) *Lāmiyat al-'Aḡam*, 60 vv., by at-Ṭuḡrā'i (see CCXXVI:S); g) (9-II) <*Lāmiyat al-'Arab*>, 61 vv., by Ibn Bahrān (see 153:I.d); h) (III) narrative of an event which happened on Ḍū l-qa'da 580/1184 at Wāsiṭ, when God let sink in the Tigris the house of Abū Naṣr b. Qāḍi l-'Irāq who had outraged 'Alī, having heard the qāḍi Ḡamāladdīn Ni'matallāh b. 'Alī b. Aḥmad al-'Aṭṭār reading a text on the *manāqib* of 'Alī; i) (112-3) extr., on the punishment of some crimes, from *Hidāyat al-mustaršidin* lil-Manṣūr 'Abdallāh b. Ḥamza (unknown title, missing both in Berl. 4950:XI and Ḥabšī² 38 sqq.); k) (114) extr. from al-Mas'ūdī's *Murūḡ ad-ḡaḡab* (above 127) on an episode concerning 'Alī when he reached Baṣra on the "day of the camel"; l) (115a) *Qiṣṣat al-Aṣṭar* (= Mālik b. al-Ḥarīṭ, cf. EP I,725 s. v. al-Aṣṭar)

ma'a ahl ar-Raqqa, from *Šarḥ Nahḡ al-balāḡa* li-Ibn Abi l-Ḥadīd (above CCCXV); m) (15b) two extr. from *Asnā l-maṭālib fī manāqib 'Alī b. Abī Ṭālib* li-Muḥ. b. Muḥ. al-Ḡazārī (title missing in GAL II,201-3/257-61 S II,274-8, but recorded by *Idāh*, I 81; n) (178b) *Mulḥaq al-Bassāma*, 25 vv., by Ḍiyā'addīn Dā'ūd b. al-Ḥādī al-Mu'ayyadī (see 198:XVII.c).

1543.

F250. 179 ff. (178a, 179a blank) 20×14½ cm. Copied 1027/1618. Good ms., in a nice, rather thick nashī; brownish paper in ff. 28-51, 75-176. In good condition, excepted ff. 1-5 and cover, seriously damaged; no upper plate.

(-176a) *Ḥawāšī* (thus col.) *'alā <al-Qaṣaṣ al-ḥaqq fī madḥ ḥair al-ḥalq* li-Šarafaddīn Yaḥyā b. Šamsaddīn, alias *Ibtisām al-barq*, by <Muḥ. b. Yaḥyā Ibn Bahrān> (see 302:I and 1376:I).

1544.

F251. 141 ff. 20½×15 cm. Copied in a regular, rather thick, round, middle-sized nashī, at the end of the 10th/16th cent. Autograph (see below).

We have to do here with an impressive hotch-potch (*kunnāṣ*) of prose texts and poetry, put together by the owner and at the same time the copyist of the ms., as we are surprisingly told by an unexpected colophon, f. 42a. We learn here, in connection with 5+7 vv.-dī, that they were composed respectively in Šan'a' and Bandar Kanbāya (a town on the coast of Gujarat, Western India, cf. EI² IV, 1026 s.v. *Khambāyat*) by the owner of the codex (*li-mālikihī*), as-sayyid Muḥ. b. 'Alī b. Ḥamza, apparently an Indian Muslim, in 992/1584 and 998/1590 respectively, after he had recovered from a disease. Such an important information is all the more valuable that it adds: *tammāt bi-ḥaṭṭ qā'ilihā*. In fact, since the ms. as a whole is written by one and the same hand, it follows that it's autograph.

I As for the prose texts, it might be right first to point out that they consist to a great extent of biographical notes, mostly of politicians and rulers, drawn from Ibn Ḥallikān's *Wafayāt* or perhaps better from one of their abridgements (Cf. GAL I,328/400), unless the collector himself has summarized them. This is the survey of the contents: a) (1a) extr. from al-Buḥārī's *<al-Ḡāmi' aṣ-ṣaḥīḥ>* (above CCCXXV): *bāb 'umrat al-qadā'*; b) (1a-b) id. from <al-Mundirī's> *at-Tarḡīb <wat-tarḥīb>* (above 918); c) (2a) id. from *ar-Rauḍ al-unuf ilḥ.* (lis-Suhailī, No.1689), on the question whether Muḥammad conquered Mecca by force or by an agreement; d) (2) id. from the *Tafsīr* li-Isma'il b. 'Umar> Ibn Kaṭīr (GAL II,49:7.2/61) on Cor. 22:25; e) (3) id. from *Šarḥ al-Kāfiya* li-Raḍiaddīn al-Astarābādī (above 842:I); f) (5b-15a) biographical notes of the following men: 1. -7a Ayyūb b. Zaid b. Qais Ibn al-Qirriya (EI² III, 999; cf. IH² I,250); 2. -7b <Ḥusain b. Maṣṣūr> al-Ḥallāḡ (EI² III,102); 3. -8a Ḥalid b. 'Abdallāh al-Qaṣrī (cf. IH² II,226); 4. -8b Šabīb b. Yazīd b. Nu'aim aṣ-Šaibānī (cf. IH² II,454); 5. -9a Abū Baḥr aḍ-Ḍaḥḥāk b. Qais al-Aḥnaf (cf. IH² II,499); 6. -9b Abū l-Aswad Zālim b. 'Amr b. Sufyān ad-Du'ālī ad-Dailamī (the beginning only = IH² II,535); 7. -10b 'Abdarrazzāq b. Hammām b. Nāfi' aṣ-Šan'ānī (cf. IH² III,216); 8. -ibid. 'Urwa b. az-Zubair al-Quraṣī al-Asadī (cf. IH² III,255); 9. -ibid. 'Alī b. al-Ḥādī b. Muḥ. al-'Askar, an Imām of

the Twelver (d. 254/868); 10. -11a 'Alī b. b. Muḥ. <b. 'Alī> al-Kiyā aṣ-Šāfi'i (d. 504/1112 = IH² III,430); 11. -11b 'Alī b. Muḥ. at-Ta'labī al-Ḥanbalī; 12. -ibid. 'Alī b. Muḥ. al-Bassāmī; 13. 12a 'Alī b. Buwaih, the founder of the Buwaihī dynasty (EI² III,1185 s.v. 'Imād al-Dawla); 14. 12b Ḍiyā'addīn 'Isā b. Muḥ. b. Aḥmad al-Hakkārī, emir of the Ayyūbids (d. 636/1239; =IH III,497); 15. -ibid. Abū Dulaf Qāsim b. 'Isā al-'Iḡlī (cf. IH² IV,73; GAS II,632; EI² IV,747); 16. -13a Kāfūr b. 'Abdallāh al-Iḡšidī (EI² IV,426; cf. IH² IV,99); 17. -13a Mālik b. Anas al-Aṣbaḥī (GAS I,457; EI² VI,247; cf. IH² IV,135); 18. -13b Aḥmad b. Muḥ. Ibn Ḥanbal aḍ-Ḍuḥlī aṣ-Šaibānī (GAS I,502; EI² I,280; cf. IH² I,63); 19. -ibid. Muḥ. b. Idrīs b. 'Abbās aṣ-Šāfi'i (GAS I,484; EI² IX,187; cf. IH² IV,163 the beginning only); 20. -14a Abū Ḥanifa Nu'mān b. Ṭābit (GAS I,409; EI² I,126; cf. IH² V,405); 21. -ibid. <Fahralmulk> Muḥ. b. 'Alī <b. Ḥalaṣ>, vizir of Bahā'addaula (EI² Suppl. 390 s.v. Ibn Khalaf; cf. IH² V,124); 22. -14b <Tuḡrubak> Muḥ. B. Mikā'il b. Salḡūq, the founder of the Seljuk dynasty (cf. IH² V,63); 23. -15a Muḥ. <b. 'Abdalmalik b. Abān> Ibn az-Zayyāt, vizir of al-Mu'taṣim (EI² III,999; cf. IH² V,95); g) (19b-20a) extr. from *K. al-Mufid <al-mutaḍammīn li-aḥbār Ṣan'a' wa-Zabīd>*, li-'Umāra b. Zaid b. Zaidān al-Ḥakamī (F. Sayyid 109:2), on the queen Arwa bt. Aḥmad b. Ḡa'far b. Mūsā aṣ-Šulaiḥī (F. Sayyid 386:3) and further information on the Šulaiḥids; h) (20b) *Qiṣṣat al-Ḥansa'* (GAS II,311; Cf. above CCLVI); i) (33-36, 40) biographical notes of the following men: 1. -(33a) az-Zamaḡṣarī (cf. IH² V,170-1); 2. -(33b) al-Malik al-'Ādil Nūraddīn Maḥmūd b. 'Imād Zankī (Zambaur, Ind. 348; cf. IH² V,184); 3. -(34a) al-Mu'tamid Ibn 'Abbād, the last ruler of the 'Abbāsids (EI² VII,768; cf. IH² V,21); 4. -(34b) al-Mahdī Muḥ. B. 'Abdallāh Ibn Tūmart, the founder of the Almohads religious reform (EI² III,983; cf. IH² V,45); 5. -(35b-36) *Risāla* in rhymed prose on ethics, by Yāqūt b. 'Abdallāh ar-Rūmī al-Ḥamawī (GAL I,479 S I,880), taken from his biography by IH² VI,130-6; 6. -(40a) Muḥ. B. Ḥasan al-'Askarī al-Mahdī l-Muntazar, the 12th Imām of the Twelver (= IH² IV,176); 7. -(40b) a list of the Fātimids rulers (= IH² VII,158), and some details on Saladin himself, from the same source; j) (42b) a text stating that the rule observed for the election of the caliph at the beginning of Islām, based on the mutual agreement of five men in support of the sixth one, is valid also in other legal cases; k) (43a) a text on the *nikāḥ al-mut'a*; l) ibid. extr. from aṭ-Ṭabarī's *Ta'riḥ* on the *hiḡra* to Medina; m) (44-5) *Ḥuṭba* delivered by Muḥyiddīn Muḥ. b. Ḥasan when Saladin conquered Aleppo and Jerusalem; n) (46-7) extr. from *ar-Riyāḍ al-mustaṭāba ilḥ.* lil-'Āmirī (see 292:I); o) (48a, 51b, 53a) rules for the computation of the date in the Muslim calendar; p) (48b) a text on the months of the Syriac calendar and their peculiarities, from *Aḍār* to *Āb*; q) (50) a chronological survey of the 'Abbāsīd dynasty; r) (52) rules for the comparative use of the Arabic, Syriac, Coptic and Persian calendars, then other ones for knowing the leap year (*as-sana l-kabisa*); s) (56b last line) an interesting information (*wa-qad aṭnaba Ibn Ḥaḡar <al-'Aṣqalānī> fī ḍikr Ibn Nubāta*) let us guess that the preceding poetical texts are to be found in his work *ad-Durar al-kāmina fī a'yān al-mi'a l-tāmina* (GAL II,70:40/83); t) (60b-61a) sayings of Ardašīr; u) (61b) narrative of Kisrā <Anūšīrwān>, who was afraid of dying, and a doctor who prescribed him ten rules for keeping in good health; v) (62-74a + 138b-140a) two sections of an unidentified text on ethics, in some *bāb* (*ḍikr at-taqwā, kasb al-māl, ar-ribā', ḍikr al-ḥirfa wat-tiḡāra, al-ḡū', karāhiyat al-mas'ala, al-libās, al-amr fī l-ma'rūf wan-nahy 'an al-munkar, ḥaqq al-walad 'alā l-wālid + al-adab wal-uḥūwa war-rifq waṣ-ṣafḥ wal-wafā'*, *mudārāt al-iḥwān waṣ-ṣafḥ 'an sayyi'ātiḥim*; w) (76-77a) two letters sent to the caliph

in Bagdād by Bišr b. Abī Kabbār al-Balawī, one of the most eloquent scholars in Ṣan'ā' (d. 165/782: Ḥabšī² 312); y) (77b-79) narrative of what happened during a pilgrimage to Ṣabīb b. Šaiba t-Tamīmī <al-Ḥaṭīb> (d. 164/781: IH² II,458); z) (79b-81) some texts concerning men who played a remarkable role at the beginning of the 'Abbāsīd caliphate; aa) (91b-92, 108b) other quotations from IH²'s *Wafayāt*; bb) (93b-94a) extr. from aḍ-Ḍahabī's *Ṭabaqāt* <al-qurrā> (GAL II,47:d/59) on the reliability of some famous traditionists known as supporters of the free will doctrine; cc) (101a) the funny tale of three brothers who spent a night by drinking wine and fell asleep, then awoke and each one recited verses praising wine; dd) (104) a chapter on the different titles given to 'Alī and his sons; ee) (106b) extr. from K. *Muntahā z-Ziyādāt* (cf. 90:1?) on the unit of measurement called *ḍirā'* 'Umarī; ff) (107a) extr. from K. *al-Ġalīd*, unknown title, by al-qāḍī <Šuraiḥ b. 'Abdalkarīm b. Aḥmad> ar-Ruyānī <aš-Šāfi'ī> (d. 505/1112: Kaḥḥ. IV,298), on the arbitration (*at-taḥkīm*); gg) (110a) extr. from *al-Mufīd ilḥ.* (above g) on Našwān b. Sa'id al-Ḥimyarī, with 12 vv.-*ri* by him; hh) (110b-111) some rather confused notes on the earliest dynasties of Yemen (Ziyādids, Nağāḥids, Šulaiḥids); ii) (112-133) an extended portion, concerning the events of the early Islām, of K. *al-Istī'āb* by Yūsuf b. 'Abdallāh Ibn 'Abdalbarr al-Andalusī an-Namarī GAL I,368:1.1/453; kk) (134a) a text by Abū Dā'ūd <Sulaimān b. al-Aš'aṭ> as-Sigistānī, quoting the four *ḥadīṭ* to be hold as the pivot of his huge collection of traditions, the K. *as-Sunan* (GAS I,149:96,I); ll) (134-5) extr. from a work entitled *Uṣūl* (?) li-Abī l-Qāsim <b. Abī Bakr al-Laiṭī> as-Samarqandī (GAL II,194:7), dealing with the different branches of the Šūfīs; mm) (136-138a) a fragment of a medical text.

II Poetry: a) (15b-19a) *muqatta'āt* drawn mainly from IH²'s *Wafayāt*, e.g. 16b Abū Muslim al-Ḥurāsānī (IH III,150), 17a 'Abdalmalik b. Muḥ. at-Ta'ālībī (IH III,178), ibid. 'Abdalḥamid b. Yaḥyā b. Sa'd al-Kātib (IH² III,228), 17b 'Abdalmu'min b. 'Alī al-Qaisī (IH² III,237), ibid. Abū Nuwās (some verses for the death of 'Alī b. Mūsā ar-Riḍā, the 8th Imām of the Twelver, not in IH²), 18a aš-Šarīf al-Murtaḍā 'Alī b. at-Ṭāhir Dī l-manāqib (IH² III,313), 18b Saifaddaula 'Alī b. 'Abdallāh b. Aḥmad b. Ḥamdān (IH² III,401); b) (21-26) other *muqatta'āt* (ca 40); c) (27) polemical qaṣ., 22 vv.-*āmā*, by al-Malik al-Ašraf Ismā'il <b. an-Nāšir Aḥmad>, the 12th and penultimate Rasūlid Sulṭān (d. 845/1441: F. Sayyid 397), addressed to <al-Mahdī> Šalāḥ b. 'Alī, the 29th Zaidī Imām (d. 849/1445: F. Sayyid 409), inc. *balağnā min irādatinā l-marāma/ wa-aṣdaqnā bi-ğāratinā l-kalāma*; d) (28-30) answer, 84 vv. same rhyme, composed on behalf of the Zaidī Imām (here with the *laqab* an-Nāšir li-dīn Allāh) by 'Imādaddīn Yaḥyā b. Ḥasan b. Mūsā al-Qurašī (d. after 862/1458, cf. Ḥabšī² 115 and above 795:II), inc. *atat tahdī ilā l-badri l-malāmā/ wa-tastad'i min al-baḥri l-ḥiṣāma*; e) (31-2) the paraenetical qaṣ., 47 vv.-*ā'iyā*, addressed to Našwān b. Sa'id al-Ḥimyarī by <al-Mutawakkil> Aḥmad b. Sulaimān (see 373:II, whose inc. must be read *da'inī uṭaffī 'ibratī ilḥ.*; to be added Vat. 1131.8 and 1150.2; cf. Ḥabšī² 562:8, where another ms. in the Great Mosque of Ṣan'ā' is recorded); f) (36b) 11 vv.-*ā'ihī* (out of 57) of the renowned elegy for al-Muğira b. al-Muhallab, by Abū Umāma Ziyād b. Salmā/Sulaimān (GAS II,373, where this poem is mentioned), the text being taken from IH² V,354-5; g) (37a) 7 vv.-*ā'ī* by Abū Na'āma Qatārī b. al-Fuğā'a (IH² IV,94; cf. GAS II,350); h) (38b) poem in praise of the 'Abbāsīd caliph al-Mutawakkil, by al-Walīd b. 'Ubaidallāh <b. Yaḥyā> at-Ṭā'ī al-Buḥturī (=IH² VI,29; GAS II,560); i) (39) elegies: 4 vv.-*aihi* for Ḥasan b. Muḥ. <b. Hārūn> al-Muhal-

labī (=IH² II,127), anonymous, but by <Ḥusain b. Aḥmad b. Muḥ. Ibn al-Ḥağğāğ> (GAS II,592); 5 vv.-*ū/bā* for 'Abdarrahmān <b. Aḥmad b. Yūnus> aš-Šadafī al-Miṣrī (d. 347/958: GAL S I,229:3a, Kaḥḥ.V,123), by <'Abdarrahmān b. Ismā'il b. 'Abdallāh Ibn al-Ḥaššāb al-Miṣrī (not in GAL nor elsewhere; see IH² III,137 n.1, and ibid. these same verses, as a part of a longer poem); 7 vv.-*ā'ibih* (out of 47) for al-Malik <az-Zāhir> Ġāzī b. Šalāḥaddīn Yūsuf b. Ayyūb, ruler of Aleppo (Zambaur 97), by Rāğīḥ b. Ismā'il al-Asadī al-Ḥillī (d. 627/1230: GAL S I,457:7a, Kaḥḥ. IV,149; the verses in IH² IV,7); 6 vv.-*a'u* for the same, by al-Mutanabbī; j) (41a) 8 vv.-*yah* for Yazīd b. Mazyad aš-Šaibānī, by Abū s-Samaqmaq Marwān b. Muḥ. (GAS II,512; the verses in IH² VI,335; k) (41b) 13 vv.-*ami*, by 'Umāra al-Ḥakamī (above I:g), for the two governors of Mecca, al-Fā'iz b. az-Zāhir (Zambaur 94) and Ṭalā'i' b. Ruzzaīq (Zambaur 96), the verses being mentioned by IH² III,432 as a portion of a longer poem; l) (42a) the 5+7 vv.-*dī* by the copyist of the present ms. (see above the introduction of its description); m) (43b, 49b, 53b) *muqatta'āt*; n) (49a) 23 vv.-*a'u* on the Syriac calendar, by Muṭahhar b. Ṭāğaddīn al-Ḥamzī, unidentified; o) (51) <al-Qaṣīda fi š-šuhūr ar-Rūmīya>, by 'Abdallāh b. As'ad <b. 'Alī> al-Yāfi'i, complete, from *Tiṣrīn* to *Ailāl* (see CCCLV:L and 930:XI.b); p) (55) the end, 17 vv.-*qi*, of a panegyric; q) (55b-56a) 16 vv.-*qu* in praise of al-Malik al-Afḍal <Muḥ. b. Ismā'il>, the Ayyūbid ruler of Ḥamāt, by Ibn Nubāta; r) (56a) 16 vv.-*qu* in praise of his ancestor <al-Malik aš-Šālīḥ> Nağmaddīn Ayyūb, ruler of Damascus (Zambaur 97), by Ḥasan al-Muḥallīš/Muḥliṣ, unidentified; s) (57a) *tasbi'* 7 strophes, by Mas'ūd b. Ḥasan Ibn Abī Numayy, in praise of his father (the son Aḥmad, d.1041/1631 or 1042/1632, recorded by GAL II,378:5/497 S II,510, and Kaḥḥ. II,175); t) (58-60) *al-Bassāma š-ṣuğrā*, here 65 vv.-*ri*, by Abū Muḥ. 'Abdalmağīd (text 'Abdalḥamid!) b. 'Abdallāh Ibn 'Abdūn al-Yābūnī (*sic* instead of al-Yāburī) al-Andalusī (see 411:X.c); u) (74b) some verses quoted from the K. *'Unwān al-aḥbār* li-Muḥ. b. 'Isā b. 'Alī al-Andalusī, both title and author unidentified; v) (87a) a panegyric by al-Mutanabbī for Ḥasan b. Tuğğ al-Iḥšīdī (d. 371/981, cf. Zambaur 93); w) (88) 7 vv.-*ānī* and 3 vv.-*āmi*, both by al-Farazdaq; y) (90b-91) extr. from *al-Mufīd ilḥ.* (above I:g) li-'Umāra l-Ḥakamī, on some Yemenī poets: 1.- Muḥ. b. Ziyād al-Ma'ribī (d. 5th/11th cent.: Ḥabšī² 316) and his elegy, 6 vv.-*ainī*, for 'Isā b. Ḥamza <b. Sulaimān> al-'Attār (cf. Yāq. III,615) as-Sulaimānī al-Ḥasanī (d.460/1068), a šarīf of the Sulaimānī dynasty, having ruled in Northern Tihāma (cf. G.R. Smith, *Studies in the Medieval History of the Yaman and South Arabia*, Aldershot 1997,I,132-3); 2.- Ḥātim b. Aḥmad b. 'Umar (*sic* instead of 'Imrān), the 7th Hamdānī Sulṭān of Ṣan'ā' (d.556/1161, cf. F. Sayyid 388; G. R. Smith, *op.cit.*, 133-4; *Sources* 101 No.437); 3.- Abū ṭ-Ṭāmī Ġayyāš b. Nağāḥ, the 3rd Najāḥī Sulṭān (d. 498/1104, cf. F.Sayyid 384); z) (93b) qaṣ. 10 vv.-*ā'ibī* by 'Umāra <l-Ḥakamī> (= IH² III,434); aa) (94) 9 vv.-*atu* by Mālik b. Ṭauq at-Tağlibī, who recited them to ar-Rašīd, thereby saving oneself from the capital punishment (quoted e.g. by Yāq. II,765-6, s.v. *Raḥbatu Mālik*); bb) (95b) 9 vv.-*ā'isi* by <Šafiaddīn> al-Ḥillī; cc) (96-99, 102b, 109) *muqatta'āt*, mostly anonymous; dd) (99b-100a) verses on the bath-house (*ḥammām*); ee) (101b, 102) verses with specimens of similes (*tašbihāt*); ff) (102a) verses on such *laqab* as Šamsaddīn, Sirāğaddīn etc.; gg) (105a) 8 vv.-*al*, said by Yazīd <b. Mu'āwiya> (GAS II,316) when he looked at the head of Ḥusain; hh) (105) 8 vv.-*ğī* by 'Alī b. al-Murtaḍā <b. al-Mufaḍḍal> (d.784/1382: *Badr* S 180), addressed to al-Wāṭiq al-Muṭahhar b. Muḥ. (above 92), and answer by this latter, 15 vv. same rhyme; ii) (106a) 6 vv.-*māh* by <'Alī> Ibn Sūdūn (d. 868/1464: GAL II,17:29/20; Kaḥḥ. VII,106); kk) (107b) 6 vv.-*ū/ini*

by al-Mahdī Aḥmad <b. Yaḥyā> Ibn al-Murtaḍā; II) (108a) specimens of verses which can be read right and reverse side; mm) (141a) 10 vv.-bi by Šuḡā'addīn 'Umar b. 'Abdalwahhāb an-Nāširi aš-Šāfi'i, answering a question about the feast celebrated by the Yemenī people on the first Thursday of Raḡab.

1545.

F 252. 57 ff.: 1-9 21½×15½ cm.; 10-57 20½×15 cm. As to II, the same palaeographical features as in 1541:II (see above).

I (1-9) *Šarḥ Aškāl at-ta'sis*, a treatise on geometry li-*Muḥ. b. Ašraf as-Samarqandi*, by <Qāḍi> zādē <Mūsā b. Muḥ.> ar-Rūmī (GAL I,468:III.a/616 II,212:2/275 S I,850). The beginning only.

II (10-57) The first part of the work described in 1541:II, namely ad-Daštaki's supergloss etc. (see above), containing its continuation. Inc. *Min luḡ Allāh ta'ālā ihdāt al-mauḍū'āt al-luḡawīya; hādā l-kalām yadullu bi-zāhirihi 'alā anna l-aṣwāt wal-ḥurūf maḥlūqa lahu ta'ālā, lā yunāfi ḍālika qaulahu: aqdarahum 'alā ṣ-saut wa-taḡṭṭi'ihī id lā dalāla lahu bi-ḍālika 'alā anna ladaihi l-quḍra ta'tīran fi ihdāt aṣ-saut.*

Add. Cairo, King I, 818.

1546.

F 253. 117 ff. (1a, 17-8, 19b-20a, 47b-48, 55b-56, 116a, 117b blank) 22×16 cm. Copied IV 1235/1820 by Muḥ. b. Yūsuf b. 'Abdallāh (?). Coarse writing, by different hands, throughout the ms. In good condition as a whole.

I (3-16) Minor texts: a) (3-4) extr. from *Šarḥ Manzūmat al-Hudā n-nabawī* (li-Ibn Qayyim al-Ġauziya), i.e. the commentary on his own rhymed version (properly called *al-Faḥ al-qawī*) on *al-Hudā n-nabawī* (see 850:I, where *al-Hady* must be rectified!); b) (5-16) a set of poems, being mainly a kind of poetical correspondence; the addressees are partially named: Ibrāhīm b. 'Abdallāh <b. Ismā'il> al-Ḥūtī (d. 1223/1805: F. Sayyid 286:9 with ref.; Kaḥḥ. I,72; Ḥabšī² Ind. 352); 'Abdalqādir b. Aḥmad b. Riḍwān, unidentified; 'Abdarrahmān b. 'Isā b. Muḥ., unidentified; Ibrāhīm b. 'Abdalqādir <b. Aḥmad> al-Kaukabānī (above 756:II); Qāsim b. 'Abdarrabb <b. Muḥ. al-Kaukabānī> (d. 1216/1801: *Badr* II,45; *Nail* II,179; Ḥabšī² 352); 'Abdallāh b. 'Isā <b. Muḥ. al-Kaukabānī> (d. 1223/1808: *Badr* I,391; *Nail* II,92); some verses are a *taqrīz* of a work entitled *Zahr al-a'yān lil-qāḍi Muḥibbaddīn* 'Aṭfallāh, both unidentified.

II (21-45) *Šarḥ 'Iqd ḡawāhir al-la'al fi-mā warada min faḍā'il al-āl*, by 'Abdalqādir b. Aḥmad b. 'Abdalqādir <al-Kaukabānī aṣ-Šan'ānī> (d. 1207/1792-3: *Badr* I,360; *Nail* II,44), being the commentary on an Urḡūza, 47 vv., composed by his father, whose inc. is: *qāla l-musaikīnu bnu 'Abdi l-Qādiri/ al-ḥamdu li-llāhi l-laṭifi l-ḥābiri*. Inc. of the comm. *fa-inni waqaftu 'alā l-manzūma llati a'ḡazat ūli l-balāḡa wa-tasābaqat ilā l-qalb al-fāzihā wa-ma'āniḥā l-munsāḡa ilḥ... wa-lammā 'štamalat ḥāḍihi l-manzūma 'alā balāḡa... aradtu an atabarraka bi-šarḥihā ilḥ.*

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III (49-55a) *Kanz al-asmā' fi ma'rifat al-mu'ammā*, dealing with riddles as a rhetorical device, by Qutbaddīn <Muḥ.> b. 'Alā'addīn <Aḥmad b. Muḥ.> al-Ḥanafī an-Nahrawālī al-Qādiri (see 978:IX and, as regards the contents, Berl.7246).

IV (57-112) *K. al-Ādāb <an-nāfi'ā bil-alfāz al-muḥtāra l-ḡāmi'a>*, by Sanā'almulk (thus, as in BMS IIII, instead of the usual Maḡdalmulk) Ġa'far Ibn Šams alḤilāfa <Muḥ. al-Afdālī> (its comm. *al-'Ubāb lil-'Idwī* above 75:IV and especially 682; GAL I,262:7.2/304:5.2 S I,462; to be added Chester B. 3859.3), in 5 *bāb*, subdivided in *faṣl*: 57b *b.1 fi-ḥikma fi n-naṭr*; <b.2> *al-fuṣūl al-qīṣār min al-ḥikma*; 78a <b. 3> *fi l-ḥikma min aš-ši'r*; 93b <b. 4> *amṭāl al-abyāt al-mufrada*; 105a <b. 5> *a'ḡāz al-abyāt*.

Add. Ff. 112b-115, 116b-117aa set of verses, mostly grouped by two, apparently independent from IV.

1547.

F 254. 202 ff. 24×17 cm. Copied (col.202a) 632/1234 by Maṣṣūr b. As'ad b. ad-Du'ai-dī al-Ḥarāzī. Good copy, in an archaic, thick, rather compact, round nashī (probably two hands: I-116a, 116b-end).

The first half (col. *niṣf*), from sūra 2:35 to s.18, of an anonymous <*Tafsīr al-Qur'ān*>, whose author could nevertheless unexpectedly be identified through a close survey of the text, which enabled to find out, f.67b, the title *al-Kāfi* as that of a juridical work said by the author to be of his own. Taken for granted the identity of the author as a Zaidī (cf. the quotation at least twice of Zaid b. 'Alī, ff.43a and 146b), it emerged that the only Zaidī scholar who composed a *Tafsīr al-Qur'ān* and also a *fiqh*-treatise entitled *al-Kāfi* was Abū l-Ḥasan 'Alī b. Muḥ. b. Sulaimān b. Qāsim b. Ibrāhīm ar-Rassī, who therefore must undoubtedly be acknowledged as the author of the present text. As for the two above mentioned works, they are both recorded by Ḥabšī², pp. 15 and 172 the *Tafsīr* and *al-Kāfi* respectively, apparently relying on IAR (cf. II,80a-b), who informs that *al-Kāfi* was a source of *at-Taqrīr* li-*<an-Nāšir lil-ḥaqq>* Ḥusain <b. Muḥ.> al-Amīr (see the Amb. ms. B 126=250), and the *Tafsīr* was such a valuable work that its author was at times known as "the Commentator" par excellence: *kitāb 'aḡīm al-miqdār wa-hādā s-sayyid qad yu'rafu bil-mufasssīr*. On the contrary no biographical data are provided by Ḥabšī², who only supposes he lived at the beginning of the 6th/12th cent. No help can otherwise be expected from the text itself, where no *riwāya* at all is given. The only feature to be stressed is the introductory formula of each sūra (*wa-min as-sūra 'llati yuḍkaru fihā ilḥ.*), which reminds of Ibn 'Abbās' *Tafsīr* (cf. Berl.732). Due to the value of this ms., so far the unique known, its contents deserve a detailed description, as follows: 31a sūra 3 *Āl 'Imrān*; 48b s.4 *an-Nisā'*; 67b s.5 *al-Mā'ida*; 83b s.6 *al-An'am*; 97b s.7 *al-A'rāf*; 112b s.8 *al-Anfāl*; 118a s.9 *at-Tauba*; 130b s.10 *Yūnus*; 138a s.11 *Hūd*; 148a s.12 *Yūsuf*; 158b s.13 *ar-Ra'd*; 164a s.14 *Ibrāhīm*; 168b s.15 *al-Ḥiḡr*; 173a s.16 *an-Naḥl*; 181b s.17 *Banū Isrā'il/al-Isrā'*; 192a s.18 *al-Kaḥf*.

1548.

F 255. 81 ff. 17×13 cm. Good old ms., in archaic, thick, compact, rather large nashī, by one hand as a whole (excepted ff. 12b-14a, 33-40, 46, 74b-end); text overlined very often in red ink; brownish paper; cover damaged in the spine, no flap.

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Torso of *al-Hulāṣa n-nāfi'a bil-adilla l-qāṭi'a ilh.*, by Aḥmad b. Ḥasan b. Muḥ. ar-Raṣṣāṣ (see 84:V and 952:II). Contents (at the beginning just one leaf missing): 1a *bāb 1 fī wuḡūb an-naẓar*; 8b b.2 *al-kalām fī t-tauḥīd*; 32a b.3 *al-kalām fī l-'adl*; 60b b.4 *al-kalām fī masā'il al-wa'd wal-wa'id* (breaks off in *mas'ala* 7, out of 10, beginning f.71a).

1549.

F 256. 257 ff. (1b, 2, 184a, 186a blank) 20 × 15 cm. Copied IV 1096/1685. Different hands: I common, round, thin script; II regular, rather thick, small writing; IV regular, nice, round nashī; V regular, thick, sharp, rather small script; VI thin, very compact nashī. In bad condition both the body (leaves taken off, mainly dirty, eaten by worms or roughly restored) and the cover.

I (3-106a) Torso of the *Ḍiḡwān al-Ḥamāsa*, by *Abū Tammām Ḥabīb b. Aus* (see CCL). Contents (cf. Berl.7447), the following *bāb*: *al-ḥamāsa* (beginning missing); 36a *al-marāṭi*; 53a *al-ādāb*; 60a *an-nasīb*; 75a *al-ḥiḡā'*; 84b *al-iḡtiyārāt mimmā qīla fī l-aḡyāf wal-madā'ih*; 100b *aṣ-ṣifāt*; 101a *as-sair wan-nu'ās*; 101b *al-mulāḡ*; 104 a *maḡammadat an-nisā'*.

II (115-183) *al-Umūr al-muhimma fī t-tibb wal-ḡikma* (alternative title *al-Bayān* according to the intr.), by al-Makkī Ṣāḡ Nawāl al-Hindī, whose self-definition as *tilmiḡ Aristāṭālīs* shall obviously to be understood in the broad sense of an "Aristotle's follower", otherwise unknown author, apparently an Indian physician lived, maybe in Yemen, during the 9th/15th or even the 10th/16th cent. In fact he cites as sources of his work al-'Āmirī's *Tuḡḡa* (d. 893/1488, above 155:II) and al-Azraq's *Taṣṡil al-manāfi'* (d. 815/1412, above 117:I), whose pattern he tells to have followed, having only added two chapters (*faṣl*) of his own, viz. f. *ṡabā'i' al-aḡḡiya wal-adwiya* and f. *ar-ruḡā*. But this one is missing here, the ms. breaking off in the section dealing with poisons and being thereby defective at the end. The work however is nothing more than a manual, divided as a rule into *faṣl*. Contents consist of some introductory chapters on: 116a *al-amziḡa l-arba'a*, 116b *tadbīr at-ta'am waṣ-ṣarāb*, 117b *ṡabā'i' al-aḡḡiya*, 120b *al-faṣd*, 121b *al-ḡiḡāma*, 122b *al-marāḡim*; then 126a follows *bāb 1 fī 'ilāḡ al-amrāḡ al-ḡāṣṣa*: 128b *al-musahḡilāt*, 133b *al-adḡān*, 136a *aṣ-ṣar'*, 136b *al-mālinḡūliya*, 137b *ad-duwār*, 138a *al-kābūs*, 138b *an-nisyān*, 139a *aṣ-ṣudā'*, *az-zukām*, 139b *auḡā' al-'ain*, 144b *waḡ' al-uḡn*, 146a *auḡā' al-fam*, 146b *waḡ' al-asnān*, 149b *auḡā' al-ḡalq*, 150b *auḡā' aṣ-ṣadr*, 152b *al-fu'ād*, 153b *al-mā'ida*, 155b *at-tady*, 156b *at-tiḡāl*, 158b *al-bāḡ*, 161a *al-ḡaid*, 162a *al-baul*, 164b *auḡā' al-maq'ada*, 165a *al-bawāsīr*; 167a begins *bāb fī 'ilāḡ al-amrāḡ al-'amma*.

III (186b-188) *Q. fī Ta'bir ar-ru'yā*, 107 vv.-ri, by *Muḡ. b. 'Abdarraḡmān b. 'Umar* al-Ḥubaiṣī (author cf. 1443:I), inc. *al-ḡamdu li-llāḡi bārī l-ḡalqī waṣ-ṣuwari/wa-bāṣiṡi r-rizqī lil-ānāmi wal-baṣari*.

IV (189-209a) *Kiḡāyat al-mutaḡaffiṡ <wa-nihāyat al-mutalaffiṡ>*, by Abū Ishāḡ *Ibrāḡim b.* Ismā'il b. Aḡmad at-Ṣarābulusī Ibn al-Aḡḡābī (see CCCLI:V and 1147:XXIV).

V (211-248, 256-7) *al-Maṣūn fī asrār al-hawā l-maknūn*, by *Ibrāḡim b. 'Alī b. Tamīm al-Ḥuṣṡrī* (GAL I,267/315: only one other ms. cited), imperfect. An anthology of poetry and especially prose texts, all on love and lovers. Inc. *al-ḡ. li-llaḡī ḡa'ala l-ḡamd awwal*

kitāb raḡmatiḡi wa-āḡir da'wā sākinī ḡannatiḡi waṣ-ṣalāt 'alā ḡair ḡalqiḡi min bariyatḡi wa-'alā azwāḡiḡi wa-durriyatḡi ilḡ.

VI (249-254) *K. al-'ilab*, anonymous, on the causes of the different diseases, the *'ilal* being ca 90 in all. Inc. *al-'illa fī taḡaddum ṣaib mauḡi'a l-aṣḡḡāḡ 'alā l-aḡṡar qabl al-liḡya annaḡu mauḡi' qarīb min ad-dimāḡ war-ruṡūba fī muḡaddam ad-dimāḡ kaṡira*.

VII Minor texts: a) 107a some verses by Abū Naṣr Aḡmad b. Yūsuf al-Manāzī (d. 437/1045: IH² I,143; Kaḡḡ. II,211), recited before al-Ma'arrī who praised them; b) 107b-113 extr. from al-Mas'ūḡi's *Murūḡ* (above 127 and 880), with the biographies mostly of Umayyad Caliphs; c) 114 extr. from a *K. al-Awā'il*, not closer specified, on Sa'id b. Ḥumaid al-Kātib (cf. *Aḡānī*, *Tables* 374) and an episode concerning Sulaimān b. 'Abdalmalik; d) 184b-185a 21 vv.-dā by Abū Muḡ. <'Abdallāḡ b. Aḡmad> al-Ḥāzin <al-Iṣbahānī> (d. ca 383/993: cf. E.K.Rowson and S.A.Bonebakker, *A Computerized Listing of... Yatimat al-dahr by al-Tha'alibi*, Los Angeles 1980, No. 270), then 7 vv. by Abū l-Ḥasan <'Alī b. Aḡmad> al-ḡauḡarī (d. 377/987: ibid. No.315), and 13 vv.-āḡu by Ismā'il b. Ibrāḡim, unidentified, on the occasion of the marriage of Faḡraddaula <'Alī b. Ḥasan> (cf. EI² II, 767); e) 209-210 lexical notes.

1550.

F 257. ff. 208 21 × 16 cm. Copied 1010/1601.

I (1-169a) *Ḥadiḡat al-ḡikma n-nabawiya fī taṡṡir al-Arba'in as-Sailaḡiya*, by <al-Manṣūr bi-llāḡ> 'Abdallāḡ b. Ḥamza b. Sulaimān (see 247:III; to be added Ḥabṣī² 540:16, where its abridgement *at-Tuḡḡa s-saniya* li-Ibn Mi/urḡam, above 198:XXXI, is mentioned).

II (171-206) *Naṣr al-'alam*, a commentary on at-Ṣuḡrā'i's *Lāmiyat al-'Aḡam* (above CCXXVI:S and 1072:I), by *Muḡ. b. 'Umar* Baḡraq al-Ḥaḡramī (see 1378:III).

1551.

F 258. 100 ff. 21½ × 16 cm. Copied 1156/1743. Good ms.

I (1-87a) *Bulūḡ al-marām min adillat al-aḡḡām*, by Aḡmad b. 'Alī b. Muḡ. Ibn Ḥaḡar <al-'Asḡalānī> (see 99).

II (87b-99) Some biographies of traditionists, mostly written diagonally, from Ibn Ḥaḡar's *Iṣāba* (see 1225).

1552.

F 259. 57 ff. 17½ × 13 cm. Carefully written *kunnāṣ*-ms., defective at the beginning.

Miscellany of poetry and prose texts, put together with any arrangement by an anonymous scholar likely living in the 11th/17th cent. (cf. f. 35b, where some verses are addressed to him by ḡamāladdīn 'Alī b. Ṣalāḡ, a contemporary, according to Vat. 1157.3, of Ḥasan b. 'Alī al-Habal, d. 1079/1669). Since the contents consist mostly of *muḡaṡṡa'āt* and *fawā'id*, or short quotations, the description couldn't obviously be as exhaustive as it would be advis-

able. Therefore, on one hand a lot of fragments were disregarded, on the other the extracts from one and the same work were grouped together, so the texts only were recorded which could be singled out. Otherwise, it was decided to keep to the order of the text, as follows: 1.- (1) extr. from *Ṭauq al-ḥamāma*, <aṣ-Ṣafadi's> comm. on Ibn 'Abdūn' *Bassāma* (above 815:I), containing a letter with 40 vv.-*ā'iyah* sent to Hārūn ar-Raṣīd by Yaḥyā b. Ḥalīd al-Barmakī, who at that time was imprisoned; 2.- (1b-2) *al-Bassāma* <l-kubrā>, 62 vv.-*ri*, by mistake called *Ṭauq al-ḥamāma* (see above 1), by Ibn 'Abdūn (see 411:X.c); 3.- (3a) qaṣ. 24 vv.-*āni* attributed to 'Alī (=786:II.c, where it's called *Waṣīya*); 4.- (3) anon. qaṣ. 65vv.-*ihī*, inc. *yaṣ'ā bnu Ādama fī qaḍā' auṭārihi/wal-mautu yaṭlubuhu 'alā āṭārihi*; 5.- (4a) a text on the different Zaidi juridical schools, by 'Alī b. 'Abdallāh <b. Aḥmad> Ibn Abī l-Ḥair <aṣ-Ṣā'idī> (d. 793/1391, cf. Ḥabṣī² 278, informing that he was a pupil of the great Ṣūfi Ibrāhīm b. Aḥmad al-Kaina'ī, cf. Vat. Ind.); 6.- (ibid. mg.) the information that both Ibn Abī l-Ḥair and al-Kaina'ī struggled against the Bāṭinites; 7.- (4b) extr. from *K. al-Baraka* <lil-Ḥubaiṣī> (above 1443:I); 8.- (ibid.) some biographical notes on an-Nāṣir al-Uṭrūṣ by Yūsuf b. Abī l-Ḥasan al-Ġilānī (above 55:IV); 9.- (8a) the qaṣ. 21 vv.-*āhi* already recorded above 1184:II.n (= Berl. 7477:I), by Quss b. Sā'ida al-Iyādī, inc. *qad kuntu asma'u biz-zamāni wa-lā arā anna z-zamāna yuṭīqu natfa ḡanāhi*; 10.- (8-9) *al-Q. d-Dāmiḡa* (alternative titles in BMS IIII:III and Vat. II31.2; cf. Ḥabṣī² II), 170 vv.-*ūna*, by Ḡamāladdīn al-Hādī b. Ibrāhīm b. 'Alī al-Hadawī <a l-Wazīr>, a reply to the homonymous poem li-Ḡamāladdīn 'Alī <b. Muḥ. > b. Sulaimān al-Faḍlī <al-Aslamī>, in its turn a polemical answer to al-Quraṣī's *Dāmiḡa* (see 401:I and 1018:I. a-b); 11.- (10b-IIa) extr. from *Sirāḡ al-mulūk*, likely by 'Abdalmalik b. Muḥ. b. Ismā'il at-Ta'alībī (GAL S I,502.42), on al-Ḥaḍir (EI² IV,935 s.v. al-Kḥadir) and the most wonderful things he had seen during his travels; 12.- *Waṣīyat an-nabī Muḥ. li-ahl baitihi*, from *Durar as-simṭain fī faḍā'il al-Muṣṭafā wal-Murtaḍā was-sibtain* li-Ḡamāladdīn <Muḥ. b. Yūsuf> az-Zarandī (d. 747/1346: Kaḥḥ. XII,124; cf. ḤḤ IV,215 No.4997); 13.- (11b) *Urḡāza fī ṣ-ṣuhūr ar-Rūmīya*, by <Naṣwān b. Sa'id> al-Ḥimyarī (see 13:IV; add. Cairo, King II,54; Ḥabṣī² 483); 14.- (12) *Mī'a kalima* ascribed to 'Alī (see CLX), and some sayings, both in the recension of al-Ḡāhiz; 15.- (13b) a list of *kunya*, used by the Arabs for some animals, and quoted by <Muḥ. b. Aḥmad> al-Azhari (GAS VIII, 201); 16.- (16) qaṣ. 99 vv.-*di* by <al-Hādī> (ms. al-Mutawakkil!) 'Izzaddīn b. Ḥasan b. al-Mu'ayyad (=1324:I); 17.- (17b) extr. from Ibn al-Ḥāḡib's *Ṣarḥ*, probably his autocommentary and quoting 7 vv.-*ūli* in praise of the Persian, read by a Ṣū'ubī before aṣ-Ṣāḡib Ibn 'Abbād (EI² III,692), as well as the reply, 8 vv. same rhyme, made on the request of this latter by Badi'azzamān <Aḥmad al-Hamaḍānī> (EI² III,108); 18.- (ibid.) qaṣ. 23 vv.-*li* by Šarafaddīn <Yaḥyā b. Šamsaddīn>; 19.- (19a) *Waṣīya* by 'Alī b. Abī Ṭālib to his sons (= 558:III.b); 20.- (19b) narrative of a debate on theological matter between 'Alī b. Mūsā ar-Riḍā (GAS I,535:22) and some scholars in the presence of al-Ma'mūn; 21.- (20a) a dialogue between Iblis and Nūḥ; 22.- (ibid.) *Waṣīya* by Luqmān to his son, inc. *yā bunayya 'staḡni bil-kasb al-ḥalāl 'an al-faqr* (similar text in CCCLIII:E.2); 23.- (25b) extr. from *Durar al-alfāz* (unknown title) on how the Great Mosque of Šan'ā' was built; 24.- (26a) id. from the *Sirat al-Hādī ilḥ.* li-'Alī b. Muḥ. <b. 'Ubaidallāh al-Hadawī> (above 882:I) on the oath of allegiance to al-Hādī; 25.- (ibid.) qaṣ. 14 vv.-*āmā* addressed by al-Wāṭiq <bi-llāh Muṭahhar b. Muḥ. > to an-Nāṣir <li-dīn Allāh Šalāḡhaddīn Muḥ. b. 'Alī> (cf. above 226:II); 26.- (26b) a chapter *fī faḍl Makka wal-Madīna wa-ḡairihimā min al-buldān*; 27.- (27, 28a, 41b, 46, 47a) extracts from *al-Kaššāf* (above CCLXXV:E); 28.(27b, 28a, 41a, 46b) id. from *al-Ḡauhar*

aṣ-ṣaffāf (see 171); 29.- (28b) verses by Ibn al-Fāriḍ (above CIC); 30.- (29a) 9 vv.-*āqi* by Ibn 'Alawān (above 28:X); 31.- (ibid.) extr. from al-Ḥalīdī's *Tuḥfat at-ṭālib* (above 151); 32.- (29, 34a, 36b, 49) id. from *an-Nihāya fī ḡarīb al-ḥadīṭ* li-Ibn al-Aṭīr (above 873); 33.- (29b, 44) id. from *Nahḡ al-balāḡa* (above 56:I); 34.- (30b) id. from al-Ḡauharī's *Ṣaḡāḡ* (above CCXXXIII); 35.- (ibid.) qaṣ. 28 vv.-*imi* on the poets in Mecca; 36.- (30a) extr. from Ibn Hišām's *Sira* (above 136:I); 37.- (31a) id. from *al-'Uyūn ilḥ.* li-l-Ḥakīm <Ibn Karāma al-Ḡuṣamī> (above 190); *mas'ala* 16 and 19; 38.- (31b, 33b, 41b) extr. from *at-Tarḡumān ilḥ.* li-Ibn Muṣaffar (above 356); 39.- (32-33a) *ar-R. l-Wāzi'a li-ḡawī l-albāb 'an farṭ aṣ-ṣakk wal-irtiyāb*, by al-Mu'ayyad bi-llāh Yaḥyā b. Ḥamza (see 461:IV); 40.- (36a, 38, 39, 42, 49b) extr. from *K. al-Maqālīd*, unidentified title, likely a *tafsīr*-work; 41.- (40a) 10 vv.-*ālī* by <al-Manṣūr> Qāsim b. Muḥ.; 42.- (40b) 16 vv.-*amā* by Abū l-Ḥasan 'Alī b. 'Abdal'azīz b. Ḥasan al-Ḡurḡānī (d. 392/1002: GAL S I,199:6a; Kaḥḥ. VII,123); 43.- (41a) narrative about a man who wonderfully survived the famine thanks to his piety, at the time of al-Mutawakkil al-Muṭahhar b. Muḥ. b. Sulaimān (d. 879/1474); 44.- (41b) extr. from *al-Waṣī' bain al-maqbūd wal-basīṭ* li-'Alī b. Aḥmad b. Muḥ. al-Wāḡidī n-Nisābūrī (GAL I,411:3,3/524); 45.- (43a) *Qiṣṣat Umayya Ibn Abī ṣ-Ṣalt* (cf. GAS I,298); 46.- (43b) some texts on the *ḡinn*, one of them by Sulaimān b. Ibrāhīm <b. 'Umar> al-'Alawī <at-Ta'izzī> (d. 825/1422: Kaḥḥ. IV,252; Ḥabṣī² 47); 47.- (44a) an interesting note, listing the works of some scholars of Ġilān; 48.- (45) *Qaṣ./Waṣīya*, here 108 vv.-*tā*, addressed to his son by Abū Ishāq Ibrāhīm b. Mas'ūd <al-Wuṣābi> (see 289:VII.b); 49.- (46a, 48b) 12 vv.-*mu* and 13 vv.-*uhā* by Muḥ. b. Idrīs aṣ-Ṣāfi'ī; 50.- (ibid.) extr. from *Ḥadā'iq al-ma'rifa*, unidentified title; 51.- (47a) id. from *Amṭāl al-'Arab* (?); 52.- (47b) id. from *al-Mī'a l-ḡabar*, unidentified: *ḡabar* 89; 53.- (49a) a text on the reliability of *ahl al-bait* in the science of the traditions; 54.- (50a) a list of Ṣī'ī and Zaidi works and authors; ibid. the "prophetic chronology" from Adam to Solomon; 55.- (50b) a note of the names of Mecca; 56.- (51-52a) two *ḡutba* in rhymed prose; 57.- (53a) a magical square and some verses, by the qāḍī 'Alī b. Muḥ. al-Maḡfūzī (?), dealing with the influence of the planets on the colours and tastes; 58.- (53b) 13 vv.-*ā'iyā* by 'Abd Bu'ūt (!) b. Waqqāṣ al-Ḥārītī, after the Banū Tamīm had imprisoned him and Muḥ. b. Ḥusain <b. Sulaimān> al-Murhibī (d.1113/1701: Ḥabṣī² 338), addressed to 'Alī b. al-Mutawakkil Ismā'il, and answer by this latter in 6 vv. same rhyme; 59.- (54b) some verses by 'Abdallāh b. As'ad <b. 'Alī al-Yāfi'ī> (above CCCLV:L); 60.- Qaṣ. 49 vv.-*tā* by Ismā'il b. Abī Bakr <b. 'Abdallāh> al-Muqri', urging his son to search for the science, inc. *tadārak min zamānika mā afattā/wa-mā bi-karā'imīn minhu 'stahantā*; 61.- (55b) 9 vv.-*umu*, written by <al-Mutawakkil> al-Muṭahhar b. Muḥ. b. Sulaimān, when he left Ṣa'da; 62.- (ibid.) 7 vv.-*ādī* by al-Aswad b. Ya'fur <b. 'Abdalaswad> (GAS II,182); 63.- (56b) narrative on Abū Ḡa'far <al-Manṣūr> and a maid servant, with verses by <al-Faḍl b. 'Abdaṣṣamad b. al-Faḍl ar-Raqāṣī> (GAS II,516), Muṣ'ab <b. 'Abdallāh b. Mus'ab> az-Zubairī (GAS II, Ind. 758) and Abū Nuwās, ending all with the words *kalāmu l-laili yamḡuhu n-nahār*; 64.- (57b) qaṣ. 27 vv.-*atihi* by 'Alī b. Abī Ṭālib.

1553.

F 260. 171 ff. 17 × 12½ cm. Copied (col. 166b) 573/1177. Valuable ms., in an archaic, thick, "geometrical", very compact, rather rough nashī; the body in a rather good condition, unlike the cover, detached from the body (flap torn out); yellowish paper.

I (3-149, 164-6) *al-Iršād fi l-qirā'at 'an al-a'imma s-sab'a*, by Abū ṭ-Ṭayyib 'Abdalmun'im b. 'Abdallāh Ibn Ḡalbūn al-Muqri' <al-Mağribī al-Miṣrī al-Ḥalabī> (d. 389/999: author GAL S I,330:e). The title involves some problems. First of all, it's missing both in GAL, loc.cit., and in GAS I,15:20. Though in a little different form, it's on the contrary mentioned by *Hadiya* I,629 *Iršād al-mubtadi' fi l-qirā'at*, shortened by Kaḥḥ. VI,194, who otherwise rightly cites two distinct works, i.e. *Iršād al-mubtadi'* and *Taḍkirat al-muntahī*, thereby rectifying HH I,252, who quite wrongly records *Iršād al-mubtadi' wa-taḍkirat al-muntahī* as one work composed by two authors (!), viz. 'Izzaddīn Muḥ. b. Ḥusain al-Qalānisi and Ibn Ḡalbūn, because of a misunderstanding due to a similar title of a work by al-Qalānisi (cf. GAL I,408:7.1/519).

Contents: (-4a) the list of author's *riwāyāt*; (4b-76a) an extended introduction, divided into several unnumbered *bāb* (introduced as a rule by *qāla* Abū ṭ-Ṭayyib), on a lot of questions concerning the science of the various readings, as follows (main headings only): 4b *ḍikr al-asānid*; 15a *ḍikr iḥtilāf al-qurrā' fi l-isti'āda*; 15b *ḍikr al-basmala*; 16b *iḥtilāfuhum fi Fātiḥat al-Kitāb*; 27a *ḍikr al-ḥurūf wa-'ittiṣāl al-hā' bihā*; 28a *iḥtilāfuhum fi l-madd*; 33b *iḥtilāfuhum fi l-hamzatain*; 36b *ḍikr naql al-ḥaraka*; 37b *ḍikr tartib al-hamz*; 39a *ḍikr al-izhār wal-iddigām*; 39b *iḥtilāfuhum fi tā' at-ta'nūt*; 43b *ḍikr uṣūl al-qurrā' fi l-imāla wal-fath*; 44b *mā kāna min al-af'āl at-tulāṭiya s-sālima*; 59b *ḍikr iḥtilāfihim fi l-waqf*; 76b *ḍikr iḥtilāfihim fi sūrat Āl 'Imrān*. From here onwards there is the proper bulk of the work, namely the survey of the different *qirā'at* in each sūra, e.g.: 82a s.4, 85a s.5, 86a s.6, 91a s.7, 95b s.8, 96a s.9, 97b s.10, 113a s.20, 125a s.30, 133b s.40, 139b s.50, 143b s.60, etc. No various readings are mentioned in sūras 62, 93, 95, 103. Inc. *al-ḥ. li-llāh ḥaqqā ḥamdihi ... qāla* Abū ṭ-Ṭayyib ... b. Ḡalbūn ...: *hādā kitāb ḡama'tu fihi l-qirā'at 'an al-a'imma s-sab'a ... wa-aḡ'alu kitābi hādā muḥtaṣaran bi-ḍikr ḡumal al-uṣūl fi mawāḍi'ihā wa-aqṭaṣiru 'alā l-furū' wa-lā u'idu mā qad maḍā min ḍikr al-uṣūl ilḥ*. The present ms., as far as known, appears to be a unicum!

II (150-163) Another text by Abū ṭ-Ṭayyib (his authorship is explicitly stated at the end), dealing with the *qirā'at* in the last sūras from s. 90 onwards. Its arrangement however is far from being clear. In fact, a colophon seems to be found f.152b (*tamma l-kitāb*), but three other chapters follow: *bāb at-takbīr*, 156a b. *ḍikr al-hamza l-mutaḥarrika*, 157b b. *ḍikr taḥfif al-hamza s-sākina*. One can only guess that this may be the final part of one of the two other work composed by Abū ṭ-Ṭayyib on the same subject, i.e. *K. al-Istikmāl ilḥ*. (GAS I,15:20) and *al-Mu'addal* (cf. *Hadiya* and Kaḥḥ., loc.cit.).

1554.

F 261. 28 ff. (20a blank). Fragments of ca 5 mss. of different size (9-16 older).

A tentative description only can be given, as follows: 1.- 1a a text attributed to Buqrāt (Hippocrates); 2.- extr. from Mas'ūdī's *Murūḡ* (above 880) on the division of the human beings into four classes according to the age; 3.- 3a-b the beginning of *at-Taḍkira li-dawī l-albāb fi-mā yuḥtaḡu ilaihi min ma'rifat al-ḥisāb*, unidentified title; 4.- 4a *faṣl fi ma'rifa madāḥil aṣ-ṣuhūr al-'arabiya*; 5.- 5b answers to juridical questions, by al-Muṭahhar b. Muḥ. b. Sulaimān; 6.- 6a a set of questions put to al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḍā,

with the answers by this latter; 7.- 6b a prayer, 7 vv.-*āri*, by Ḥusain b. 'Alī; 8.- 7a a saying of 'Alī (written twice) on the 27 (!) bad effects of eating too much; 9.- ibid. a *ḡadwal* whose cases include, in different order, the only verse of the sūra 112 (*al-Iḥlās*) *qul: huwa llāh aḥad aṣ-ṣamad lam yalid wa-lam yūlad wa-lam yakun lahu kuf'an aḥadun*; 10.- 8b a set of questions put to aṣ-Ṣāfi'ī by some Mālikī scholars; 11.- 9-15 fragment of a likely old juridical treatise, on the question how the *fussāq* and the *kāfirūn* must be treated as regards their properties and their duties; 12.- 18a *ḡadwal* from a text on dream interpretation; 13.- 19b narrative about al-Ḥasan and al-Ḥusain and a young orphan; 20.- poetry: 2a 17 vv.-*rā* by az-Zamahṣarī; 7b 16 vv.-*āfi*, praising the work *al-Bayān aṣ-ṣāfi* (above 226:II), by Aḥmad b. 'Āmir b. 'Alī al-Hamdānī (d. 1022/1613: *Tab. Zaid. III,42, Sources* 15 No.67, where instead of the *nisba* al-Hamdānī occurs al-Hadawī); 8a 30 vv.-*ūbu*, anonymous; 17a 9 vv.-*āni* by 'Alī; 19a 9 vv.-*mu* (= 1552:61) by al-Imām al-Muṭahhar when, at his departure from Ṣa'da, couldn't take leave from his family; 21.- 20b-28 Persian texts.

1555.

F 262. 66 ff. (60b, 62a, 65b-66 blank) 25-23×16½ cm. Recent ms. (here and there the date 1266-7/1850), in a rough, rather thick script, by the same hand. In very bad condition, especially the cover (no spine nor flap), leaves partially loose.

I (5b-65a) The text looks as a selection (cf. col. where the copyist says to have copied some *karāris*, not a whole work) from *al-Muṣaḡḡar* by Abū 'Ulāma Muḥ. b. 'Abdallāh b. 'Alī (above 131, being a similar text), whose *nasab* tracing back to 'Alī b. Abī Ṭālib is given at the beginning. The name of the copyist is to be found f.6a: Muḥ. b. Ismā'il b. Yaḥyā ... b. al-Mu'ayyad Yaḥyā b. Ḥamza, who tells (5b) that he copied from a ms. written by Faḥraddīn 'Abdallāh b. Ismā'il b. Ḥasan al-Ḥūtī (ibid. his complete *nasab* until 'Alī). As it's explained just at the beginning, the work deals with *ansāb*: in fact it's nothing but a genealogical survey of the main Yemeni tribal groups. Contents: 6a *nasab* of the Banū l-Muḥtar li-dīn Allāh Qāsim b. an-Nāṣir Aḥmad b. al-Hādī Yaḥyā b. Ḥusain b. Qāsim b. Ibrāhīm ar-Rassī; the many subsequent sections have the same heading *nasab/ansāb as-sāda Banī ilḥ*. (written on the mg.), e.g.: 7a B. al-Muftī; 8a B. al-Mu'ayyad bi-Ṣan'a'; 12a B. l-Ḡalāl; 12b B. ṣ-Ṣāmī; ibid. B. l-Aḥfaṣ; 13a B. Ḥaṭaba; 16b B. Ḥalid; 17b B. l-Qāra; 18a Āl Ḥamidaddīn; 21b B. l-Wazīr; 22b B. ṣ-Ṣaḡabī; 23a B. 'Āmir; 34a B. l-Kaḥlānī; 35a B. Duḥān; 36b B. Ḥaidara; 37b B. l-Kibsi; 38a B. l-Ḥamzi; 39b B. l-Amīr; 44b B. ṣ-Ṣarafi; 45b B. l-Iyyānī; 46b B. Ḡaḥḥāf; 50b B. Duraib; 54b B. l-'Aidarūs bi-'Adan; 57b B. l-Ḥūtī. Similar, independent texts are to be found ff. 61 (*aulād* Umayya b. 'Abd Šams), 63a-b genealogy of an-Nāṣir Ḥasan b. al-Hādī 'Izzaddīn b. Ḥasan, the 36th Zaidī Imām (d. 929/1522: F. Sayyid 411) and his descendants, 64-65a a list of Zaidī Imām, starting from al-Manṣūr 'Abdallāh b. Ḥamza (d. 614/1217).

II (1-5a) Minor texts: a) 1-3 extr. on a question concerning the *ṣalāt*, from *al-Fatāwī ilḥ*. li-'Izzaddīn <b. Ḥasan b. 'Alī> (above 230:II); b) 3b-5a another question on the *niya maṣrūta* in the performance of the *ṣalāt*.

1556.

F 263. 48 ff. 22½×16½ cm. Copied 1197/1783. Careful execution (12 lines every page), in a very regular, compact, rather sharp nashī, inclined to link. In a rather good condition (cover only, in red leather, damaged both in the spine and the flap).

Hāšiya 'alā Tahqīb al-mantiq wal-kalām (lit-Taftāzānī) (above 105:VI), by (Muh. b. As'ad) a d - D a w w ā n ī (see 817:VI). Some glosses.

1557.

F 264. 68 ff. (68b blank) 29×21 cm. Recent ms. Nice copy, in a very regular, well proportioned, rather thin and small nashī (ff. 1b, 4, 13, 16, 23-4, 33, 42, 51, 68 by a different hand, in a rather rough, thick script); the verses of the poem alternatively in red and green ink; cover seriously damaged in the spine.

Torso of *al-Ġaiṭ al-musağğam*, by aṣ-Ṣafadī, the commentary on *Lāmiyat al-'Ağam* liṭ-Ṭuğrā'ī (above CCXXVI:S and 1072:I.a), here 20 vv., out of 60 (see 740 and 899:II; to be added Berl. 7660, as regards the arrangement of the comm.

1558.

F 265. 96 ff. 20×15 cm. Copied I-II 1052/1642, by different hands, but as a whole in a quite nice, rather small nashī. Cover in very bad condition (no spine nor flap, plates of a different size).

I (1-18) The final part of a *Diwān*, in point of fact a poetical anthology, arranged according to the rhyme of the verses, from *qāf* to *yā*. A postscriptum tells that it is a selection of 20 similar works, and that the author was highly praised for such an achievement. Contents: (from f.1) verses/poems rhyme *qāf*; (from 4b) id. rhyme *lām*; (from f.6) id. rhyme *mīm*; (from 9b) id. rhyme *wāw*; (from 10b) id. rhyme *nūn*; (from f.13) id. rhyme *lām-alif*; (from 15b) id. rhyme *hā*; (from 16b) rhyme *yā*. The main poets, fast all having lived in the 8th/14th cent., are: Ibn Nubāta (d. 768/1366, cf. above 377: 2b, 4b, 8b, 9a, 10b, 13a, 14a, 16a, 17b); Ṣafiaddin al-Ḥillī (d. 749/1349, cf. above CCCLI:Q.3: 1b, 3a-b, 8b, 11b); Abū l-Faḍl Ibn Abī l-Wafā', probably identical with Sulaimān b. Yūsuf b. Muḥliḥ (d. 789/1387:Kaḥḥ. IV,279: 5b, 6b, 11a); 'Afīkād-dīn Sulaimān b. 'Alī b. 'Abdallāh at-Tilimsānī (d. 690/129: Kaḥḥ. IV,270: 6a, 15b, 18a). Besides occur poems by: Sa'daddin (Muh. b. Muh. b. 'Alī) Ibn 'Arabī (d. 656/1258: Kaḥḥ. XI,248: 1a); Ġamāladdin an-Nābulusī, unidentified (1a-b); Nağmaddin Ibn Isrā'il (cf. Berl., Ind. 139); Abū l-Ḥusain (Yahyā b. 'Abdal'azīm b. Yahyā al-Ġazzār (d. 679/1281: Kaḥḥ. XIII,207: 7b); Ibn Ḥiğga al-Ḥamawī (d. 837/1434, cf. above 198:XVIII: 8a); Ibn Sayyid an-nās (d.734/1334, cf. above 906:IV: 9b); Burhānaddin (Ibrāhīm b. Muh.) al-Qirāṭī (d. 781/1379, cf. above 1039:IX: 13b); Abū Bakr b. 'Abdalḡalīl, unidentified (14b); Yahyā b. Akṭam (b. Muh.) (d. 242/857: Kaḥḥ. XIII,186; *Aḡānī*, *Tables* 706: 16a); at-Tuğrā'ī (d. 513/1119, cf. above CCXXVI:S: 17a); Muh. (b. Sulaimān b. 'Alī) Ibn al-'Afīf (aṣ-Ṣabb az-ẓarīf at-Tilimsānī) (d. 688/1289: Kaḥḥ. X,53).

II (19b-30a) A supplement (*mulḥaq*) to I, consisting, until f. 23a, where is a first col., of *muqatta'āt* by ca 20 poets, then from 23b of some longer poems by: Šamsaddin (Muh. b.

Aḥmad b. Nāšir Ibn al-Ba'unī (d. 871/1467: Kaḥḥ. IX,24); Šihābaddin Ibn Kumail, probably identical with Muh. b. Aḥmad b. 'Umar Ibn Kumail (d. 848/1444: Kaḥḥ. VIII,304, but with the *nisba* Šamsaddin); Ibn Isrā'il (above 1); Abū ṣ-Ṣafā' Ibrāhīm b. 'Alī Ibn Abī l-Wafā' (d. 887/1482: Kaḥḥ. I,60).

III (33-36a) Qaṣida, 114 vv.-ti, by Zaid b. 'Alī b. Ḥusain al-Miswarī (see 725:XVI.c; to be added IAR I, 265b, quoting the first 13 vv. of the poem and giving the date of the death of the author, 1040/1631).

IV (37b-94) Plenty of *dūbait* and *muwašṣaḥāt*, many of which being riddles (*luğz*), mostly anonymous, often grouped under a definite theme, the subjects being the most various. Among the authors mentioned are: 'Abdallāh b. Abī Bakr al-Mazzāh (d. 830/1426: Ḥabšī² 326); (Muh. b. 'Abdaṣṣamad (cf. Vat. 358) al-Fayyūmī; Mūsā (b. Yahyā) Bahrān (above 636:I.c); Abū l-Ġaiṭ b. 'Abdarrahīm; Surrudurr al-Muqaddasī; Yazid b. Mu'āwiya (GAS II,316); Ḥaulān al-'Ādilī; Ḥasan b. 'Alī b. Aḥmad Ibn Wakī' (GAS II,657); Aḥmad b. Muh.) aṣ-Šanaubarī (GAS II,501); Kamāladdin Ibn an-Nabīh (above 852); Burhānaddin (Ibrāhīm b. 'Alī b. Ġulām al-Miṣrī) al-Mi'mār (d. 749/1348, cf. Berl. 8525); Muh. b. Ġa'far al-Anṣārī; Saifaddaula (Alī b. 'Abdallāh) b. Hamdān (GAS II,480); al-Ḥabbāz al-Karakī (cf. Yāq. IV,262), likely Muh. b. Aḥmad b. Hamdān al-Ḥabbāz al-Baladī (4th/10th cent.: GAS II,625); Ibn al-Mu'tazz (GAS II,569); (Muh. b. Ḥasan b. Sibā' Ibn aṣ-Ša'ig (ad-Di-mašqī) (d. 720/1320: GAL II,9:5 S II,2; Kaḥḥ. IX,192); aḍ-Ḍaḥḥāk, likely aḍ-Ḍaḥḥāk (b. Sulaimān b. Sālim), a descendant of Imru' l-Qais, d. 547/1152, and credited as a remarkable poet, according to Yāq., *Mu'ğam al-udabā'*, ed. I. 'Abbās, IV,272; Abū Nuwās; 'Iz-zaddin (Alī b. Ḥusain b. 'Alī) al-Mauṣilī (d. 789/1387: Kaḥḥ.VII,75); Di'bil (b. 'Alī al-Ḥuzā'ī (GAS II,529); Amr b. Kultūm (GAS II,128); Dū r-Rumma (Ġailān b. 'Uqba) (GAS II,394); 'Alī b. 'Abdallāh al-Ġa'barī (?); 'Alī Ibn Zuraiq al-Baḡdādī (d. ca 420/1029: Kaḥḥ. VII,95; GAS II,700); 'Isā b. Luṭfallāh b. Muṭahhar (above 627:III); 'Abdarrahmān b. al-Muṭahhar, Aḥmad b. Aḥmad al-Ānisi (above762:I).

1559.

F 266. 131 ff. 20×14 cm. Good copy, in a regular, solid nashī, rather smaller and more compact from f.79; in good condition as a whole (upper plate missing). Copied 1024/1615 by Muh. b. Aḥmad al-Ġirbī (cf. Forrer 295), as regards ff.77-129, since ff.1-76, in brownish paper, are apparently older.

(3-129) *Taisir al-maṭālib fī tahrīr qawā'id Muqaddimat Ibn al-Ḥāḡib* (thus the title-page, the usual title *Minḥāğ at-ṭālib ilā taḥqīq al-Kāfiya ilḥ.* being added above the line), by Aḥmad b. Muh. (b. Ḥasan) a r - R a ṣ ṣ ā ṣ (see 331).

1560.

F 267. 135 ff. (2b, 114b-116, 119b blank) 33×22½ cm. Different hands: II nice, round, spaced, large nashī (text included in a red ink frame); ff. 81b-98, 103b-113 recent, rather coarse, quite small, thick, compact script, very difficult to be read (red ink frame until f.97,

the mgs. being very narrow); ff. 99b-103a recent, common, larger script; ff. 117-135 (=VI) large, round nashī; ff. 126-7 drawings (circles) in red and yellow ink; ff. 126-7, 129b-135 text included in a golden frame. As to the date of the copy, see below in the text.

I (1b-2a) *Ḍābiṭ fi l-farā'id*, by Ismā'il b. <Abī Bakr> b. 'Abdallāh al-Muqri', i.e. a table consisting of squares, arranged in the shape of an upside down triangle, which is nothing but a device to be used for calculating the share due to everyone of the heirs according to their degree of relationship.

II (3-81) *al-Azhār fi fiqh al-a'imma l-aḥbār*, by al-Mahdī Aḥmad. b. Yaḥyā Ibn al-Murtaḍā (see 27), the mgs. being filled with a mixed gloss. Copied 1181/1767 by Yaḥyā b. Muḥ.

III (82-97) Miscellany of texts, whose a summary survey only can be given: a) 82-3 a set of juridical questions and answers; b) 83b *R. fi Tahrim az-zakāt 'alā l-Hāšimīyin wal-aḡniyā'*, by al-Mutawakkil Ismā'il b. Qāsim; c) 83b two tracts by the same on the usury to be forbidden (cf. Ḥabšī² 141:7 *R. fi r-ribā'*); d) 84b *ar-Risāla l-faḥima wal-maḡmū'āt al-wasima*, by Yaḥyā b. Aḥmad b. Muḥ. al-Ḥamzī (title and author unknown), copied 1079/1765, addressed to al-qāḍī Nūraddīn Zaid b. Nāṣir b. Muḥ. (unknown too), dealing with the usury as well, with reference to one of the preceding tracts and to <al-Masā'ib> *al-murtaḍāt ilh.* (above 541:1.b); e) 85 a letter by <al-Manṣūr> Qāsim b. Muḥ., warning his subjects to promote a religious revival; f) 86-7 a set of ca 35 questions and answers on juridical matter; g) 88a *al-Masā'il al-murtaḍāt ilā kāffa l-quḍāt* (see 541:1.b); h) 88b other questions put to al-Mutawakkil Ismā'il, and his answers; i) 89a an extract from *Zād al-ma'ād* (above 571:III) on *ṭalab al-'ilm*; k) 90a *ḡumla kāfiya fi uṣūl ad-dīn*; l) 90b-91a a set of 10 questions put to al-Mahdī Aḥmad b. Ḥusain, the 14th Zaidī Imām (d.656/1258: cf. F.Sayyid 406), and answers; m) 92a *Waṣīya* by al-Manṣūr Qāsim b. Muḥ. for his son al-Mu'ayyad, identical with 6:II (see above); n) 92b letters by al-Mutawakkil Ismā'il, <al-Hādī ilā l-ḥaqq> 'Izzaddīn b. Ḥasan b. 'Alī (above 196:VI), al-Mahdī Aḥmad b. Yaḥyā <Ibn al-Murtaḍā>; o) 93a a letter by Aḥmad <b. 'Atṭāf> Ibn 'Alawān (above 28:X); p) ibid. a letter from al-Manṣūr Qāsim b. 'Alī <b. 'Abdallāh> al-'Ayyānī to his son, taken from *al-Ḥadā'iq al-wardīya* (above 553:I; cf. 186:VII); q) 93b a letter from al-Mutawakkil Ismā'il to his subjects; r) ibid. a quotation from *al-Bayān* li-l-Imām 'Izzaddīn (unknown work) on the Bāṭiniya; s) 93b-94a the text of a sentence passed by the qāḍī 'Imādaddīn Yaḥyā b. Muḥ. b. Ḥasan... b. Ḥamid/Ḥumaid <al-Muqrā'i> (see 314), copied by 'Abdalwāsi' b. 'Abdarraḥmān b. Muḥ. <al-'Ulufi> al-Quraṣī (d.1108/1696-7: *Badr* I,409; *Naṣr* II,160); t) 94b-95 some patterns of *tahni'a*; u) 95b-97 similar texts concerning contracts (*mu'āhada*) or other legal cases.

IV (98b-103) *Miftāḥ al-Fā'id fi 'ilm al-farā'id*, by 'Afīfaddīn al-Faḍl b. Abī s-Sa'd al-'Uṣaifirī (see 84:II), with a mixed gloss.

V (103b-112a) A titleless refutation (cf. col.) of a criticism li-Ḥasan b. Aḥmad <b.Muḥ.> al-Ġalāl (above 817:II; the full name in the first line of f.104a) against as-Saḥūlī's *Urgūza at-Tirāz al-muḍḥab fi isnād al-maḍḥab* (above 87:II.h; add. Ḥabšī² 218). The text by al-Ġalāl, quoted in red ink, must be the same as that recorded by Ḥabšī² 222 as *Risāla ḥaula Urgūzat*

at-Tirāz ilh. As to the refutation, its loose structure appears in the col., where the remarks are called *fawā'id* (*naḡiza taḥṣīl maḡmū' hādhihi l-fawā'id ilh.*). The author may probably be identified with their collector himself, Muḥ. b. Yaḥyā b. Šāliḥ as-Saḥūlī, apparently a relative of the author of *at-Tirāz*, Ibrāhīm b. Yaḥyā b. Muḥ. as-Saḥūlī, who finished his work in 1179/1765.

V bis (112-114a) A set of texts, mainly private correspondence, someones called *ta'rīf*, e.g. a condolence letter by Aḥmad b. Nāṣir <b.Muḥ.> b. 'Abdalḥaqq <al-Miḥlāfi> (above 419:II.vv), addressed to 'Alī b. Aḥmad al-Habal <aṣ-Šan'ānī> (d.1119/1707: *Naṣr* II,188), two *ta'rīf* sent from Ša'da by <Šāhib al-mawāhib> al-Mahdī <Muḥ.> b. Aḥmad <b. Ḥasan>, the 46th Zaidī Imām (d.1130/1718: F.Sayyid 412), with answers, another by Badraddīn Muḥ. b. Aḥmad b. Muḥ. al-Ḥabūrī, unidentified; then some *fawātiḥ*, likely patterns of incipit, and a model of letter.

VI (117-135) *al-Yawāqūt fi l-mawāqūt* (title on the mg. of f.117a), by Ḥusain b.Zaid <b. 'Alī> Ḡaḥḥāf (d.1127/1715: *Sources* 121 No.515; GAL S II,567:6, add. Vat. 962.1 with ref.; Ḥabšī² 487 with title *R. fi 'ilm al-miqāt wa-madāḥil aṣ-šuhūr al-'arabiya wa-siniḥa fi l-aṣḥur ar-Rūmiya*). Contents: 117-119a concordance tables between Arabic and Syriac calendar, from 1101 to 1200 A.H.; 120-125 calendar of the Syriac months, from Tišrīn I to Ailūl (as described in Berl.5784); 126-7 four *dawā'ir* on *al-qamar wa-ṭulū'ihī wa-maḡibihi*, on *ma'rifat auqāt az-zuhr wal-'aṣr*, on *maṣīr aṣ-šams ilh.*; 128b table on *al-manāzil al-14 aṣ-šamīya... wal-manāzil al-14 al-yamaniya*; 129a *ittiṣālāt al-qamar bil-kawākib al-'ulwiya*, id. *bil-kawākib as-suftiya*; 129b *al-qaul 'alā l-iḥtiyārāt*; last item 133b *al-fa'l waz-zaḡr wal-ḥawādiṭ al-'āriḍa 'alā maṣīr al-qamar fi l-burūḡ*.

VII (135) *Bāb ma'rifat al-ḡalīb wal-maḡlūb* (see 508:II.d).

1561.

F 268. 118 ff. 20½×15 cm. Good copy, in a regular, rather thick, sharp nashī; in good condition (flap missing). Copied 1032/1623.

Ta'rīfāt al-'ulūm wa-taḥqīqāt ar-rusūm, by aṣ-Šarīf Nūraddīn 'Alī b. Ḥusain (*sic* instead of Muḥ.) al-Ġurḡānī (see XC:B and 1021:I).

1562.

F 269. 60 ff. 21×16 cm. Ff. 15-end by a recent hand, in a very thick, large, fully vocalized nashī; ff.1-14 (brownish paper) in a round, thick, larger script (but ff.10-12a in a smaller, thinner one). In bad condition ff.1-14 (loose sheets, stainsflecks); the original cover replaced by a modern one, taken from a printed book (!).

I (1-8a) *al-Farida l-ḡāmi'a fi naẓm al-'Aqida n-nāfi'a*, namely a rhymed version of al-Ġī's "catechism" usually called *al-'Aqā'id al-'Aḍudiya* (GAL, II,209:VII/270), being an *urgūza* by Šāliḥ b. aṣ-Šiddiq <b. 'Abdarraḥmān> an-Namāzī al-Anṣārī al-Ḥazraḡī (see 437:IV; add. Ḥabšī² 124, where an Ambrosian ms. is cited). The verses are grouped under

headings, from *al-qaul fi wuğūb wuğūdihi wa-wahdāniyatihi* to *al-qaul fi takfir aḥad min ahl al-qibla illā bi-mā sa-yuḍkaru*.

II (8a -10a) 'Aqida (= *al-'Aqida aš-Šaibāniya*), by <Muḥ. b. Ḥasan> aš-Šaibānī, 82 vv.-dā (see 437:V).

III (10b-14) *Badi' al-ma'āni fi šarḥ 'Aqida aš-Šaibāni* (title in the intr.), a commentary on II by <Muḥ. b. 'Abdallāh b. 'Abdarraḥmān Ibn 'Ağlūn> (see 437:VI). Here the beginning only, until chapter 10.

IV (15-50) <*at-Tabšira wat-taḍkira*, alias *al-Alfiya fi uṣūl al-ḥadiṭ*, by Zainaddīn Abū l-Faḍl 'Abdarraḥīm b. Ḥusain b. 'Abdarraḥmān al-'Irāqī> (GAL I,359: [19], iVers.:b/442 S I,612:c II,66,[7]:1 S II,70; to be added: RASB 371; Yale 722-3; Garr.²537; Chester B. 3440:V 4468; SOAS 10; Cairo³ I,122; Bagdad Auqāf 581; Rampur I,653-7; Tun.² 881). It's a rhymed version of Ibn aš-Šalāḥ's *K. Aqṣā l-amal waš-šauq fi 'ulūm al-ḥadiṭ*. Defective at the beginning, starting from *qism 2 al-ḥasan* (cf. description in Berl. 1076).

V (51-60a) *al-Waraqāt fi 'ilm al-uṣūl*, by 'Abdalmalik <b.'Abdallāh b. Yūsuf> Imām al-ḥaramain <al-Ğuwainī> (see 1258:V).

1563.

F 270. 165 ff. (1b-2, 164-5 blank) 32 × 22 cm. Copied 1200/1786. Nice, round, thin nashī; frame in red ink. Good condition.

(3-162) Vol. (ğuz') IV (col. II!) of *al-Ğami' aš-ṣaḥiḥ*, by Muḥ. b. Ismā'il al-Buḥārī (see CCCXV and 1254): from *k. al-aṭ'ima* to (144a) *k. radd al-Ğahmiya wa-ğairihim*.

1564.

F 271. 103 ff. 18½ × 13½ cm. Fine copy, in a regular, well-proportionate, fully vocalized nashī. In rather bad condition as a whole: throughout dirtstains, cover heavily damaged in the spine.

The *Diwān* by Abū Ḥafṣ 'Umar b. 'Alī Ibn al-Fāriḍ as-Sa'dī (see CIC and 866), defective at the end. After the extended intr., called by the author himself *'unwān ad-Diwan* (cf. Berl. 7714), the proper *diwān* begins f.25b; f.33a last line the beginning of *at-Tā'iya š-ṣuğrā*; ff.37b-66 *at-Tā'iya l-kubrā*.

1565.

F 272. 47 ff. (9b, 10a, 12b, 13b, 18a, 22a, 25b, 26b, 46a, 47a blank) 22 × 16 cm. Recent ms., by different hands, in a poor, thick script, except II, whose text, included in a frame, is written in a regular, sharp nashī. Copied II 1178/1764 by Muṭahhar b. 'Abdallāh b. al-Ḥiḍr (?).

I (1-26a, 42-47a) Miscellaneous a) (1-9a) a text by Ḥasan b. Aḥmad <b. Muḥ. > al-Ğalāl, dealing with the question that the Friday prayer is a *farḍ al-kifāya*; b) (10b-11) a legal

decision, by Muḥ. b. Ismā'il <b.Šalāḥ> al-Amīr, on the sale of gold and silver articles, whether it's allowed or not; c) (14-17) extract, on the ransom (*fidya*), from <'Ariḍat> *al-aḥwadi*, the commentary on at-Tirmidī's *al-Ğami' aš-ṣaḥiḥ* by <Muḥ. b. 'Abdallāh Ibn al-'Arabī al-Ma'āfirī> (GAL I,162:I.1/169; GAS I,633:2); d) (18b -21) an extract from *Minḥat al-ğaffār*, the gloss li-Muḥ. b. Ismā'il al-Amīr (missing in GAL, but recorded by *Badr* II,137, *Naṣr* II,525 and Ḥabšī² 232) on *al-Azhār*'s comm. li-Ḥasan b. Aḥmad al-Ğalāl, entitled *Ḍau' an-nahār <al-mušriq 'alā ṣafahāt al-Azhār>*: it contains a refutation of the curious opinion, expressed by al-Amīr, that whenever someone is killed, the victim in his turn is a killer too! The anonymous author relies on the authority of al-Maqbalī, who in his *al-Abḥāt al-musaddida* (below No.1579) upholds just the opposite point of view; all this debate refers to the interpretation of Cor. 17:35 (*sūrat al-isrā'*); e) (22b-24a) *Qaṣida <ḥannāna ṭannāna>*, here 60 vv.-ānu, by Yahyā <b. 'Umar Ibn Sa'dūn> al-Qurtubī (see 790:VIII), from al-Ḥafāğī's *Raiḥānat <al-alibbā>*, as well as the short text which follows, describing the country of al-Andalus ruled by the Christians; f) (26a) a short text, called *Bulğat al-musāfir ilā manḥağ al-akābir*, by Abū 'Abdallāh Muḥ. b. Ismā'il b. Abī š-Šaif al-Yamanī <az-Zabidī> (d.609/1212: cf. Ḥabšī² Ind. 672), being a selection of morals from the four sections of al-Ğazālī's *Iḥyā' 'ulūm ad-dīn* (above 975); g) (42-45) fragment of an unidentified work: *bāb 4 fi waṣāyā 'Alī wa-ḍikr maqtalihi wa-qabrihi*; h) (46b-47a) two identical tables, in bad script, concerning the years from 1281/1864 to 1295/1878, but in fact reaching year 1289/1872 only.

II (27-45) *al-Masā'il al-marḍiya fi bayān ittifaq ahl as-sunna 'alā sanan aš-ṣalāt waz-Zaidiya*, by Muḥ. b. Ismā'il <b. Šalāḥ> al-Amīr <al-Kaḥlānī> (see 498:III with alternatives titles; add. Ḥabšī² 232).

1566.

F 273. 27 × 20 cm. Excellent ms., in a thick, rather compact, fully vowelless; brownish paper; cover badly damaged (flap torn out, under plare missing. Copied II 905/1499, by 'Abdallāh b. Muḥ. b. Ḥatīm.

I (1-7a, 156-8) *Qaṣā'id*: a) (3a-b) 46 vv.-mi by <Badraddīn> Muḥ. b. Muqāṭi' al-Hindī (cf. Vat. 1053 f.26), praising Šarafaddīn Ḥasan b. AM; b) (4a) 34 vv.-ālu, anonymous; c) (4b) 31 vv.-i/ūbu by 'Abdarraḥīm <b. Aḥmad> al-Bura'i (=Berl.7616.2); d) (7a) 50 vv.-iyā, addressed to Naṣwān al-Ḥimyari by al-Mutawakkil <Aḥmad b. Sulaimān> (identical with 373:II; add. Ḥabšī 34:8); e) (156-158a) three anonymous poems: *Wasila* 47 vv.-li (inc. *bi-ğūdika yā maulā l-mawālī tawassuli*), 13 vv.-li, 16 vv.-āti.

II (7b-155) *al-Iršād* (col.) <*ilā tariq an-nağāt*, composed (cf.col.) in 632/1234-5 by <'Abdallāh b. Zaid b. Aḥmad al-'Ansī> (see 663 and 1125; add. Ḥabšī² 274 *al-Iršād ilā tariq al-aḥira waz-zuhhād*; Šan'a' (4 mss.) *al-I. ilā nağāt al-'ibād*; Wien Gl. 30 *al-I. ilā n-nağāt lil-'ibād wal-i'timād 'alā rabb al-'ubbād*. A closer description of the contents (cf. Berl. 3134) is given here: after the intr. (7b-10), the proper text is divided into the following three *qism*: 10a *q.1 fi tahḍib an-naḥs bi-tark al-manāfi'*, with a survey of the *āfiat* caused by the different parts of the body; 26b *q.2 fi tahḍib an-naḥs bi-tā'at Allāh bi-ḥusn mu'aṣarat al-ḥalq ma'a l-maḥlūq*, with a list of 10 virtues from *al-ḥilm* to *istiğlāb al-uḥūwa*; 31b *ṣarā'i' aš-ṣuḥba*;

43a q.3 *fi tahdīb an-naḥs bil-hudū* 'li-llāh *fi ḡamī* 'awāmīrihi; 35b *ādāb al-muta'allim*; 62b *ma'rifat ad-dunyā*; 74a *al-iršād ilā hai'at aṣ-ṣalāt*; 120b *al-iršād ilā taqarrub ilā 'llāh biz-zakāt*; 123a *id. biṣ-ṣaum*; 132b *id. bil-ḥaḡḡ*; 154b *faḍl al-ḡihād* (last chapter).

1567.

F 274. 72 ff. 20 × 15 cm. Different hands: ff.1-10, 69-72 bad script; ff.30b-49a thick, rather small, very compact nashī, inclined to right (31b-41 written vertically); ff.15b-25 fine, very small, compact script; ff.26-30a nice, round, spaced nashī; 50b-54 round, common nashī; 57-65 nice, rather sharp script; 66a, 67-8 Persian hand.

I (10b-14a) *<al-Maqṣūra ṣ-ṣuḡrā>*, here 55 vv., by Abū Bakr Muḥ. <b. Ḥasan> Ibn Du-raīd al-Azdī (see CCCL:Q.4 and 1004:I), with glosses, until v.19, by Abū Bakr Muḥ. b. Abī l-Qāsim b. Yasār al-Anbārī (GAL S I,173:VI).

II (15-30a) *Bulbul al-afrāḥ wa-rāḥat al-arwāḥ*, the first part of the *Dīwān* by al-Hādī Muḥyiddīn Abū 'Abdallāh Muḥ. b. 'Alī b. Aḥmad as-Saudī, with some gaps if compared with 666:I.a, especially in the section of *dūbait* (see above; add. Ḥabṣī² 331).

III (42b-44a, 42a-32a to be read backwards, 30b) An extract from an anonymous work on dreams interpretation, called *Zahr al-akmām*, likely identical with Vat.1083.16, said to be an abridgement of *Daḥīrat al-aḥlām*, or else *ad-Daḥīra wa-kaṣf al-barāqi* 'li-ahl al-baṣīra *fi ta'wīl al-aḥlām fi l-layālī wal-ayyām* (see 775:I, where the attribution to Ibn Sīrīn must be disregarded, the authorship of al-Hādī Muḥ. b. 'Alī b. Ibrāhīm as-Saudī being unquestionably stated by Ḥabṣī² 498). Contents are divided into *bāb*, each one dealing with a particular subject, recorded in rubrics on the mgs. Due to the encyclopaedical character of the work, an essential summary only can be given here: 42b *ta'wīl as-samā*'; 43a *ru'yat Allāh*; ibid. *ru'yat an-nabī*; 43-44a a set of social categories or human conditions; 42a *ta'wīl al-a'ḍā*'; 41b religious duties, and the most different social events or activities (marriage, trade, war, etc.); 38b animals; 37a *al-Ka'ba*; ibid. the house; 36b the sea; 36a trees and fruits; 34a drinks; 33b clothes; 32b jewels; 32a minerals; 30b weapons.

IV Miscellaneous: a) 3-5a recipes for preparation of different kinds of *duhn* and *murabbā*; b) 5b verses by al-Bahā' <Abū s-Sa'ādāt As'ad b. Yaḥyā b. Mūsā> as-Singārī (IH I,214: Kaḥḥ.II,250); c) 6b II vv.-*ānu* and 10 vv.-*āmi* by Yāqūt b. 'Abdallāh ar-Rūmī; d) 14b *al-farq bain aṣ-ṣād waṣ-ṣā*'; e) 31a-b the biography of Ḥusāmaddaula al-Muqallad b. al-Musayyab <b. Rāfi> al-'Uqailī, from IH² V,360sq. (cf. Zambaur 135); f) 32 the biography of Yazīd <b. Ziyād b. Rabī'a> Ibn Mufarrīḡ al-Ḥimyarī (GAS II,324); g) 44b-45a narrative of a *karāma* performed by 'Alī, from a writing by Ṣāliḥ b. 'Abdallāh <b. 'Alī> Ibn Muḡal al-Ḡurbānī (?) (d.1048/1638: *Badr* I,258; cf. GAS I,567:[8].3); h) 45b sayings by 'Alī; i) 46-48 extract from the comm. lil-'Utaḡī on *al-Q. l-Fazāriya* (see CCLV:B.b); k) 49 a narrative from an unidentified compendium of al-Ibṣīhī's *Mustatraf* (above CCCXLVIII:B and 960); l) 50-54 *Iḡāza* delivered by al-Mu'ayyad <Muḥ. b. Qāsim> to Luṭfallāh b. Muḥ. b. al-Ḡiyāṭ al-Ḥaḡḡāḡī az-Zafīrī (above 281:V); m) 54b elegy, 25 vv.-*lā*, by al-Mutawakkil Yaḥyā Ṣarafaddīn for Badraddīn Muḥ. b. Ismā'il, unidentified, and his two sons 'Abdallāh and 'Alī; n) 57-8 qaṣ. 60 vv.-*di*, entitled *al-Kāmil al-mutadārik fi madḥab al-mutaṣawwif al-hālik*,

by <al-Manṣūr> Qāsim b. Muḥ. (cf. Ḥabṣī 134:29 *al-K. al-m. fi bayān ḥāl aṣ-ṣūfi al-hālik*), inc. 'anna l-ḥazīnu li-rafḍi āli Muḥammadi; o) 59-63 reply, 150 vv. same rhyme, by Ṣams-addīn (usually Ṣarafaddīn) Muḥ. b. 'Abdallāh Ibn al-Imām <b. Ṣarafaddīn Yaḥyā> (above 1375:I.d), inc. *al-ḥaqqu ablaḡu wāḍiḥun lil-muhtadi*; p) 64-5 another reply, 57 vv. same rhyme, by al-Manṣūr Qāsim, inc. *yā ḥārīḡan 'an dīni āli Muḥammadi*; q) 67b-68 16 vv.-*ā'iri* and 5 same rhyme, from the *Dīwān* li-Zuhair b. Muḥ. b. 'Alī al-Muhallabī (see 869:I).

1568.

F 275. 129 ff. 27½ × 20 cm. Excellent ms. in careful execution: rather archaic, quite regular, solid, round nashī; yellowish paper. Copied 820/1417.

al-Mi'yār li-qarā'ih an-nuẓẓār fi ṣarḥ ḥaqā'iq al-adilla wa-taḥrīr al-qawā'id as-siyāsiya, composed in 715/1315 by al-Mu'ayyad bi-l-lāh Yaḥyā b. Ḥamza <b. 'Alī>, the 20th Zaidī Imām (d.749/1349: F.Sayyid 408; *Badr* II,333 gives the wrong date 705/1305-6!). As suggested by the title itself, the work is an explanation of another writing by the same author, *al-Ḥāwī li-ḥaqā'iq al-adilla l-fiḡhiya wa-taḥrīr al-qawā'id al-qiyāsiya*. The title is recorded by Ḥabṣī 76:59 as well as by Berl.4950:XIV.105 (*al-Mi'yār* only); besides it's mentioned in the list of 38 titles on the mg. of f.1a. Apart from the two mss. in the Great Mosque of Ṣan'ā', cited by Ḥabṣī, this one is the only other copy known! Therefore it deserves a detailed description, as follows. Contents: 1b *aṣ-ṣadr*, divided into three *maṭlab*: ibid. *m.1 maṣḥūm ma'nāhu*; 3a *m.2 fi ḍabt abwābihi llati 'alaiḥā madāruhu*; 4a *m.3 fi mauḍū' ḥādā l-'ilm*; 4a *al-muqaddima*, consisting of three *faṣl*: 5a *f.1 fi bayān māhiyat al-kalām wa-taqṣīmihi*; 6b *f.2 fi ḍikr al-ḥaqīqa wal-maḡāz*; 14b *f.3 fi kaifiyat al-istidlāl bil-adilla ṣ-ṣar'iya 'alā l-aḥkām al-fiḡhiya*. Then follow 10 *aṣl*: 15b *f.1 fi l-awāmīr wan-nawāhi*; 30a *f.2 fi l-'umūm wal-ḥuṣūṣ wa-ḍikr ḥaqā'iqihimā*; 46a *f.3 fi l-muḡammal wal-mubayyan*; 55a *f.4 fi kaifiyat dalālat al-aḡ'al 'alā l-aḥkām*; 60b *f.5 fi n-nāsiḥ wal-mansūḥ wa-bayān ḥaqā'iqihimā*; 69a *f.6 fi l-iḡmā' wa-bayān dalālatihi wa-ḍikr ḥaqā'iqihī*; 84a (last line) *f.7 fi ḍikr al-aḥbār wa-bayān ḥaṣā'ishihā*; 98b *f.8 fi ḍikr ḥaqā'iq al-qiyās*; 113b *f.9 fi ḍikr al-iḡṭihād wa-ḍabt qawā'idihī*; 122a *f.10 fi ḍikr at-tarḡihāt liṣ-ṣawāhir wal-aqsiya l-ma'nawīya*. As usual in such kind of treatises, the subdivisions are quite numerous, under the most various headings, as *faṣl*, *mas'ala*, *martaba*, *ḍarb*, *fā'ida*, etc. Inc. *al-ḥamd li-llāh al-malik ad-dayyān al-mutakabbir al-mannān al-muqaddas fi ḡalālihi bi-kull lisān al-musabbah bi-asmā'ihī 'alā mamarr ad-duḥūr wa-takrār az-zamān ... ammā ba'd fa-inna llāh 'azza sultānuhu lammā waffaqanī bi-luṭfihi li-itmām Kitāb al-Ḥāwī ... ra'aytu 'an aḡṭāra min aṭrāfihi mā kāna ṭawīlan wa-aqḍīfa min fuṣūlihi wa-masā'ilihī mā kāna kaṭīran ... wa-qad rattabtuhu 'alā ṣadr wa-muqaddima wa-aṣāra uṣūl wa-ḥādīhi l-umūr at-talāṭa muṣṭamila 'alā ḡamī' mā ḍukira fi Kitāb al-Ḥāwī bit-taḥrīr al-lā'iq wat-tahdīb al-fā'iq.*

1569.

F 276. 99 ff. 20 × 16 cm. Copied I 1044/1634, in a rather good execution; different hands: ff.1-12, 30-95a common, regular, round nashī; ff.13-29 (yellowish paper) very compact script, inclined to right. Cover seriously damaged (plates torn out, flap missing).

I (3-95a) The *Diwān* by 'Abdarrahīm b. Aḥmad <b. 'Alī> al-Mahāgīrī <al-Bura'ī> (see 495:III; add. Ḥabṣī² 325; Kaḥḥ.V,202). The work (cf. title-page) consists of three sections: 3b-12 *al-qaṣā'id ar-rabbāniyāt*; lac.; 13-59a *al-qaṣā'id an-nabawīyāt*; 59b-95a *al-qaṣā'id aṣ-ṣūfiya*, which are at the same time *madīḥ*-poems for some scholars, viz. <Abū 'Abdallāh> Muḥ. b. AB al-Ḥakamī (d.617/1220: Šarḡī² 264), <Abū 'Abdallāh> Muḥ. b. Ḥusain al-Baḡalī (d.621/1224: Ḥabṣī² 272), Yaḥyā b. Ḥasan al-Ahdal (?), Aḥmad b. Muḥ. al-Ahdal (?), Muḥ. b. 'Alī an-Namāzī (?), Aḥmad b. 'Abdallāh b. 'Umāra (?), Ibrāhīm b. Muḥ. al-Ḥakamī (?), Aḥmad b. AB <b. Muḥ.> ar-Raddād (above 783:VI), 'Utmān b. Aḥmad al-Ahdal (?), <Abū 'Abdallāh> Muḥ. b. 'Umar <b. Mūsā> an-Nahārī (d.747/1346: Šarḡī² 283), Aḥmad b. Muḥ. b. AB al-Quraṣī M. 'dān (?), Muḥ. b. 'Alī b. Nu'aim (?), Šuḡā'addīn 'Umar b. Muḥ. al-'Arābī/Ġurābī (?). The last one is a *Wasīla*, 36 vv.-āli, inc. *li fi nawālīka yā maulāya Āmālī*.

II Minor texts: a) 1-2 narratives from *Murūḡ ad-ḡahab* (above 127); b) 58b a narrative from *Nawādir al-aḥbār*, likely the work li-Aḥmad b. Muṣṭafā Ṭaškōprüzādē, mentioned by GAL II,425:4.1/560; c) 59a an extract from *Ṭabaq al-ḥalwā ilḥ.* (above 940); d) 96-99a three extracts from *al-Mustaṭraf*'s compendium, likely the same cited above in 1567:VI.k; e) 99b qaṣ. 17 vv.-mā by 'Alī b. 'Abdal'aziz <b. Ḥasan> al-Ġurḡānī (author in GAL S I,199:6a; GAS II,638).

1570.

F 277. 63 ff. 20×12½ cm. Copied 777/1375. The ms. has the same palaeographical features as No.1380, whose it's the continuation. No cover.

Fragment of <al-Luma' fi fiqh ahl al-bait, by 'Alī b. Ḥusain b. Yaḥyā b. al-Amīr> (see 91:I and 1193), with the following *bāb*: 2b *al-muzāra'a*; 3a *iḥyā' al-amwāt*; 4a *aṣ-ṣarika*; 10a *aṣ-ṣulḥ*; 11a *aḡ-ḡamān wal-kafāla*; 12a *al-wakāla*; 13a *al-wadī'a*; 14a *al-'āriya*; 14 *al-ḥibāt waṣ-ṣadaqāt*; 16a *al-ḥadiya wal-ibāha*; 16b *al-'umrā*; 17a *al-waqf*; 18a *al-qirḡ*; 19a *al-ḡaṣb*; 20b *al-'itq*; 21a *al-kitāba*; 22a *umm walad*; 29a *al-aḡāḥ*; 38b *aṣ-ṣahādāt*; 42b *adab al-qāḡ*; 47a *al-ḡināyāt*; 50a *ad-diyāt*; 52b *al-ḡudūd*; 55b *al-waṣāyā*; 60a *al-ḡihād*; 63a *ḡikr al-murtaddīn* (last chapter, end missing).

1571.

F 278. 200 f. (7a, 13, 150b, 151a, 156-158a, 195a blank) 30×21 cm. Copied II 1094/1683, in a careful, thick, compact, rather small nashī; good condition, excepted the cover (spine badly damaged).

I (8b-12) Biographies of Ḡa'far b. Aḥmad b. 'Abdassalām b. Abī Yaḥyā (above 10:I; add. *Sources* 61 No.263 with ref.; Madelung 212-6) as well as of the scholars who handed down traditions from him.

II (14-150a) *Taisīr al-maṭālib min Amālī an-Nāfiq bil-ḡaqq Abī Ṭālib* (author above 91:II; add. Ḥabṣī² 40; Madelung Ind. 261), in the recension of Ḡa'far b. Aḥmad b. 'Abdassalām (see 721:I; a detailed description in Caet. 302.2, unhappily given however as anonymous!). The text is preceded, ff.14b-15, by a *riwāya* starting from Aḥmad b. Nāṣir b. Muḥ. b. 'Abd-

alḡaqq <al-Miḡlāfī> az-Zaidī (d.1116/1704, cf. above 419:II.vv; add. *Sources* 42 No.182); at the end, f.150a, an information about the *samā'* of this scholar as regards the *Taisīr*.

III (159-164) *Amālī* al-Mu'ayyad bi-llāh Aḥmad b. Ḥusain b. Hārūn <al-Buṭṭānī> (author cf. 90:I) in the redaction of Aḥmad b. Sa'daddīn b. Ḥusain al-Miswari, dated 1048/1638. This very ms. is cited by GAS I,571:[14].6! the text consists of a set of ca 20 traditions, the last one is the most extended and particularly interesting, inasmuch it records the debate between 'Alī and his opponents, which took place in the *yaum aṣ-ṣūrā* (cf. E.I.² IX,524 s.v. *shūrā*). Each tradition is introduced by a long *riwāya*.

IV (165-189) *Tuḡfat al-abrār min aḡbār al-'itra l-aṭḡār*, composed in 1048/1638 by Aḥmad b. Sa'daddīn b. Ḥusain al-Miswari and transcribed from his ms. in 1095/1684 by Aḥmad b. Nāṣir b. Muḥ. b. 'Abdalḡaqq (above II) (the work recorded by F.Sayyid 238:23.2, where is cited another ms., Wien Gl. 12, which I couldn't be able to find in M. Grünert's Catalogue!). As stated in the intr., it's nothing but a selection (*mulahḡaṣ*, thus col.) of *Ġalā' al-abṣār fi l-aḡbār* li-l-Ḥākim Abī Sa'd al-Muḡassin (thus ms., instead the usual al-Muḡsin) b. Muḥ. Ibn Karāma al-Ġuṣamī (title recorded by ḤḤ II,605 No.4133, but missing elsewhere). A biography of al-Ġuṣamī f.165a.

V (190-193) *al-Arba'un az-zāhira al-mansūba ilā l-'itra t-tāhira*, by Abū l-Ḥair Muḥ. b. Muḥ. al-Ġazarī (GAL II,203:15/260 no title; ḤḤ I,231 No.386; Paris² 762.I seems to be the only other ms. extant!). The author mentions as his source a *Ṣaḡifa* li-Abū Aḥmad <'Abdallāh> b. 'Adī <b. 'Abdallāh al-Ġurḡānī Ibn al-Qaṭṭān> d.365/976, cf. GAS I,198 No.223; Kaḥḥ.VI,82 and *Hadiya* I,447, all without such a title!).

VI Minor texts: a) 2-6 besides some traditions, a curious note on the women bearing the name 'Ātika and Fāṭima (5 and 4 respectively), who can be traced in the genealogy of the Prophet; b) 193b-194 a *ḡadiṭ qudsī*, quoted by al-Ġazarī (above V) with an exceedingly extended *riwāya*, starting from Naṣimaddīn Muḥ. b. Sa'daddīn Muḥ. b. Mas'ūd al-Kāzarūnī (d.802/1400: Kaḥḥ. X,40 Muḥ. b. Sa'id) and tracing back to Ġibril (!): *inna mudmin al-ḡamr ka-'ābid al-waṭan*; c) 194b a biography of Abū Muḥ. Ḥasan b. 'Alī <al-Hādī b. Muḥ.> al-'Askarī (d.260/874, cf. GAS I,41:16), the 11th Imām of the Twelvers Šī'is.

1572.

F 279. 91 ff. 24×16 cm. Copied 557/1162 in al-Ḥuṣaib (=Zabīd, cf. EP XI,402 s.v. Zabīd), in an excellent, round, rather large nashī (f.1a by a different hand); brownish paper. No cover, but in good condition as a whole.

Torso of <al-Ḥulal fi ṣarḡ abyāt al-Ġumal (li-'Abdarrahmān b. Ishāq az-Zaḡḡāḡī), by 'Abdallāh b. Muḥ. Ibn as-Sīd al-Baṭalyausī> (see 780:II; add. Bagdad Auqāf III,291 No.5411 *al-Ḥulal fi iṣlāḡ al-ḡalal ilḡ.*). Some *bāb* from the contents: 2b *al-badal*; 4b *aḡsām al-af'āl fi t-ta'addī*; 7a *al-ḡurūf allatī tarfa'u l-ism*; 15b *ḡattā*; 21b *ism al-fā'il*; 26b *at-ta'aḡḡub*; 32 *bal-ḡiḡā*; 46a *al-istiḡāṭa*; 47b *at-tarḡim*; 50b *al-istiḡnā*; 54b *at-tamyīz*; 55a *at-taṣḡir*; 61a *al-ma'rifa wan-nakira*; 64a *masā'il idān*; 65b *af'āl al-muḡārana*; 71a *asmā' al-*

qabā'il wal-aḥyā' wal-buldān; 74b *ta'rif al-'adad*; 76a *kam*; 77a *muḍ wa-munḍu*; 78a *an-nidā'*; 87a *mādā*; 88a *at-takṣīr*; 89b *at-taṣṣīf*; 90a (last chapter) *ṣawāḍḍ al-iddigām*.

1573.

F 280. 63 ff. (1a blank) 24 × 16½ cm. Two different hands: an older one in ff. 2, 4-6, 8-9, 11-12, 20-29, 62, a more recent in ff. 3, 7, 10, 13-19, 30-61, both compact, partially vocalized; yellowish paper; no cover.

(2-62) *Nizām al-ḡarīb fī l-luḡa*, by 'Isā b. Ibrāhīm b. 'Abdallāh (sic instead of Muḥ.) a r-Raba'ī (GAL I, 279:2/331 S I, 492; add. Birmingham 1397; Wien Gl. 234; Yale 199-200; Chester B. 3365; Cairo³ III, 166; Bagdad Auqāf III, 257 No. 5269; Ḥabšī² 368 (3 mss. in Ṣan'ā'). As to the contents, cf. the description in Berl. 7039. Other copies: 1718 1753.

1574.

F 281. 69 ff. 23½ × 16 cm. Copied I by 'Abdallāh b. Sa'id b. 'Alī al-Waḥš. Very bad condition: dirtstains throughout the ms., all the sheets loose, under plate only.

I (1-12) *Haridat al-qaṣr fī tahni'a ḥalīfat al-'aṣr*, maqāma (thus col.), actually a poem (see 895:V) for al-Manṣūr bi-llāh Ḥusain b. Qāsim b. al-Mu'ayyad, the 48th Zaidī Imām (d. 1131/1720: F. Sayyid 412) and his son and successor al-Mutawakkil Qāsim, by <Muḥ. b. Ishāq b. al-Mahdī Aḥmad> (above 335:II).

II (19-28) Extract from a gloss *qauluhu* on al-Ḡurḡānī's commentary on al-Iḡī's *al-Mawāqif fī 'ilm al-kalām* (above 208:I).

III (44-60) *Bulūḡ al-umniya fī izhār maḥāzī Ibn Taimiya*, a criticism against Ibn Taimiya's *Minḥāḡ as-sunna al-qawīm* (GAL S II, 120:1.2 *Minḥāḡ as-sunna n-nabawiya fī naqḍ kalām aṣ-Ṣī'a wal-Qadariya*), by Ṣarafaddīn Ḥasan b. Ishāq <b. al-Mahdī Aḥmad> (author above 790:XVIII; add. *Sources* 84 No. 369; Ḥabšī² 229). Since this title doesn't occur elsewhere, the present copy might be a unicum!

IV Varia: a) 30-31 a dialogue, defective at the beginning, between asking woman and answering man, on theological matter; b) 32a two poems by Abū Firās <al-Ḥārīt b. Sa'id al-Ḥamdānī> (GAS II, 480), quoted from al-Maḥallī's *al-Ḥadā'iq al-wardiya* (above 553:I), 52 vv. -*amu*, inc. *ad-dīnu muḥtaramu wal-ḥaqqu muḥtadamu* (= Berl. 7583:4 and 8258:7), and 37 vv. -*āhu* on Ḥusain b. 'Alī b. Abī Ṭālib; c) 36-42 Persian-Arabic glossary; d) 60b-61a an extract from *K. al-Istī'āb* li-Ibn 'Abdalbarr (GAL I, 368:1/453), on the excellence of 'Alī; e) 61a-63 extract from the *Wāṣiyyat ad-darāri ilh.* li-Muḥ. b. 'Izzaddīn <b. Muḥ. > al-Muftī (above 1424:III), dealing with the question of the *wa'd* and *wa'id*; f) 64-69 fragment of a collection of sayings grouped by hundreds.

1575.

F 282. 155 ff. (46b blank) 21-23 × 16-17 cm. Regular, round nashī, by different hands, in I-III; common, rather coarse script in the other sections. Copied I 1052/1642 by 'Alī b. Ṣālīḥ

b. Sulaimān al-Akwa' (d. 1053/1643, cf. Ismā'il b. 'Alī al-Akwa', *Ta'riḥ al-lām al-Akwa'*, Ṣan'ā' 1411/1990, p. 114); II 1240/1824-5; IIbis 1243/1827-8; V 1177/1763; VII 1179/1765-6. Yellowish paper; bad condition: from f. 134 the sheets are loose; cover badly damaged, upper plate missing.

I (1-22) *at-Taḥḍīr min al-mu'āwana 'alā l-fitna*, written by al-Manṣūr Qāsim b. Muḥ. against the faqīh Muḥ. b. 'Alī b. 'Umar at-Tihāmī, unidentified, who "had advised people to stay at home, and pay tribute to the enemy" (information from BMS 214:VI) (GAL II, 405:[5].5/535; two other mss. cited by Ḥabšī² 614:14 with the title *at-Taḥḍīr lil-'ibād min mu'āwana ahl al-baḡy wal-fasād*).

II (23-32) *al-Qaul at-ṭayyib wal-amal aṣ-ṣālīḥ*, by Muḥ. b. Ṣālīḥ b. Hādī as-Samāwī <Ibn Ḥuraiwa aṣ-Ṣan'ānī> (author above 295:VI; add. Kaḥḥ. X, 89 and Ḥabšī² Ind. 673). It's an apologetic tract, answering a question put by a scholar living in Mecca about various theological subjects, especially the *ta'fil aṣ-ṣifāt*. The title isn't otherwise mentioned anywhere.

IIbis (32-44) A similar, titleless text by the same author. Inc. *bi-ḥamd man anzala ... āyātihi l-bayyināt wa-ba'd fal-ta'lam ayyuhā l-muṭṭali' anna fī zaman uqillat fīhi ṣams al-ma'ārīf wa-qubīḍa ḡull al-'ilm 'an basīṭ al-arḍ ... lā ḡarama taṣaddarat ba'd ḍalīka fī maḡālīs al-'ilm al-ḡuhhāl ilh.*

III (47-92a) *Bahḡat al-ḡamāl <wa-maḥaḡḡat al-kamāl fī l-maḍmūm wal-mamdūh min al-ḥiṣāl fī l-a'imma wal-'ummāb>*, by Muḥ. b. Yaḥyā <b. Muḥ. > Ibn Bahrān (GAL S II, 557:1b.1; add. Ḥabšī² 479 and Ṣan'ā' 855). The contents are divided in 8 numbered *bāb fī ḍikr*: 47b 1 *āyāt muḥkam al-Qur'ān*; 48a 2 *ba'd mā warada min al-aḥādīṭ an-nubūwa fī l-wilāyāt*; 51a 3 *al-aḥlāq allatī lahā mazīd iḥtiṣāṣ bi-ahl al-wilāyāt*; 59b 4 *ṭuraf min aḥwāl Rasūl Allāh*; 63a 5 *ṭuraf min aḥbār al-hulafā' ar-rāṣidīn*; 74b 6 *ṭuraf min maqāmāt al-'ulamā' wal-ḥukamā' 'ind al-hulafā'*; 78b 7 *qiṣaṣ wa-ḥikam wa-ādāb*; 83b 8 *ba'd fī ḥaqq al-imām 'alā r-ra'ya*.

IV (92-96a) *at-Taṭbīt 'ind at-tabyūt*, here 184 vv., by as-Suyūṭī (see 375:V and 1332:Add.e).

V (100-106) *'Uḡālat al-ḡawāb fī r-radd 'alā ṣī'a Mu'āwiya al-kallāb*, by Ṣalāḥ b. Ḥusain <b. Yaḥyā> al-Aḥfaṣ (author above 133:I; title cited by *Naṣr* I, 791 and Ḥabšī² 134, the only other ms. known being Ṣan'ā' 897).

VI (109b-113) *al-Masā'il al-marḍiya ilh.*, by Muḥ. b. Ismā'il <b. Ṣalāḥ> al-Amīr (see 498:III and 1565:II; add. Ḥabšī² 232). The eight questions deal with the *ṣalāt* only.

VII (115-118a) *ar-Riyāḍ an-nadiya fī wuḡūb ḡaṣl al-farḡain <'ind az-Zaidiya>*, by <Aḥmad b. Ṣalāḥ b. Yaḥyā al-Ḥaṭīb> (see 1386:III).

VIII Miscellaneous: a) 45 some questions on the correct reading of Coran's text; b) 96b some glosses on *at-Taṭbīt ilh.* (above IV), by Muḥ. b. Ḥasan Ṣāḥ (?); c) 97 a text on *al-ḡarḥ wat-ta'dil* (cf. EF II, 473 s.v. al-Djarḥ wa-l-Ta'dil); d) 98a extr. from *Bulḡat al-musāfir fī manḥaḡ al-akābir*, unknown title; e) 107 answer on a question about the *ṣalāt*, by Aḥmad b. Ḥasan b. Ishāq (d. 1193/1789: *Naṣr* I, 104; Ḥabšī² 232); f) 118b-121a anonymous answer to a text li-Muḥ. b. Ismā'il <b. Ṣalāḥ> al-Amīr (above VI), in support of the Zaidi doctrine; g)

121b, 122a, 123a, 127, 143, 148a, 150b-151, 154b quotations from the *Šarḥ Nahğ al-balāğā* (above CCCXV); h) 123b extr. from *ar-R. l-Bāhiya bil-adilla l-qāfi'a* lil-Manšūr 'Abdallāh b. Ḥamza (maybe identical with *ar-R. n-Nāfi'a bil-adilla l-qāfi'a*, recorded by Berl. 4950:XI.73 and Ḥabšī 41:31): a survey of the works containing traditions on 'Alī with the respective number of ḥadīṭ; i) 124a some remarks on Cor.6:38; k) 124b qaṣ. 52 vv. -*ini* by Šalāḥ b. Ḥusain al-Aḥfaš (above V), praising the *K. Ġāmi' al-aḥkām fi 'ilm al-ḥalāl wal-ḥarām* lil-Hādī <Yahyā b. Ḥusain> (above 1087), inc. *idā-mā šī'ta tanğū bil-yaqīni/wa-tuṣbiḥu mumtasikan bil-ḥabli l-matīni*; l) 125-127a biographies of some Zaidī Imāms; m) 129b a biographical note on Abū Ġa'far Aḥmad b. Muḥ. b. Salāma al-Azdī aṭ-Ṭaḥāwī al-Miṣrī (d.321/933: GAS I,439:19); n) 129b-130a id. on Abū l-'Abbās Aḥmad b. Muḥ. b. Sa'id al-Kūfī Ibn 'Uqda (d.333/944: GAS I,182:174; *Sources* 39 No.167); o) 130 id. on AB Muḥ. b. Ibrāhīm b. 'Alī al-Iṣfahānī Ibn al-Muqri' (d.381/991: GAS I,205:245); p) 131-2 quotations from some tradition-works; q) 133a the list of the 99 names of Allāh; r) 133b a text on the *Ḥadīṭ al-Ġadīr* (cf. EP² II,1015 s.v. *Ḡadīr Khumm*); s) 134-136a extr. from the *Amālī* lil-Muršad bi-llāh (cf. above 633:I); t) 136b, 140-1 texts by al-Manšūr Qāsim b. Muḥ. with some critics on the *Šaḥīḥ* lil-Buḥārī and Muslim; u) 137 narrative on 'Alī having been a Muslim when he was still a young man; v) 138b narrative on Aḥmad b. Ġābir <al-Kaina'i aš-Šahārī> (d.1110/1698: *Sources* 16 No.74; add. *Našr* I,96), who was firstly a Šāfi'i, then converted to Zaidism; w) 145b-146a a biography of Abū Ḥalid 'Amr b. Ḥalid al-Wāsiṭī (cf. GAS I,Ind. 800); y) 146b id. of 'Abdal'aziz b. Ishāq b. Ġa'far Ibn al-Baqqāl (d.363/974: GAS I,568:II); z) 148b-150a a text by Abū Ġa'far (?) on the rights of 'Alī to the Imamate.

1576.

F 283. 258 ff. 21×15 cm. Copied 1142/1729 by Aḥmad b. 'Aṭiya b. Muḥ. b. Šalāḥ az-Zāhirī (?). Excellent script, in a quite nice, round, thick, rather compact nashī. Good condition, except the cover (no spine and flap, plates torn out).

(2-258a) *Ḥāšiya 'alā š-Šarḥ aš-ṣağīr* (*Šarḥ Talḥiṣ al-Miftāḥ* lit-Taftāzānī), by Luṭfallāh b. Muḥ. al-Ġiyāt az-Zafīrī (see 281:V; add. Ḥabšī² 383; Šan'a' 455 (3 mss.); Bagdad Auqāf III,406).

1577.

F 284. Ff. 170 23×16½ cm. Good copy, in a common, but regular, round nashī, rather compact (especially in I and ff.78-90), inclined to right. Copied II.1 1212/1797 by Ḥasan b. Ḥusain b. 'Abbās b. Yūsuf (the name also f. 153a), but the whole ms. appears to be by the same hand.

I (2-67a) *Sarḥ al-'uyūn fi šarḥ Risālat Ibn Zaidūn*, the commentary by Ġamāladdīn Muḥ. b. Muḥ. b. Muḥ. Ibn Nubāta on *ar-R. l-Hazliya* (not *Hazaliya* as in GAL!) li-Abī l-Walid Aḥmad b. 'Abdallāh b. Ġalib Ibn Zaidūn (name f.2b). The work, which bears a significant witness to the outstanding historical, literary and linguistic scholarship of the author (cf. EP² III,925 s.v. Ibn Nubāta), has a foreword giving a biographical note of Ibn Zaidūn and explaining why he composed this *Risāla*. The proper commentary begins f.4a (GAL

I,275:[I.] I.a/325 II,12:[I4].14 S I,485:1b, where BMS 1679 is unduly cited, as it contains an abridgement of the work; among the recorded mss. Gotha 2830 and Leid. 403 are to be pointed out because of the references they give; add. Garr.² 4320, Yale 449, Princ. N.S. 1305, Inst.Vost. 9133-4, Cairo³ I,459 (2 mss.), Köpr. I,1319-20, Bagdad Auqāf II,35 Nos.4491-3, Šan'a' 884 (2 mss.).

II (68-171a) Miscellaneous prose texts: 1.- (68-72a) *Ma'dīra*, by Muḥ. b. Ḥimyar <al-Hamdānī> (d.651/1253: Ḥabšī² 318), written for getting mediation (*ṣafā'a*) of one of the tribal chiefs, named Nāšihaddīn b. Mu'aibid al-Aš'arī, unidentified. Ḥabšī² ibid. mentions two other copies, in the Great Mosque of Šan'a'; another ms. is Vat.967.1, with some ref. A biography of the author in *Arabische Texte zur Kenntnis der Stadt Aden im Mittelalter*, hrsg. by O. Löfgren, Uppsala 1936-50: 2. *Biographien*, pp.310-14, No.269. The text, in rhymed prose, is interspersed by many verses, e.g. at the beginning 14 vv. -*ihī* (*ḥalilayya mā ḡanabtu qaumī qilan/ wa-lā 'an malalin ḥāra fikri fihī*) and at the end a *Qaṣ. al-i'tidār*, 36 vv. -*ānī* (*u'ānī hawā Lailā wa-kaifa u'ānī/ wa-adnū man laisa bil-mutadānī*). 2.- (72b-73a) a letter in rhymed prose from Aḥmad b. 'Abdallāh b. 'Alī (IAR I,34a; *Sources* 4 No.21) to al-Manšūr an-Nāšir b. Muḥ., the 30th Zaidī Imām (d. 867/1462: F.Sayyid 409); 3.- (76a-b) extr. from *Ta'riḥ* Ibn Ḥallikān (likely the work recorded by GAL I,328:12 as *at-Ta'riḥ al-akbar ilh.*, by the brother of *Wafayāt*'s author), dealing with a puzzle concerning the armlet (*dumluğ*); 4.- 78-86) a set of narratives on different subjects and persons: a) al-Iskandar; 78b the vizir Abū 'Āmir Aḥmad b. Marwān b. 'Abdalmalik; 79a al-Muhallab b. Abī Ṣuffra; 79b al-Hādī b. al-Mahdī; 80a al-Ma'mūn and Yahyā b. Aḥmad; 80b aš-Šāhib Badraddīn, vizir of Yemen; b) 81a anecdote, from *Ta'riḥ* Ibn Ḥallikān, on Tūrānšāh b. Ayyūb, the 1st Ayyūbid ruler of Yemen (d.570/1175: F.Sayyid 392) and Muḥaddībaddīn Abū Ṭālib Ibn al-Ḥaimī, who saw him in a dream, while he rose again from his grave and recited some verses; ibid. anecdote on the mistake of a teacher in quoting a passage of the Coran; c) 81 an episode concerning the Prophet, the poet 'Abdallāh Ibn az-Ziba'rā (GAS II,275) and Abū Ṭālib; d) 81b *Waṣīya* by Abū Ṭālib to the notables of Quraish, from *ar-Rauḍ al-unuf* lis Suhailī (No. 1689); e) 82a a quarrel of 'Abdallāh b. Ġa'far, a nephew of 'Alī (cf. EP² I,45); f) 82-3 a narrative by 'Amr b. Mas'ada, the secretary of al-Ma'mūn (EP² I,466; GAS II,616), about al-Ma'mūn, his brother Abū 'Isā <Muḥ.> b. Hārūn <al-Warrāq> (EP² I,133) and some maid-servants; g) 83b-85 a narrative about the poet 'Umar 'Abdallāh> Ibn Abī Rabī'a (GAS II,415); h) 85b-86 some short anecdotes, the last one by Ishāq Ibrāhīm b. Māhān> an-Nadīm <al-Mauṣilī> about his father and Hārūn ar-Rašid; 5.- 88b-90a three extr. from the comm. on the *Risāla* li-Ibn Zaidūn (above I), concerning the biographies of al-Ḥağğāğ b. Yūsuf (EP² III,41) and al-Aḥnaf b. Qais (EP² I,313), as well a selection of verses by Ḥātim 'Abdallāh b. Sa'd> aṭ-Ṭā'i (GAS II,208); 6.- 90b-95a *Dū l-faqar* (cf. EP² II,339) *al-muntaḍā li-nuṣra šī'at al-Murtaḍā*, a polemical tract in support of the Alids and Šī'a's doctrine, by Ḍiyā'addīn Ishāq b. Yūsuf b. al-Mutawakkil <Ismā'il> (author above 177, title missing both in the sources cited there and in Ḥabšī², cf. Ind. 645); 7.- 99b-100a a narrative about Ibrāhīm al-Mauṣilī (EP² III,1020), Hārūn and a maid-servant; 8.- 100a id. about al-Kisā'i (EP² V,171), when he was chosen by al-Hārūn as a teacher of his son; 9.- 100a-b id., by <al-qāḍī> Abū l-Ḥasan Ibrāhīm b. Ġābir <al-Bağdādī> (possibly the same recorded by Kaḥḥ. I,17 as a jurist of the Zāhirī school) about two young men having a quite identical look, who quarrelled and make

peace thanks to a prayer; 10.- 100b-101a id. by al-Mas'ūdī about Ibrāhīm b. Ġābir (just mentioned), how he gave out all his wealth to the poor, having been warned in a dream by 'Alī; 11.- 101a sayings by a pious man, named Abū Maisara, unidentified; 12.- 112b narrative of a man who fell in love with a boy and, since this one avoided him, set fire to his house, but was acquitted by the judge; 13.- 127a a saying ascribed to St. John the Baptist, said to have been found in a church of Antioch; 14.- 127b extr. from *Sulāfat al-'aṣr fī maḥāsin a'yān al-'aṣr* li-'Alī b. Aḥmad b. Muḥ. Ibn Ma'sūm (cf. F.Sayyid 259:12), quoting from the biography of Bahā'addīn Muḥ. b. Ḥusain b. 'Abdaṣṣamad al-'Āmilī al-Imāmī (GAL II,414:4/546) a peculiar text explaining how the meanings arise in the heart, then reach the tongue and finally get their way to an oral or written expression; 15.- 127b sayings by 'Abdallāh Ibn al-Mu'tazz, selected from *K. al-Ādāb* (GAL I,81:[16.] 2/80); 16.- 128a anecdote from vol.II of *Yatimat 'ad-dahr* li-Ta'ālībī (above 851); 17.- 128b extr. from the comm. on al-Ḥarīrī's *Maqāmāt* (above 392) li-Aḥmad b. 'Abdalmu'min (not 'Abdalmun'im as in GAL S I,544:8) aṣ-Ṣarīsī (GAL I,277:&/327), dealing with the pardon of the sinners; 18.- 129a id. from *ad-Daḥira ilh.* li-'Alī Ibn Bassām aṣ-Ṣantarīnī (GAL I,339:5/414), on the merits of the pen (*qalam*) in regard to the science; 19.- 129b id. from *K.al-Ansāb* i-'Abdalkarīm b. Muḥ. as-Sam'ānī (GAL I,330:[2.]2/402); 20.- 142b-149a a titleless tract, composed in 1169/1756 at Ḍamār (cf. col.) by Ishāq b. Yūsuf b. al-Mutawakkil 'Ismā'il (above 177), aiming at reaffirming the excellence of 'Alī against the claim of the Sunnīs that after the Prophet the Muslim community agreed on the preeminence of Abū Bakr (the question is dealt with in four sections; text copied in 1211/1797, the copyist being the same as that of I); 21.- 149-153a another text on the same subject, by Aḥmad b. Muḥ. b. Ishāq b. al-Mahdī Aḥmad (biography of his father, d.1167/1754, in *Badr* II,127; copyist and date of the copy as above no. 20. Text is identical with BMS 1217:VII; 22.- 163b anecdote from *Buṣṭan al-kirām* (unknown title), on Ġibril explaining to the Prophet why he stands before 'Alī; 23.- 163b-164 the tale of a man who, while being in Mecca as a pilgrim, attended a meeting of some scholars at aṣ-Ṣarīf's home, when suddenly one of them said that Mu'āwiya must be counted among the people of the Paradise, thereupon the qāḍī, thinking that such a statement was an abuse with regard to 'Alī, recited some verses in defense of him; 24.- 164b the biography of 'Isā b. Luṭfallāh b. Muṭahhar (above 540:II), from the *Sirat al-Qāsim* (cf. above no.23), quoting IAR's *Maṭla' al-budūr* (above 254), included a poem 40 vv.-*āmah*; 25.- 170b-171a a narrative, from the same source, on a pious man, named 'Alī b. Ibrāhīm, who met in the desert a lion who led him where his female was lying because of a splinter she had in her paw, thereupon the pious man pulled out the splinter, then went away safe and sound, having the lion as yellow traveller; 26.- ibid. the account, from the same source, of the events connected with the death of 'Alī b. al-Manṣūr Qāsim in a battle against the Turks, thereupon an interesting question is debated, concerning the difference between *nafs* and *rūh*, with regard to their survival after the death

III Miscellaneous poetry texts, partly by Yemeni authors: 1.- I, 74, 75a, 112a, 117b, 118a, 119a, 120b, 121-123, 165b *muqatta'āt*; 2.- 67b 13 vv.-*ūrī*, addressed to al-Manṣūr 'Alī b. 'Abbās, the 53th Zaidī Imām (F.Sayyid 413), on the occasion of his arrival in ar-Rauḍa on rabī' 1214/september 1798, by Luṭfallāh b. Aḥmad al-Ġaḥḥāfi (above 75:III); 3.- qaṣ. 26 vv.-*iūlu* by as-Samau'al b. 'Ādiyā' (GAS I,249; cf. Berl.7464, inc. *idā l-mar'u lam yadnas min*

al-laumi 'irḍuhu), from *K. al-Ḥamāsa* (above CCL); 4.- 73b-74a some verses by Ḍiyā'addīn Ismā'il b. Muḥ. b. Ḥasan aṭ-Ṭālibī (d.1079/1668 or 1080/1669: *Sources* 154 No.661 and F.Sayyid 239:25), and a qaṣ. 35 vv.-*ahu* on him, by Ġa'far b. Muṭahhar b. Muḥ. al-Ġurmūzī (d.1096/1685: *Badr* I,183, cf. Vat.Ind.318); 5.- 77 qaṣ. 49 vv.-*qi* in honour of the Prophet, by Ṣafiaddīn al-Ḥillī (inc. *firūḡazu ṣ-ṣubḥi am yāqūtatu ṣ-ṣafaqi*, cf. Berl. 8226 f.34a); 6.- 86b-88a verses by Bahā'addīn Zuhair (above III), among which a poem, 55 vv.-*ānī*, in honour of al-Malik al-Mas'ūd Ṣalāḥaddīn Abū l-Muzaḥḥar Yūsuf b. al-Malik al-Kāmil, the last Ayyūbid ruler of Yemen (d.626/1228: F.Sayyid 395; Zambaur 98); 7.- 95b-96a two poems by Abū Fāḍil 'Izzaddīn Muḥ. b. Ḥusain b. Sulaimān al-Murhibī aṣ-Ṣarāfi al-Ġiblibī (GAL S II,546:11e; *Badr* II,164, quoting the beginning of the first poem; *Naṣr* II,613, quoting the first verse of both poems; Kaḥḥ.IX,261, wrong as to the date of the death, 1013/1604 instead of 1113/1702; Ḥabṣī² 338; cf. Vat.947 f.38b); 8.- 96 two vv.-*rā'a* by Ḥusāmaddīn Muḥsin b. al-Mutawakkil 'Ismā'il (d.1124/1712: *Badr* II,74; *Naṣr* II,400), who states to have been unable to carry on with the same rhyme, so that the following 15 vv. were added by a friend of him; 9.- 97-8 some verses on the mystical love, included in different texts: a) an episode of al-Aṣma'i and Abū s-Sā'ib al-Maḥzūmī (cf. *Aḡānī*, Tables 444); b) *maqālat annasīm*, in rhymed prose, the speaker being the wind zephyr; c) the account of al-Fuḍail b. 'Iyād (GAS I,636:2), telling how he became an ascetic after having been a robber; d) 8 vv.-*ārī* + 9 vv.-*tuhu* by al-Ḡunaid b. Muḥ. b. al-Ḡunaid (GAS I,647:21); 10.- 98b-99a 30 vv.-*ā'ahu* by Faṭḥallāh b. 'Abdallāh al-Ḥalabī Ibn an-Naḥḥās (d.1052/1642: GAL II,379:7/497; Kaḥḥ. VIII,52), identical with Berl.7977.3; 11.- 101b 17 vv.-*bi* in praise of the sandals of the Prophet, by Sunbul b. Surūr al-'Iffānī (cf. Berl., Ind.210), unidentified; inc. *'alaika in kunta tahwā arfa'a* (the beginning of the poem in *Naṣr* II,300); 13.- 102b-103a the poem known as *al-Q. l-Yatima*, 36 vv.-*du*, here ascribed to 'Alī b. Ġabala b. Muslim al-'Akauwak (but on the question of the authorship see GAS II,573); 14.- 103b 12 vv.-*āmu*, addressed by 'Izzaddīn Muḥ. b. Ishāq b. Aḥmad (above 75:I and 335:II) to the grave of al-Mahdī Aḥmad b. Ḥasan b. Qāsim, the 44th Zaidī Imām (F. Sayyid 412); 15.- ibid. qaṣ. 14 vv.-*hu*, being a reply to Ibn an-Naḥḥās (above no.10) by Ḥusain b. 'Abdalqādir b. an-Nāṣir al-Kaukabānī (d.1112/1700: *Badr* I,221, quoting the first verse; *Naṣr* I,560; Ḥabṣī² 338); 16.- 104a-b 15 vv.-*rih* + 5 *āhu* by Yaḥyā b. Ibrāhīm b. Yaḥyā Ḡaḥḥāfi (above 263); 17.- 104b-106a three qaṣ, 33 vv.-*ānā* + 23 *-ārā* (first v. quoted by *Badr* I,389) + 10 *-a'a*, all by 'Abdallāh b. 'Alī b. Aḥmad Ibn al-Wazīr (above 365:I); 18.- 106a qaṣ. 33 vv.-*bi* by 'Abdallah b. Ṣarāfaddīn 'Yaḥyā (above CCLXXVIII:A), praising his brother Muḥ.; 19.- 107a 23 vv.-*ābu* by Sa'id b. 'Alī al-Qairawānī, unidentified, praising al-Mahdī (likely 'Abbās b. Ḥusain b. Qāsim, d.1151/1738: *Badr* S 127; *Naṣr* II, 83); 21.- 109-111a qaṣ.41 vv.-*ā'igī* by Ḍiyā'addīn Ismā'il b. Muḥ. b. Ishāq (above 75:IX), with an introduction in rhymed prose, entitled *R. fī s-Sikkīn tamannā lau qullidat bi-mantūr durrihā l-ḥūr al-'in*; 22.- 111a, 115a 12 vv.-*ā'ihu* + 10 vv.-*āhā* by al-Hādī ilā l-ḥaqq Yaḥyā b. Ḥusain (above 4:XIX); 23.- 115a 6 vv.-*ūhu* by an-Nāṣir al-ḥaqq Ḥasan b. 'Alī al-Uṭrūṣ (above 4:III); 24.- 111b 23 vv.-*ami* by 'Alī b. Muḥ. b. Aḥmad 'Alawī l-Baṣra (=Vat. 1027.6 with ref.); 25.- 113-114a correspondence in verses between 'Imādaddīn Yaḥyā b. Ḥasan b. Ishāq (d.1193/1779: *Badr* S 230; *Naṣr* II,840) and his brother Aḥmad (d. in the same year: *Naṣr* I,104); 26.- 114b-115a correspondence in verses between the same and 'Abdallāh b. Muḥyiddīn al-'Arāsī (above 176); 27.- 115b 26 vv.-*ari* by Ya'qūb b. Muḥ. b. Ishāq (d.1195/1781 or 1196/1782: *Badr* S 235; *Naṣr* II,900); 28.- 117 23 vv.- *iūqu*

by Ḥusain b. Muḥ. Ša'bān al-Ġaḥḥāfi d, ca 1146/1734: *Našr* I,623, quoting in full, 35 vv., this very poem); 29.- 118a 20 vv.-*dihi* by Muḥ. b. Zaid b. al-Mutawakkil (Ismā'il) (d.1166/1753: *Našr* I,654); 30.- 119a 14 vv.-*ātika*, addressed by Šafiaddīn Aḥmad b. Yaḥyā b. 'Alī (b. al-Mutawakkil Ismā'il), unidentified, to Qāsim b. Ḥusain b. Ishāq (1165/1762: *Badr S* 187; *Našr* II,360); 31.- 122a 14 vv.-*ri* by Aḥmad b. Yaḥyā Ibn Abi Ḥaḡala (GAL II,12:27/13); 32.- 123b-124a 30 vv. in different rhymes by Aḥmad b. Muḥ. (b. 'Alī) Fulaita (d.731/1331 or 733/1333: Ḥabšī² 323; Kaḥḥ.II,20); 33.- 124a 15 vv.-*anu* by at-Tilimsānī ('Afifaddīn Sulaimān b. 'Alī or his son aš-Šābb az-Zarīf: GAL I,258:16 or 17); 34.- 124b 11 vv.-*ārī*, ascribed to Abū Nuwās, but missing in his Diwān (thus the ms.); 35.- 126a, 127a *taḥmīs* of 7 vv.-*a'u* (author uncertain, as stated in the ms.: inc.*yā man yarā mā fi ḡ-damīri wa-yasma'u*), by Ibrāhīm b. Mufaḍḍal (b. Maṣṣūr) d.729/1329: IAR I,30b; *Tab.Zaid*. III,12); 36.- 130-142 a set of poems, mostly by Ismā'il b. 'Alī b. Qāsim b. Aḥmad b. al-Mutawakkil (Ismā'il) (d. 1201/ 1787: *Nail* I,299): 37 vv.-*bi*; 11 vv.-*ā'u*, addressed to Yaḥyā b. Šāliḥ as-Šaḥūli (above 305); 14 vv.-*ab* an apology for his being late; 41 vv.-*ārī*, addressed to his son 'Alī who has gone on a pilgrimage, and other 46 vv. to the same, with the answer 62 vv., both in non-classical metrics; 28 vv.-*ni*, being an elegy for Šarafaddīn Ḥasan b. 'Alī b. Ḥusain (al-Abyaḍ) (d.1191/1777: *Badr S* 73; *Našr* I,493); 26 vv.-*ā'imi* for al-Manšūr 'Alī (b. 'Abbās b. Ḥusain), the 53rd Zaidī Imām (F.Sayyid 413); qaṣ. 34 vv.-*alu*, by his son Yaḥyā, nowhere mentioned, who addressed it to his wife, and 17 vv. same rhyme, addressed to him by his brother 'Alī (b. Ismā'il b. 'Alī aš-Šahārī) (d.1230/1815: *Nail* II,125); 20 vv.-*ālī*, by the same Yaḥyā for his father, and answer by this latter, 39 vv. same rhyme; qaṣ.48 vv.-*ri* by Ismā'il b. 'Alī, congratulating his son 'Alī on his marriage; 10 vv.-*am* by this latter, being a farewell to people of Kaukabān, with the answer, 11 vv. same rhyme, by Yaḥyā b. Ibrāhīm b. Muḥ., unidentified; 23 vv.-*āmi* by 'Alī b. Ismā'il, being also a farewell to 'Abdalqādir b. Aḥmad (al-Kaukabānī) (d.1207/1792: *Badr S* 1369; *Nail* II,44); 36 vv.-*bi* addressed to 'Alī b. Ismā'il by Muḥsin b. Aḥmad (b. Yaḥyā) aš-Šāmī (d.1214/1800: *Nail* II,195); 37.- another section of poems, by Ġamāladdīn 'Alī b. al-Mutawakkil Ismā'il (b. Qāsim) (d.1096/1685, cf. *Našr* II,872 in the biography of his son Yaḥyā), taken from *Strat al-Qāsim*: 20 vv.-*I*; 29 vv.-*ā'i* addressed to Muḥ. b. Ḥusain al-Murhibī (above no.7), and answer 17 vv.-*duh*; 25 vv.-*ilah* for his brother Yūsuf, and 22 vv.-*quhu* for his brother Ḥasan; 23 vv.-*i'ūbi*, being an answer to Ġa'far b. Muṭaḥḥar al-Ġurmūzī (above n.4); 25 vv.-*āmuḥu* and 24 vv.-*du* in honour of the Prophet; qaṣ. 26 vv.-*āni*, addressed to his father, asking his permission to go to Mecca and Medina, in order to deliver them from some rebels who prevented the people of Yemen from visiting the holy cities; when his wife, Zainab bt. Muḥ. b. Aḥmad, who was aware of some flirtation by him, read these verses, wrote a sarcastic reply, thereupon he divorced her; 38.- 159-163a a set of poems by Yaḥyā b. 'Alī b. al-Mutawakkil Ismā'il, a son of the preceding author (*Našr* II,872, without the date of his death): e.g. 26 vv.-*ā'ibi* in praise of al-Mahdī Muḥ. b. Aḥmad (b. Ḥasan) (above 234:I), and 17 vv.-*ru*, being a warning for al-Mutawakkil Qāsim b. Ḥusain, the 49th Zaidī Imām (F. Sayyid 413); 39.- 165a qaṣ. 23 vv.-*ā'u*, addressed to (al-Manšūr) Qāsim b. Muḥ. by his son Ḥasan (d.1050/1640: *Sources* 118 No.507), when he was imprisoned by the Turks and could not visit him; 40.- 166a elegy 19 vv.-*ā'u* by Aḥmad b. Sa'daddīn (al-Miswarī) (above 931:II) for Šarafaddīn Ḥusain b. Qāsim b. Muḥ. (above 41:II); 41.- 166a -b 14 vv.-*abi* by Šalāḥ b. 'Abdalḥāliq (b. Yaḥyā) al-Ġaḥḥāfi (d.1053/1643: *Badr S* 107; Ḥabšī² Ind.659) in honour of Aḥmad b. (al-Manšūr

Qāsim (d.1066/1656: *Sources* 44 No. 187), and 11 vv.-*du* by the same, in honour of 'Alī b. Ḥusain b. Muḥ. al-Miswarī (d.1034/1625: *Badr S* 164; Ḥabšī² 435); 42.- 167b-168a elegy 53 vv.-*ali* for (al-Manšūr) Qāsim b. Muḥ., by Aḥmad b. Muḥ. b. Šalāḥ al-Qaṭābirī (d.1069/1659: IAR I,90b; *Sources* 39 No.169), with the peculiar feature that each verse consists of a condolence in one emistich and of a congratulation in the other, inc. *ḥaṭbun alamma bi-ahli l-arḡi 'an kamali/ fa-farraḡa llāhu ḡāka l-'uṣra fi 'aḡali*; 43.- 169b 17 vv.-*āsah*, addressed to Ḥusain b. Ḥasan (b. al-Manšūr) by Ibrāhīm b. al-Mufaḍḍal, unidentified; 45.- 170a qaṣ. 24 vv.-*di* by Ġamāladdīn 'Alī b. Šalāḥ al-'Ubālī (?), unidentified, congratulating al-Manšūr Qāsim on the conquest of Šahāra.

1578.

F 285. 175 ff. (118a blank) 22 × 16½ cm, and (133-end) 21 × 15 cm. Copied IV 1059/1649; copyist of VI-VII Ḥusain b. Luṭfallāḥ b. Muḥ... b. al-Mutawakkil al-Muṭaḥḥar Muḥ. b. Sulaimān. Good ms. in nashī by different hands: I regular, round, rather thick; II common, thick; III nice, round, larger; IV fine, thin, rather small (rough 'unwān, frequent use of light green ink in the headings); V regular, small, compact; VI-VII very fine, rather thin and small (one half only of each page is written); from f.138 text included in a red frame. Good condition as a whole, cover a little damaged in the spine.

I (1-42) *Nubḡa muḥtaṣara fi l-mukātaba*, an anonymous set of letter specimens for the various occasions of the social life, collected by Šalāḥaddīn Sa'id b. aš-Šābir, unidentified. This *kitāb* (thus col.), entirely in rhymed prose with some verses, is divided into 15 *bāb*, but the text has some want of order. Without any incipit, it begins with *bāb* 13, which however breaks off f.2b, then the full chapter it's to be found on the right place f.36b. The text from f.2b onwards must therefore belong to *bāb* 2, dealing likely with love (first item being *fi l-aṣwāq wa-ḡikr aš-ṣauq wal-firāq*), and a lacuna must be supposed, corresponding to *bāb* 1 and the beginning of *bāb* 2. This is the list of the following sections: 6a b.3 *fi š-ṣukr 'alā l-ayādi l-ḡasima waḡ-damm 'alā l-aḡ'āl aḡ-damima*; 9b b.4 *fi l-kutub al-munṣaḡa ma'a hadāyā 'ilā l-aṣḡiqā*; 10a b.5 *fi nawādir al-'itāb bain al-aṣḡiqā wal-aḡbāb*; 12b b.6 *fi l-isti'tāf wal-igrār (?) wal-i'tirāf*; 14b b.7 *fi kutub al-waṣṡiya 'alā ḡawī l-ādāb wa-ūlū (sic) l-mazṡiya wal-aṣḡāb*; 17a b.8 *fi š-ṣafā'āt wat-tarḡīb wal-ḡaḡḡ 'alā 'ḡṡifār az-zallāt*; 19b b.9 *fi 'stid'ā' li-ḡaḡāt wal-istinhāḡ lil-muhimmāt*; 22a b.10 *fi t-tahāni' r-ra'i'a*; 30a b.11 *fi t-ta'zi'a wal-ḡatt 'alā š-sabr wat-tasliya*; 33a b.12 *fi r-ruḡa' allatī yaḡtaḡidu biḡā man ḡanā 'alaihi z-zamān wa-nazalat biḡi ḡawāḡit al-miḡān wa-nawā'ib al-fitan*; 36b b.13 *fi mā amkana min al-ḡawāb 'an ḡaḡihi l-abwāb* (apparently there is here a selection of answers in connection with the preceding subjects); 39b *fi l-aḡāb*; 40b *fi l-kunā*, with an appendix on those used for women in Egypt. As to the identity of the work, see below IV.

Ibis (42b-51a) Though independent from I, the shorter texts recorded here are of the same kind, being apparently intended for the composition of official documents or so: they consist of specimens of prayers to be used by secretaries and jurists (*ad'iya lil-kuttāb wal-fuḡahā*), as well as of answers, *taḡmidāt*, and greeting formulas.

II (52-117) A medley of texts, without beginning nor any arrangement, to be partially considered a correspondence (*mukātaba*), mostly in verses, many of them being elegies and

condolence messages; ff.115-7 three biographies, two of them concerning Zaidī Imāms. To sum up, it's actually impossible to give a satisfactory outline of the contents. It can only be stressed that most of the poems and letters (e.g. ff.54a, 55b, 58a, 79b, 92a, 98b, 99b-100, 102-104, 108b-114 with a series of *ta'ziya*) have as author the qāḍī Ḡamāladdīn 'Alī b. Muḥ. al-Hattārī, who despite of all possible research couldn't be found in the available reference-works.

III (119-132) *Qawānīn ad-dawānīn*, by Šaraf/Waḡīhaddīn Abū l-Makārīm As'ad b. al-Muḥaḍḍab b. Zakarīyā' Ibn Mammātī (this is the correct name according to EI² III,886 s.v. Ibn Mammātī; some variants e. g. in Vat.267.2, BMS 553 and Kaḥḥ.II,249, partially depending on GAL I,335:2.1/408 S I,572; add. Cairo³ II,223; Topkapı III,6135). Contents divided in the 10 following *bāb fi mukātabat*: 1 *al-fuqahā' wal-'ulamā'*; 2 *al-wālidain*; 3 *as-salātīn*; 4 *al-wuzarā' wal-umarā' wal-quḍāt wal-kubarā'*; 5 *ar-ru'asā' wa-ahl al-waḡāha*; 6 *al-iḥwān wal-aṣḍiqā'*; 7 *al-aulād wa-man kāna fi manzilatihim*; 8 *fi l-i'tidār*; 9 *fi mukātabat al-'azā'*; 10 *fi l-ḡawāb*.

IV (133-158a) *Bulḡat al-ḥāfiẓ wa-balāḡat al-lāfiẓ fi l-murāsālāt*, in 13 *bāb*, by Ḡamāladdīn Muḥ. b. S/Šāfi' (?) b. Muḥ. b. 'Abdalkarīm at-Ta.tāwī (?) al-Makkī aš-Šāfi'ī, unidentified, the authorship being otherwise very problematic. In fact, while both title and inc. are cited by HH II,63 No.1903, and the chapters are said to be 15, the author is quite different: Ḡalāladdīn Muḥ. b. 'Abdarrahmān b. 'Abdalkarīm al-Qināwī al-Qurašī al-Mālikī, unidentified too; moreover, among the mss. recorded in the catalogues (no mention in GAL!), Birmingham 1624 (14 *bāb*) has Muḥ. b. 'Abdalkarīm al-Fanārī; Yale 489 *Bulḡat al-ḡāḥiẓ* (no doubt a misreading) *fi balāḡat al-lāfiẓ*, gives the surprising variant Tāḡ al-'Arifīn 'Abdallāh b. Muḥ. al-Bakrī aš-Šiddiqī; Inst. Vostok. 9253 agrees essentially with HH; Šan'a' 854 has no author's name. To sum up, it seems reasonable enough to consider the information by HH as the most reliable. As regards the contents, it's easy to recognize here another copy of the work described in I (see above). This appears already in the *fihris* (cf. introduction), listing 13 *bāb*, instead of 15, while the text omits *bāb* 12 and 13, as well as the two final *faṣl* which the author had planned, and probably corresponding to the *bāb* 14 and 15 of I (a note explains that they were missing in the ms. from which the text was copied. Inc. *al-ḥ. li-llāh alladī 'htara'a l-ḥalā'iq bi-luṭf ḥukmihi... ammā ba'd fa-qad sa'alani ba'd al-aṣḥāb... 'an aṣna'a lahu marsūm min al-murāsālāt wa-nubaḍ min al-mukātabāt lā'iqā fi 'sti'mālihā ilḥ.*

V (158b-162) *Marsūm* addressed by the Ottoman Sulṭān Sulaimān b. Salīm (ruled 926/1520 to 974/1566) to Ḥuṣāmaddīn al-Muṭahhar b. Šarafaddīn <Yaḥyā b. Šamsaddīn>, the 39th Zaidī Imām (d.980/1572: F.Sayyid 411), and the answer by this latter, both dated 958/1551 (= Vat. 1120:62 with ref.).

VI (163-172) *Nawābiḡ al-kalīm wad-durr al-muntaẓam*, by Maḥmūd b. 'Umar a z-Zamahṣarī (see CCLXI:D and 863:VIII).

VII (173-174a) <Waṣīya> by Luqmān al-Ḥakīm (see CCCLIII:E.2).

1579.

F 286. 268 ff. (1a, 3a, 90bis b blank) 21×15 cm. (f.90bis 17½×15 cm.) Good recent ms., in a regular, round, solid nashī. Good condition (cover damaged in the flap).

خطا لزمته ديه قتله يسعي فيها مع الكتابيه و القول وسائر
جناياتهم الخطا القول في القتل خطا ٥ ٥ ٥ اجنا العبد
على جماعة ويهم الجرد والعبد والمدة تزجناية خطا او عمدا
كان القول فيه كالقول اذا اجنا على الواجد في تسليمه
الى جماعة او افته ٥ ٥ ٥

من الجزء الرابع من كتاب التكملة
والحكمة لله العلي الخ

سورة في الجزء الخامس كتاب الوصايا
وهو آخر الجزء الكتاب ٥٥
وصلى الله على محمد النبي وآله وسلم تسليمًا ٥

كتاب الوصايا

باب القول فيما يجوز من الوصية
٥ ٥ ٥

(4-267) *al-Abḥāt al-musaddida fī funūn muta'addida* (title by a later hand), by Ḍiyā'addīn Ṣāliḥ b. al-Mahdī ḥb. 'Alī b. 'Abdallāh al-Maqbalī ḥaṣ- Ṣan'ānī (GAL S II,562:13.1: title *al-Abḥāt al-musaddada fī s-sunan al-muta'addida*, and one ms. only cited; author above 213:II; add. *Naṣr* I,781 and Ḥabṣī? 132; Ṣan'ā' 405 (3 mss.).

The text preserved in this ms., without any introduction nor col., and devoid of whatsoever arrangement, doesn't look at all as a systematic treatise or a collection of distinct writings, but must be considered a miscellany, which however can bear a significant witness of the scholarship of the author. Nevertheless, despite of such an incoherent structure, an approximate division of the contents can be traceable, as follows:

A) (4b-97a) a selective *tafsīr*-section (feature *in qulta...qultu*), concerning ca 110 Coran's verses, from sūras 2-22, 24-5, 27-8, 30-36, 48, 50-53, 98, viz.: s.2 vv.1, 3, 85, 165, 119, 173, 183, 282; (16b) s.3 vv. 54, 48, 140, 163, 184; (19b) s.4 vv.27, 94; (20b) s.5 vv.2, 6, 7, 8, 97, 105; (27a) s.6 vv. 1, 8, 9, 12, 25, 38, 75, 124, 116, 149; (34b) s.7 vv. 3, 19, 27, 139,156, 171; (39b) s.8 v. 69; (40a) s.9 vv. 37, 31, 67, 109, 114; (43b) s.10 vv. 27, 37, 84, 96; (47a) s. 11 vv. 9, 3, 36, 47, 108; (51b) s. 12 vv. 24, 87; (52a) s. 13 vv. 4,38, 39; (56b) s. 14 v.30; (ibid.) s. 15 vv.2, 9; (58b) s. 16 vv. 11, 14, 77, 103; (60a) s. 17 vv. 35, 46; (64a) s. 18 vv. 15, 76; (65a) s. 19 vv. 3, 83, 90; (67a) s. 20 vv. 55, 85, 99, 102, 109, 110, 111, 133; (71b) s.21 vv. 3, 31, 48, 54; (75b) s. 22 vv. 20, 18, 51, 62; (78a) s.24 vv.4, 54; (80a) s.25 v.61; (ibid.) s. 27 vv.4, 86; (81a) s.28 vv. 2, 4; (83a) s.30 vv.19, 20; (83b) s.31 v.32; (84a) s.32 vv.4, 23; (85a) s.33 v.40; (85b) s.34 vv. 22, 3; (87b) s.35 v. 19; (89a) s.36 v. 40; (90b) s.48 v.1; (91a) s.50 v.28; (92a) s.51 v.56; (92b) s.52 v.21; (94a) s.53 v.40; (95b) s.98 v.4.

B) (91a-137a) A section dealing with about 50 unnumbered *ḥadīṭ* (here again the pattern *in qulta...qultu*). The subjects concern rather juridical questions than theological or ethical ones. They often offer the opportunity to specific inquiries, whose contents are recorded on the mgs., the term used being usually *baḥṭ* (hence the title of the whole work *al-Abḥāt ilḥ.*): e.g. 105a *baḥṭ fī t-taraḥḥum 'alā man abḡaḡa 'Alī wa-ahl al-bait*; 122b *b. fī t-talāq*; 128a *b. fī ṣarf al-fidḡa bil-fidḡa ma'a 'adam 'ilm lit-tasāwi*.

C) (137a-end) A set of inquiries (*baḥṭ*), in the shape of *su'āl/maṣ'ala* and *ḡawāb*, the first one (*b. yata'allaqu bi-aḡwāl al-umarā' wal-amr bil-ma'rūf wan-nahy 'an al-munkar*) being exceptionally extended because of a plenty of quotations mainly from *ḥadīṭ*-works; then 152b *b. as-su'ālāt*, on the same subject; (154 onwards) a quite incoherent sequel of questions, e.g. *aṣ-ṣafā'a*, *at-taḡrīm lin-nikāḡ fī l-ḡanna*, *iḡtilāf ar-riwāyāt* on the pilgrimage of the Prophet, *ad-Daḡḡāl*, the kissing of the Black Stone, *ṣalāt at-tarāwīḡ*; (166b-173) *at-taḡsīn wat-taḡbiḡ*; (174-176) *baḥṭ al-kalām fī d-dalīl*; (176b-178a) *b. anna l-ḡukm tābit fī naḡs al-amr bil-ittifāq bain al-Aṣ'ariya wal-Mu'tazila*, *as-suḡūd wan-nuḡūd*, *al-miqāt*, a case of *waḡf*, the change of money, etc.; (204b-212) a chapter (called *baḥṭ* as well) on the mission of the Prophet *li-tatmīm makārim al-aḡlāq*; (212b-229) a rich selection of *aḡādīṭ mutawātira* (cf. EP² III,26 s.v. *Ḥadīṭh*); (229b mg.) the interesting information, taken from the original ms., that the author had finished the text here in the last day of Ramaḡān 1106 (=14 May 1695), and thereupon added the following *baḥṭ* (229b-256b), consisting of 24 *miṡāl*, and dealing with Cor.6:154 (*wa-anna ḡadā ṣirātī mustaḡīman fa-'ttabi'ūna ilḡ.*); (256b-end) some questions about the interpretation of the Coran's narratives, put to the author by al-qāḡī

VII

Kitāb at-Taḡrīd, by al-Mu'ayyad bi-llāḡ Aḡmad b. Ḥusain al-Buḡḡānī
(Cat. No. 1615, f. 111a).

The oldest Arabic non-Qur'ānic ms. in the Ambrosiana:
the beginning of the 5th section.

Iṣḥāq b. Muḥ. (b. Qāsim) al-'Abdī (d. 1115/1703: *Sources* 147 No. 635; Ḥabṣī² 133), during his stay in Mecca.

1580.

F 287. 150 ff. (2b blank) 22 × 15½ cm. Good copy, the bulk of the ms. (ff. 4-129) being by one and the same hand, in a common, rather thick nashī; 130b-140 in a better, thick, compact script; 3-4a, 9b, 43 in a quite coarse writing.

I (3-140) A collection of popular narrative texts, someones pertaining to the *mağāzī*-literature, many intended to praise 'Alī's exploits against the opponents of the Islam. Here's their list: a) 3-4a an extr. from *Bustān al-wā'izīn* (wa-riyād as-sāmi'in) li-'Abdarrāḥmān b. 'Alī Ibn al-Ġauzī (GAL I,504:36/663 S I,918), dealing with 'Abdallāh b. al-Mubārak (EP² III,903 s.v. Ibn al-Mubārak, and GAS I,95), who gave up the pilgrimage and got a wonderful reward for his charity on favour of a poor woman; b) 4b-8 *Ḥadīṭ al-Malik Du'āba*, this one being a king of Yemen, known under such a name because of his wonderfully long hair, who travelled to Mecca, met Muḥammad and converted to the Islam; c) 8b9a, then 17b-18a *Ḥabar al-ḥātām*, namely the story of a ring granted by 'Alī to a beggar, of the trick of a baker trying to seize it, and finally of a miracle performed by 'Alī; d) 10-17 *Maulid an-nabī*, attributed to Ibn al-Ġauzī, the text however being somewhat different from Berl. 9517 and likely shorter (GAL I,503:13/662 S I,916); e) 18b-31 *Ḥadīṭ ḡazwat al-Ubulla*, a fanciful narrative of the conquest of this Iraqi town by 'Alī (cf. the historical account in EP² X,826); f) 32-36 *Ḥadīṭ al-Ġaidāq b. Ṭāriq*, namely the story of the duel fought by 'Alī against this chief of a tribe who had refused to convert to the Islam (a lot of verses); g) 36b-43 *Ḥadīṭ al-Ḥandaq* (cf. EP² IV,1052), with many poetry too; h) 44-51 *Ḥadīṭ fī 'aḡā'ib AM 'Alī*, being actually the story of the exploits of 'Alī against Ḡaṣṣām b. Ḥanzala al-Baḡalī (cf. R. Paret, *Die legendäre Maghāzī-literatur*, Tübingen 1930, pp. 96-7); i) 51b-60 *Ḥadīṭ fīhi Zarqā' al-Yamāma* (cf. EP² XI,498) wa-Muḍāḥī b. Salhaba l-Kinānī wa-Muṭair b. Wāqid al-Ḥanaṭī wa-'Alī b. Abī Ṭālib, i.e. the exploits of this latter fighting against the two before mentioned horsemen, asked to avenge the death of her father by Zarqā' al-Y., here said to have been the daughter of al-Aswad b. Ka'b, the first well-known leader of the *ridda* (EP² I,749); k) 60b-66 *Ġazwa Dāt al-Abāṭil*, this being the name of the place where happened another battle against some tribes of unbelievers; l) *Ḥabar wafāt Hilāl* (sic instead Bilāl!: EP² I,1251 s.v. Bilāl b. Rabāḥ), an apparently fabulous narrative, because the famous *muezzin* of the Prophet didn't die when Muḥammad was still living; moreover, both his mother and his wife are told here to have died together of sorrow! (see 1161:V.d); m) 67b-74 *Ḥabar al-'Ankabūt* (= Berl. 9015 *Ġazwat al-'Ankabūt*, with a detailed description of the contents; cf. R. Paret, cit., pp. 67-71); n) 74b-78a *Ḥabar Bi'r Dāt al-'alam wa-qitāl AM al-ḡinn* (= Vat. 1035.7, Vat.² 1747.e, and especially, for its exhaustive description, Berl. 9007; cf. R. Paret, cit., pp. 66-7); o) 78-93b (two lines only) *Ḥabar 'Abdallāh b. Muḥ. al-Ḥamdānī* 321:II), an ancient Yemeni love story; p) 93b-98 *Ḥabar al-ḥammāl was-Sindibād*, namely the narration of Sindibād's travels (EP² IX,663), in a short recension (cf. Gotha 2650-I, where it takes ca 100 ff., Berl. 9182 where the porter is named Hindibād, and Cairo³ II,285); q) 98b-107 *Qiṣṣa Tamīm b. Ḥabīb ad-Dārī* (EP² X,189), i.e. the account, made to Caliph 'Umar, of the wonderful adventures

of this Companion of the Prophet (see 566:II with ref.; to be added Tun.² 895 2445); r) 107b-109a the story of one daughter of Ḥusain b. 'Alī who escaped with her two children the persecution of al-Ḥaḡḡāḡ and got a Christian to help her, thereupon this latter converted to the Islam; s) 109-III *Qiṣṣat al-qamiṣ li-RA*, the anecdote of how 'Alī, though being short of money and supplies, could give hospitality by selling a shirt of the Prophet; t) IIIa-IIIb *Ḥabar al-'Aramram*, this one being a ruthless tyrant, ruling over a wide region in South Arabia, whom Muḥammad tried in vain to convert to the Islam, by sending him a message through Zaid b. al-Ḥārīta, and finally was defeated and killed by 'Alī; u) 116b-126a *Ḥabar ḡazwa Mu'ta* (sic), i.e. a legendary account, with many verses, of the last raid of Muḥammad, against the Byzantines; v) 126b-129 *Ḥabar 'Umar ar-rā'i ma'a RA*, being the tale of the conversion to the Islam of this shepherd after he had witnessed some miracles performed by the Prophet; w) 130b-140 *Qiṣṣat an-Nu'm wan-Nu'mān*, i.e. the story of the slave girl Nu'm, who was kidnapped by al-Ḥaḡḡāḡ on behalf of the Caliph 'Abdalmalik and finally was delivered by her lover an-Nu'mān; y) 143-148 a narrative about Mu'āwiya, when he ran into a Bedouin coming from Iraq and asked him a lot of questions concerning 'Alī, which gave the man the opportunity of praising 'Alī.

II Poetry: a) 1b-2 qaṣ 42 vv., ending all *fa-ṭlubnī taḡidnī*, said to be taken from the Psalms (!; see CXLIX:A); b) 141 qaṣ. 56 vv.-ra, inc. *la-qad duqtu minkum fī z-zamānī llaḏī marra/ḥalāwata waṣṣlin lam-aḏuq ba'dahā murra*; c) 141b 6 vv.-bu from the poem by al-Mahdī li-dīn Allāh Ibrāhīm b. Ṭāḡaddīn (Aḥmad al-Ḥasanī), the 17th Zaidī Imām (d. 674/1276: F. Sayyid 407), where he mentions the battle when he was taken prisoner; d) 142 qaṣ. 44 vv.-ami (out of 172, cf. Leid. 745), called *'Iqd 'iqyān al-ḥikam wa-simṭ al-la'ālī fī ādāb al-ḥurūb wa-mahāsīn aṣ-ṣīyam* (in the ms. *'Iqyān al-ḥikam* only), dealing with warfare, by al-Mutawakkil al-Muṭahhar b. Muḥ. b. Sulaimān, the 31th Zaidī Imām (d. 879/1474: F. Sayyid 410; GAL S II,233:4.5 *'Aqd 'iqyān!*; Ḥabṣī² 112:7, citing two other mss.). Inc. *bil-ḥarbi qad 'az-za ḥizbu min qidami/fal-ḥaqqu bil-ḥarbi aḏḥā tābita l-qadami*; e) 149 qaṣ 66 vv.-ami, being a gratulation poem by Šamsaddīn Aḥmad b. Ḥasan as-Saḥūlī, unidentified, inc. *kullu l-biṣārati an aminta fī l-Ḥarami/ wa-bitta fī manzili l-ināsi wal-karami*.

1581.

F 288. 215 ff. (I,195b, 210a, 21-7 blank) 22-3 × 15½ cm. Text in nashī by different hands: I ff. 2-27 common, but regular, round script (frame in black ink); ff. 28-45 quite rough; II nice, round; III rather thick, small, compact; IV-VI very compact, inclined to right, similar to Persian script. Rather bad condition, leaves mostly loose, cover damaged (no flap).

I (2-45) *Ḥāṣiya 'alā t-Taḥḏīb fī l-manṭiq* (lit-Taftāzānī), by 'Abdallāh (b. Ḥusain) al-Yazdī (see 430:II and 1039:IV).

II (45-67) The *Ḥāṣiya* (*qauluhu*) on al-Anṣārī's commentary known as *al-Muṭli'* on al-Abḥarī's *Isāḡūḡī* (above CCCXXXI:B and 956:II), by Šamsaddīn Muḥ. b. 'Abdallāh al-Ḥaraṣī al-Mālikī (GAL I,465:[23.II].5.b, where Berl. 5249 is cited, and III,1238 = Nachtr. Zu I,843, where this gloss is recorded under letter g) with the title *Kaṣf al-liṭām!*.

III (68-110) *Ta'rifāt al-'ulūm wa-tahqīqāt ar-rusūm*, by aš-Šarīf Nūraddīn 'Alī b. Ḥusain (!) al-Ġurġānī al-Ḥanafī (see XC:B and 1021:I). The text has a gap in the *bāb al-qāf*, then goes on without rubrics, except *bāb al-lām*.

IV (111-195) Portion of a very extended commentary *qāla... aqūlu* on al-Ġī's *Mawāqif*, different from that lil-Ġurġānī (above 208:I; cf. the inc. of Berl. 1801). Because of the quite inadequate information supplied by the available catalogues, it's actually impossible to identify the authorship, though it should be a tempting assumption to point out *al-Kawāšif al-burhāniya* by al-Ġī's pupil Muḥ. b. Yūsuf b. 'Alī al-Kirmānī (GAL S II,289:IV.1; Kaḥḥ.XII, 129; cf. Garr.² 3096, citing HH V,261^oNo.10953). At the beginning just one leaf must be missing! Contents correspond to *mauqif* 1 and 2 (until *marṣad* 4, the last but one) of the text commented upon. Here is a closer survey: 111a *qāla*: *al-Ḥamdu li-llāh al-'alī ša'nuhu*, *aqūlu*: *i'lam annahu qad ġarat 'ādat al-muṣannifin min a'immat at-ta'lim an yuqaddimū amāma l-ḥauḍ fi ta'limihim tā'ifa min al-kalām muftatihin fihi bil-ḥamd wa-tanā* 'alā llāh; 113b *qāla*: *wa-ba'du fa-inna kamāl al-insān, aqūlu ba'd al-farāġ 'an adā' mā huwa l-wāġib atā bi-bayān šaraf al-'ilm wa-faḍila ašlihi*; 115a *qāla*: *l-kitāb murattab 'alā sitta mawāqif*, *aqūlu*: *lammā kāna 'ilm al-kalām huwa l-'ilm al-kāfil bi-'stibāna aḥwāl aqsām al-mauḡūd ilh.*; 115b *mauqif* 1 *qāla*: *l-marṣad al-awwal fi-mā yaġibu taqdimuhu fi kull 'ilm*, *aqūlu*: *al-ma'nā bil-'ilm hunā ilh.*; 120a *al-marṣad* 2 *fi bayān māhiyat al-'ilm*, *aqūlu*: *lammā kāna taḥṣil al-'ulūm an-naẓariya ilh.*; 123b *qāla*: *<al-m. 3> fi aqsām al-'ilm*, *aqūlu*: *al-maqṣad al-awwal fi taqsim al-'ilm ilā t-taṣawwur wa-taṣdiq*; 127a *qāla*: *al-m. 4 fi iḡbāt al-'ulūm aḍ-ḍarūriya*, *aqūlu*: *iḡbāt al-'ulūm aḍ-ḍarūriya min al-muqaddimāt allati lā budd min al-ḥiṣṣiyāt wal-badhiyāt*; 151a *qāla*: *<al-m.> 6 fi l-muqaddimāt... , aqūlu*: *al-m. 6 fi l-muqaddimāt allati takūnu mabādi' al-'ilm*; 152a *mauqif* 2: *qāla*: *al-mauqif at-tānī fi l-umūr al-'amma*, *aqūlu*: *lammā faraġa min al-muqaddimāt šara'a fi l-maqāṣid wa-ġa'ala hādā l-mauqif muštamilan 'alā mabāḥiṭ ilh.*; 153a *al-marṣad* 1 *fi l-wuḡūd wal-'adam*; 162b *al-m. 2 fi l-māhiya*; 176b *al-m. 3 fi l-wuḡūb wal-imkān*; 186b *al-m. 4 fi l-waḥda wal-kaṭra*, complete in 11 *maqṣad*, the last one f.193b.

V (196-198) The beginning of *Kanz al-asmā' fi 'ilm <ma'rifat> al-mu'ammā*, by Quṭbaddīn <Muḥ.> b. 'Alā'addīn <Aḥmad> al-Ḥanafī al-Qādirī an-Nahrawālī (see 978:IX and 1546:III).

VI (199-209) Fragment of the *Šarḥ Hidāyat al-ḥikma* lil-Abharī, by Ḥusain b. Mu'inaddīn al-Maibūdī (see 158 and especially 1466), from *qism 2 fi t-tabi'iyāt*, last part of *fann 2 fi l-falakīyāt* and *f.3 fi l-'unṣuriyāt*.

VII (210b-215a) *Rauḍ al-fikar fi muškil qaḍiyat al-ḥabar*, by 'Abdalḥāliq b. 'Alī al-Mizġāġī (see 978:X; author above 64:I).

VIIbis (215b) Extract from *Tanzil al-afkār fi ta'dil al-asrār*, by Atīraddīn <al-Mufaḍḍal> b. 'Umar al-Abharī (GAL S I,843:VII), on a logical topic discussed in *bāb sū' al-i'tibār*.

1582.

F 289. 103 ff. 20 × 15 cm. (f.10 a slip only!) Recent ms. by different hands, but as a whole in a rough script. Bad condition: dirtstains throughout the ms., cover badly damaged in the spine.

I (17-23) Eight quotations from the *Amālī* by <Ismā'il b. 'Alī b. Ḥusain> as-Sammān (see CCLXXIII:C).

II (25-96) *Maġmū'* (cf. col.) *<al-fiqh 'an Zaid b. 'Alī>* (see 468:II). Defective at the beginning: a part of *k. at-tahāra*, then the following *kitāb*: 29b *aṣ-ṣalāt*; 45b *az-zakāt*; 51b *al-ḥaġġ*; 59b *al-buyū'*; 66a *aṣ-ṣahādāt*; 69a *an-nikāḥ*; 72a *aṭ-ṭalāq*; 75b *ad-diyāt*; 77b *as-siyar*; 80b *al-farā'id*.

III (97-103) Fragment of a Qur'ān-commentary: sūras 77-98, 103-109. According to a marginal notice (dated 1066/1656), li-Abū Ḥayyān <Muḥ. b. Yūsuf b. 'Alī> an-Naḥwī <al-Ġarnāṭī al-Ġayyānī>, this text should be taken from *an-Nayyir al-ġalī fi qirā'a Zaid b. 'Alī*, by Abū 'Alī Ḥasan b. 'Alī b. Ibrāhīm al-Ahwāzī al-Muqri' (d.446/1055: GAL S I,720:3; Kaḥḥ.III,247; the title cited by HH VI,412 No.14131 and *Hadiya* I,247 first line).

IV Minor texts: a) (1a) extr. from *al-Yāqūta l-munira fi r-radd 'alā mu'tariḍi s-sira*, by al-Mahdī Muḥ. b. Muṭahhar b. Yaḥyā (above 163; title missing in Ḥabšī² 66-7); b) (1b) id. from *al-Ġumān al-wāġih*, by the same (unknown as well), explaining why it's lawful to eat the meat of the *ḍabā'iḥ*; c) (2a) qaṣ. 17 vv.-ā'I, by al-Mahdī b. al-Hādī al-Yūsufī, known by the nickname an-Nau'a (d.1072/1661-2: Ḥabšī² 438; a poem by him recorded in Šan'ā' 989); d) (2b) extr. from *al-Asrār al-miskiyya 'alā l-masā'il al-Makkiyya*, by the same (unknown title); e) (3-4) id. from *al-Mi'rāġ ilā kaṣf asrār al-Minhāġ*, lil-Hādī li-dīn Allāh 'Izzaddīn b. Ḥasan (above 896); f) (5a) a tradition from at-Tirmidī (above 860), quoting the words uttered by the Prophet at Ġadīr Ḥumm; g) (5b-7a) *Qiṣṣat 'Amr b. 'Abdūd*, being the account of some events connected with the battle of Ḥandaq (cf. EI² IV, 1052 s.v. *Khandak*), from *al-Fuṣūl al-muhimma fi ḍikr faḍā'il al-a'imma* <li-'Alī b. Muḥ. aṣ-Šabbāġ> (see 574); h) (7b) some traditions tracing back to Abū 'Abdallāh Muḥ. b. Ismā'il b. Abī š-Šaif <al-Yamanī> (above 1153:XI); i) (8a) 14 vv.-du by Zainal'ābidīn 'Alī b. Ḥusain (=84:Iter); k) (8b) a prayer by the same; l) (11a-b) qaṣ. 17 vv.-i'ūdi in praise of Šarafaddīn Yaḥyā b. Šamsaddīn, by 'Izzaddīn Muḥ. b. 'Alī b. 'Umar al-Ḥamzī, unidentified; m) (11b-12a) elegy 20 vv.-rā for al-Manšūr Qāsim b. Muḥ., by 'Alī b. 'Abdallāh al-Ḥūtī, unidentified; n) (14a) some traditions by <Aḥmad b. 'Utmān> al-Ḥaṭṭābī (above 94:II); o) (14b) extr. from *Muṭir al-ġaram/'azm as-sākin ilā ašraf al-amākin*, by Ibn al-Ġauzī (GAL I,505:IX.78 S I,920), on some details concerning the *ṣalāt*.

1583.

F 290. 88 ff. 20 × 14½ cm. (cover 22 × 15½ cm.). Copied 1066/1656, by different hands: I fine, round, rather thick naṣḥī; VI rather thick, smaller script; VII-VIII nice, thick, small, compact; mostly yellowish paper; ff.51-66 frame in red ink. Very bad condition: all the leaves loose, cover damaged in the spine.

I (1b-6) Minor texts: a) (1b-3) Qaṣ. 52 vv.-li (inc.yā man riḍāhu amālī / iḥtim bi-ḥairin 'amālī), of religious contents, by Yaḥyā b. Ḥusain b. al-Mu'ayyad Muḥ. (d.1090/1679: *Badr* II,329; Ḥabšī² 222); b) (4b) biographical notes on 'Alī, from as-Suyūṭī's *Ta'riḥ al-ḥulafā'* (above LXXXVI); c) (5b-6a) extr. from *al-Iqd at-tamīn fi aḥkām al-a'imma l-hādīn* lil-Manšūr 'Abdallāh b. Ḥamza (title in Berl 4950:XI.80 *al-*

'*Iqd fi tabyīn ilh.*, as well as in Ḥabṣī 45:57): a tradition tracing back to Abū Ġa'far Muḥ. b. 'Alī <al-Bāqir> (GAS I,528:6), who told that his father Zainal'ābidīn 'Alī, when Zaid b. Ḥusain was born, took a copy of the Qur'ān and read at random three different verses where he thought to find a prediction of the martyrdom of the new-born child; d) (6b) an extended *samā'* of Zaid's *Mağmū'* (above 468:II), by Yaḥyā b. Ḥusain b. al-Mu'ayyad, dated 12 ġumādā II 1066/7th April 1656.

II (7-21a) Three texts, collected in 1048/1638 by Aḥmad b. Sa'daddīn b. Ḥusain al-Miswārī, and copied in 1066/1656 by 'Abdallāh b. Yaḥyā at-Tulā'i (?), the first one being acephalous. They look like a summary catechism of the Zaidī creed; the second one, in particular, is addressed by al-Mu'ayyad Muḥ. b. Qāsim to the faqīh Aḥmad b. Ġābir al-Kussābī (thus clearly), who was firstly a Ṣāfi'i, but since he moved to Ṣa'da and lived there converted to Zaidism; as to the third one, it bears a proper title: *Dīkr al-asbāṭ al-iṭnai 'ašara min walad al-Ḥasanain*: it begins f.19, but from f.17b there is an extended *sanad*.

III (22-30a) *Fā'ida fi wuḡūb ṣalāt al-ḡum'a wa-kaun al-imām ġair šart fihā*, by Ḥusain b. al-Manṣūr Qāsim b. Muḥ. b. 'Alī (author above 41:II; add. *Sources* 118 No.507 and Ḥabṣī² Ind. 653). In fact, it's a collection of traditions in support of the rule, stated by <an-Nāṣir> Ḥusain b. Muḥ. b. Aḥmad in his *Šifā' <al-uwām ilh.>* (above 237), that the *ṣalāt* is a duty, quite apart from the presence of the Imām or not.

IV (30b-33) Anonymous answer to a question about the property of interdicted or protected pastures (*maḥāḡir*, pl. of *maḥḡar*, otherwise named *aḥmiya*, pl. of *ḥimā*).

V (34b-36, 46b-47a) Two extr. from *al-Ġāmi' al-kabīr* lis-Suyūṭī (GAL II,147:56), being a quotation, with a long *isnād*, from the last section (*qism*) of *Musnad AM 'Alī b. Abī Ṭālib* (GAS I,pp.232:339 and 327:2 records under this title two works by different authors).

VI (37b-41) Extr. from *ar-R. l-Munqida min al-'aṭab as-sālika bin-naṣiḥa ilā ahl Ṣaḡab*, by Abū Muḥ. 'Abdallāh b. Zaid b. Aḥmad al-'Ansī al-Maḡḡiḡī (author above 663; the work, composed in 660/1262, is mentioned by IAR II,19a among those written against the Muṭarrifiya (cf. EP² VII,774); title recorded by Ḥabṣī² 110; add. Ṣan'ā' 257). It's a quite concise survey of the struggle of the Zaidīs against the Muṭarrifīs, ending in an *urḡūza*, by Ismā'il b. 'Alā' (?), imperfect, inc. *yā aḥawayya min Banī 'Aqīl / kam mušrikin bil-wāḥidi l-ḡalīlī*.

VII (42-50a) Minor texts: a) (42-44a) a question about the legitimacy of a donation to a heir (*waṣīya lil-wārīt*), arisen by the donation of Fadak by the Prophet to his daughter Fāṭima; b) (44) extr. from *Ḥayāt al-ḥayawān* (above 178), concerning the dog; c) (45b) poem 20 vv.-*āmi*, inc. *innī la-arḡū l-furḡa 'ind al-ḥiṣāmi / bi-ḥubbi abnā'i n-nabi'i l-kirāmi*; d) (48b-49a) extr. from the *Amālī* lil-Murṣad bi-llāh Yaḥyā (above 633:I); e) *Waṣīya* by 'Alī to his son Ḥasan (cf. 1167:I), from *Šarḥ Nahḡ al-balāḡa* (above CCCXV).

VIII (50-83a) *Šarḥ al-Maṭālib as-saniya wal-i'tiqādāt al-ilāhiya fi tauḥīd Allāh wa-tanzīhihi 'an šibḥ al-bariya*, by Aḥmad b. Muḥ. b. Ṣalāḡ aš-Šarafī (on the author cf. v.III,Ind. 200; add. *Sources* 40 No.170): unknown work, missing even in Ḥabṣī. The contents are divided, according to the *fihris* f.51b, into 7 *maṭālib*: 1 *iṭbāt al-'ulūm aḡ-ḡarūriya 'llati yanbanī l-iṣlām 'alā ṭubūtiḥā*; 2 *ṭubūt ar-rabb 'azza wa-ḡalla*; 3 *tauḥīdihi subḥānahu*

wa-ta'ālā; 4 *iṭbāt kamālihi bi-asmā'ihī*; 5 *ṭubūt an-nubūwāt wa-ṣiḡḡatiḥā*; 6 *al-imān bi-ḡamī' al-anbiyā' wa-an lā yufraqa bain aḡad minhum*; 7 *tark al-ibtidā' fi d-dīn biz-ziyāda 'alā mā ḡā'ū bihi*. To be stressed, however, that such a division doesn't appear in the text, except for *maṭlab* 5 and 6, on the prophecy, which are dealt with together from f.62b. Inc. *ammā ba'd fa-innahu warada ilayya min ba'd ma ya'zumu ḡaqquhu 'alayya mā huwa kas-su'āl fa-qāla: waḡadtu mā waqa'a l-ḡauḡ fihī min al-masā'il fa-iḡan huwa yanqasimu ilā qismain qism yaḡibu ma'rifatuḡ iḡmā'an wa-qism lā yu'rafu ma'rifatuḡ iḡmā'an bal fihī ḡilāf ilḡ*.

IX (87-8) a) An interesting text, by the author of VIII, giving a summary survey of the religious history of Yemen, from the time when the predominant doctrine, at the age of the Umayyads and the first 'Abbāsids, was that of the Ġabriya, until the spreading of the Mu'tazilī literature and the final overcoming of Zaidism; b) 87b a sermon of 'Alī, from the *Šarḥ Nahḡ al-balāḡa* (above CCCXV).

1584.

F 291. 82 ff. (1b, 82b blank) 28½ × 20½ cm. Copied 953/1546 by Ṣalāḡ b. Yaḥyā b. Muḥ. aš-Šaḡabi. Good ms., in an archaic, round, solid, rather small, very compact nashī; brownish paper. Good condition, but almost all the leaves are loose; recent cover, in cardboard.

(2-82a) *al-Munya wal-amal fi šarḥ al-Milal wan-niḡal*, by al-Maḡdī li-dīn Allāh Aḥmad b. Yaḥyā Ibn al-Murṭaḡā, part (*sifr*) I (cf. title-page) of *Ġayāt al-afkār wan-niḡāyat al-anzār* (see 884). Main headings: 13b *muḡaddima tataḡammanu ṭabaḡāt al-fuḡahā*; 29b beginning of the proper commentary, in 3 *faṣl*; 34 *dīkr al-milal al-kufriya wal-iṣlāmiya*; 49b *dīkr al-Mu'tazila wa-ṭabaḡātiḡim* (10 *ṭabaḡāt*); 66-68a two other *ṭabaḡāt* of Mu'tazilī; 68 *dīkr man wāḡaḡahum fi l-maḡḡab min al-'itra l-ṭāhira*; 74a *al-maḡālāt allatī tafarradat biḡa kull firḡa min firḡa al-Mu'tazila*.

1585.

F 292. 419 ff. (417-9 blank) 31 × 20 cm. Very good, recent ms., by the same hand as No. 1591 (see below), in a quite regular, nice, middle-sized, round, compact nashī. Good condition.

(4-416) Vol. III (out of four), of *Šarḥ al-Mawāḡib al-laduniya <fi l-minaḡ al-muḡammadiya lil-Qaṣṭallāni>* (above 708), by Muḥ. b. 'Abdalḡaḡī <b. Yūsuf> az-Zurḡānī al-Māliki (GAL II,73:8.1.d/87 319:[15].3/415 S II,79; the work was printed a long time ago, but its mss. appear to be very few, which increases the value of the present copy, though it's partial). The contents (*fihris* ff.3b-4a) correspond to the second part of *maḡṣad* 3 (out of 10; cf. the partial description of the work in Berl.9591), and *maḡṣad* 4 to 6. A closer survey follows here: <*maḡṣad* 3> (4 *nau'*): 4b *nau'* 2 *fi libāsihi ṣl'm wa-firāṣiḡi*; 37a n.3 *fi siratiḡi ... fi nikāḡiḡi*; 43a n.4 *fi naumiḡi ...*; 46b *maḡṣad* 4 (2 *faṣl*): 47a f.1 *fi mu'ḡizātiḡi*; 112b f.2 (4 *qism*, beginning ff.112b, 131a, 134b, ?) *fi-mā ḡaṣṣahu llāḡ min al-mu'ḡizāt wa-šarraḡahu 'alā sā'ir al-anbiyā' min al-karāmāt*; 247a *maḡṣad* 5 *fi ṭaḡṣiḡi 'm bi-ḡaṣā'iṣ al-mi'rāḡ wal-iṣrā'*; 322a *maḡṣad* 6 (10 *nau'*) *fi-mā warada fi āy at-tanzīl min 'uḡm qadriḡi*; 323b n.1 *fi dīkr āyāt*

tataḍammanu 'uẓm qadrihi; 343b n.2 fī aḥḍ Allāh lahu l-miṭāq 'alā n-nabiyin; 346a n.3 fī waṣfihi lahu biš-ṣahāda; 358b n.4 fī t-tanwih bihi fī l-kutub as-sālifa; 368a n.5 fī āyāt tataḍammanu aqsāmihi 'alā taḥqīq risālatihi; 387a n.6 fī waṣfihi lahu bin-nūr was-sirāḡ; 389a n.7 fī ḍikr āyāt tataḍammanu wuḡūb ta'atīhi wa-'itibā' sunnatīhi; 393b n.8 fī mā yataḍammanu l-adab ma'ahu; 396a n.9 fī ḍikr āyāt tataḍammanu raddahu nafsahu l-muqaddasa 'alā 'adūwihi; 398a n.10 fī izālat aš-ṣubuhāt 'an āyāt waradat fī ḥaqqīhi.

1586.

F 293. 160 ff. (1. 85b, 158b, 160 blank) 29×20 cm. Copied 1011/1602 (cf. col. of ḡuz' I, f.85a and a marginal note, end of ḡuz' II, f.157b). Nice copy, in a rather thin, small, compact naṣḥī; text included in a red ink frame. Good condition (cover only damaged in the spine).

(2-158a) *al-Maṭal as-sā'ir fī ādāb al-kātib waš-šā'ir*, by Naṣrallāh (Muḥ. b. Muḥ.) b. 'Abdalkarīm Ibn a-Atīr aš-Šaibānī al-Ġazarī al-Mauṣilī (GAL I,297:1a.3/358 S I,521; add. Köprülü II,95 No.1367 and 142 No.1445.1; Şan'ā' 462; Tun.² 3628). In the intr. the author explains how his work, though taking into account two earlier similar treatises, namely *al-Muwāzana* li-Abū l-Qāsim Ḥasan b. Biṣr (b. Yahyā) al-Āmidī (GAL I,III:24/112 S I,171; GAS II,614) and *Sirr al-faṣāḥa* li-Abī Muḥ. 'Abdallāh (b. Muḥ. b. Sa'id) b. Sinān al-Ḥafāḡī (GAL S I,455:[2].2, has improved their way of dealing with the matter. Here is the essential plan of the contents: 3a *muqaddima fī uṣūl 'ilm al-bayān* (10 faṣl): f.1 fī *mauḍū' 'ilm al-bayān*; f. 2 fī *ālāt 'ilm al-bayān*; f.9 fī *arkān al-kitāba*; f.10 fī *t-tariq ilā ta'allum al-kitāba*; 28a *maqāla 1 fī ṣ-ṣinā'a l-laḡziya* (2 qism): ibid. q.1 fī *l-laḡza l-mufrada*; 37a q.2 fī *l-alfāz al-murakkaba* (8 nau'): n.1 fī *s-saḡ'*; n.2 fī *t-taḡnīs*; n.7 fī *l-mu'āzala l-laḡziya*; n. 8 fī *l-munāfara bain al-alfāz fī s-sabk*; 59b *maqāla 2 fī ṣ-ṣinā'a l-ma'nawīya* (2 qism): q.1 fī *l-kalām 'alā l-ma'ānī muḡmalan* (30 nau'): n.1 fī *l-isti'āra*; n.2 fī *t-tašbih*; n.29 fī *t-tauṣīḥ*; n.30 fī *s-sariqāt aš-ši'riya*. Qism 2 is missing, therefore the copy is imperfect.

1587.

F 294. 147 ff. 29×20 cm. Copied 1112/1700, in a good, very regular, rather thick naṣḥī (ff. in a recent, rough script); title in a yellow and violet ink, coloured inks used often in the headings; text included in a light green frame. Rather good condition, as for the text, excepted ff.138-147; seriously damaged the cover (spine missing).

I (1-137) *Sirat al-Hādī ilā l-ḥaqq Yahyā b. Ḥusain b. Qāsim*, by 'Alī b. Muḥ. b. 'Ubaidallāh al-'Alawī (d. end of 3rd/9th cent.; see 887 and especially, as regards the question of the authorship, 1540). The last chapter, on the death of al-Hādī, f.131b; ff.132b-end the events concerning his two sons Muḥammad and Aḥmad.

II Minor texts: a) (138) an anonymous text, similar to an 'Aqida, inc. *al-ḥ. li-llāh alladī lā yaḍurruhu man ḡahadah*; b) (138b-139a) poem, 11 strophes -ri, on the virtues of 'Alī, by Ibn Abī š-Šimāl, unidentified; c) (144-147) *al-Arba'un as-Sailaḡiya*, by Zaid b. 'Abdallāh b. Mas'ūd as-Sailaḡī (see 248:III).

1588.

F 295. 209 ff. (3b-4a blank) 29½×19½ cm. Copied 1073/1662. Good ms., in a common, but regular, rather thick and compact naṣḥī; yellowish paper. Good condition.

(4b-209) *Nafaḡāt azhār Rabi' al-abrār* (li-Maḥmūd b. 'Umar) az-Zamaḡṣarī, being an anonymous abridgement, whose unidentified author, according to introduction, must have been an official of the Sulṭān Ġalāladdīn Abū l-Fawāris Šāh (maybe the Büyide ruler of Kirmān Qawāmaddaula Abū l-Fawāris, 403/1012 to 419/1028; cf. Zambaur). Inc. . . . *al-ḥ. li-llāh alladī ḡaṣṣa bi-nafaḡāt karamihi man šā'a min sukkān ḡaramihi . . . wa-ba'd fa-inni lammā kuntu 'ākif bi-abwāb al-maḡām aš-šarīf al-'alī al-maulawī as-sulṭānī . . . maulānā s-sulṭān . . . Ġalāladdunyā wad-dīn Abū* (sic) *l-Fawāris Šāh atanaqqalu min maḡlis ḡukmihi ilā maḡāsin ḡikamihi mutaḡalliyan bil-'iqdain an-naḡsain min karamihi wa-kalāmihi min 'aṣr aš-ṣabiba ilā an ṣirtu kahlan ilḡ*. Thereupon the author tells to have made a pilgrimage at Mecca, which gave him the cue of providing the pious people with an edifying text such as *Rabi' al-abrār*, but because of its huge contents he decided to shorten it. Otherwise, he added to the 98 chapters of the basic work a chapter, immediately after the introduction, divided into two *faṣl*, 5a and 7a, containing a biography of az-Zamaḡṣarī and some of his poems. Ff.1b-3a *fihris*. No other copy known.

1589.

F 296. 329 ff. (327b blank) 30½×21 cm. Collated 1052/1642 (note on mg. of the col.). Good ms., in a regular, solid, round naṣḥī. Cover damaged: no flap, upper plate torn out.

I (1-323) *at-Taḡ al-mukallal bi-ḡawāhir al-ādāb 'alā k. al-Mufaṣṣal fī siḡat al-i'rāb* (liz-Zamaḡṣarī, above 74), by Ġamāladdīn 'Alī (b. Muḥ.) b. Sulaimān Ibn Huṭail (see 737). The 4 qism of both the basic work and its commentary begin respectively: 1) 8b *al-asmā'*; 2) 184b *al-af'āl*; 3) 218a *al-ḡurūf*; 4) 257a *al-muṣṭarak*. Apart from the subdivision into a lot of *faṣl*, a closer information deserves to be given of some of the headings, beginning all *wa-min aṣnāf ilḡ*: 138b *al-ma'rifa wan-nakira*, 145a *al-muṣaḡḡar*, 162b *al-muttaṣil bil-af'āl*, 176b *asmā' az-zamān wal-makān*, 178a *al-ism at-tulāṭī*, 186b *wuḡūh i'rāb al-muḡāri'*, 192a *al-maḡzūm*, 194a *al-amr*, 195a *al-muta'addi*, 196b *al-manbiy*, 198a *af'āl al-qulūb*, 201b *al-af'āl an-nāḡiṣa*, 218b *ḡurūf al-iḡāfa*; 233a *al-'aḡf*, 236b *an-naḡy*, 238a *at-tanbih*, 239a *at-taṣḡiq wal-iḡāb*, 24a *al-ḡiṭāb*, 241b *at-taḡsir*; 271a *taḡfiḡ al-hamza*, 280a *ziyādat al-ḡurūf*, 284b *ibḡāl al-ḡurūf*, 292b *al-i'tilāl*, 310b *al-iddiḡām*.

II (324-328) Poetry: a) 16 vv.-lu, by 'Alī b. Sulaimān al-'Alawī, unidentified; b) 18 vv.-qi by aš-Šāfi'i; c) 325a 23 vv.-ādi by 'Alī b. Muḥ. b. Aḡmad 'Alawī al-Baṣra (= 411:X.e); d) 327a 24 vv.-bu by Naṣwān b. Sa'id (al-Ḥimyarī) (=249:IV); e) 328a 13 vv.-lu by Ġamāladdīn 'Alī b. Sulaimān al-Aslamī (cf. Berl. 8296:3 and 8308:b), unidentified.

1590.

F 297. 318 ff. (2b, 17b, 31a, 261b, 297a, 298b, 299a, 305a, 315a, 317b, 318a blank) 30×20½

cm. The whole ms. was apparently copied by Aḥmad b. Sa'daddīn al-Miswārī, in different dates (see below in the text). Good copy, in a solid, partially vocalized naṣḥī. Good condition.

I (18-34a) Two fragments of Ibn Abī l-Ḥadīd's *Šarḥ Nahḡ al-balāḡa* (see CCCXV): a) 18-30 the introduction (*Huṭba*) to the work; b) 30b-34a *Kitāb Ardašīr b. Bābak ilā banīhi l-mulūk*, taken from the section concerning texts of the genre *Waṣīya*.

II (36-256) *Nahḡ al-balāḡa*, by <Muḥ. b. Ḥusain b. Mūsā aš-Šarīf ar-Raḍī>, with the commentary by <ʿAbdalḥamīd b. Hibatallāh b. Muḥ. Ibn Abī l-Ḥadīd> (see CC-CXV). In the title-page the extended genealogy of the author and a detailed biography of the commentator. Copied (col.256a) 1049/1639 by al-Miswārī.

III (262-296) *al-Marātib fī manāqib AM ʿAlī b. Abī Ṭālib*, by Abū l-Qāsim Ismāʿīl <b. ʿAlī> b. Aḥmad al-Bustī (see 1267:VIII).

IV Miscellaneous: a) (1a) *Waṣīya* for his son, 9 vv.-a'u, by <ʿAbdalmalik b. Quraib> al-Aṣmaʿī (GAS VIII,71); b) (ibid.) a prayer by al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḍā; c) (ibid.) anecdote on Ibrāhīm b. Adham <b. Maṣṣūr az-Zāhid> (EP² III,1010) and a man asking him some admonitions; d) (1b) some specimens of poetry by al-Manṣūr ʿAbdallāh b. Ḥamza; e) (3a) a note with the commentary on Qur. 26:96-102; f) (ibid.) extr. from the *Amālī* lil-Murṣad bi-llāh Yaḥyā b. Ḥusain b. Ismāʿīl al-Ġurġānī (d.477/1084, cf. Madelung 184, and above 633:I), being a set of exhortations beginning all yā bāḡi l-ʿilm; g) (3b-4) *muḍākara fī masāʾil fī l-ḥilāf*, or (cf. a note on the mg.) *ḡawāb fī damm al-iḥtilāf*, by Dū š-šarafain (?), copied by al-Miswārī; h) (5-6a) *Qiṣṣa raḡul ṭalaqa mra'atahu fī tafḍīl ʿAlī*, from *Šarḥ Nahḡ al-balāḡa*; i) (7b) extr. from the *Amālī* li-Abī Sa'd <Ismāʿīl b. ʿAlī as-Sammān (above CCLXXIII:C); k) (ibid.) elegy for the Prophet, 10 vv.-i'ulu, by Abū Sufyān b. al-Ḥārīt b. ʿAbdalmuṭṭalib (GAS II,275); l) (8) narrative of the arrival of ʿAlī to Baṣra, from *Murūḡ aḍ-ḍahab* (above 127); m) (5a) extr. from *K. al-Awāʾil* li-Abū Hilāl Ḥasan b. ʿAbdallāh al-ʿAskarī (GAL I,126:II,8/132), on the Quraiš feeling envy for ʿAlī; n) (9) extr. from *Šarḥ Nahḡ al-balāḡa*, on ʿAlī stating that the injury against him was his *zakāt*; o) (9a) *Qiṣṣa Ḥunain* (cf. EP² III,598); p) (13-15a) the same narrative as that recorded above 1580:y; q) (15b-16) criticism by al-Miswārī about some passages of Ibn Abī l-Ḥadīd's commentary; r) (16b) *Ḥabar ḥurūḡ AM ilā Šiffin*; s) (250b) *Iḡāza*, dated 783/1381, concerning Ibn Abī l-Ḥadīd's work, delivered by al-Wāṭiq bi-llāh Muḥ. b. Muṭahhar to ʿImādaddīn Muḥ. b. Sulaimān <b. Muḥ. > al-Ḥamzī (d.804/1401-2: *Badr S* 199); t) (257a) some verses in praise of the *Nahḡ*, by Abū Yūsuf b. Aḥmad <b. Muḥ. > an-Nisābūrī (GAL I,287:341); u) (ibid.) *Iḡāza*, dated 637/1238, delivered by Aḥmad b. Muḥ. b. Qāsim al-Akwa' Šu'la (d. after 640/1242: *Sources* 38 No.166) to Maṣṣūr b. Mas'ūd b. ʿAbbās, unidentified; v) (258-261a) a letter addressed by ʿAlī to Muḥ. b. Abī Bakr, from *K. al-I'tibār wa-sulwat* (thus ms.) *al-ʿarīfīn* lil-Muwaffaq bi-llāh Ḥusain/Ḥasan b. Ismāʿīl <b. Zaid aš-Šaḡarī (above 302:II; add. GAS I,551:47); w) (297b-298a) a sermon by ʿAlī; y) (299b-301) *fāʾida*, tracing back to Yaḥyā b. Ḥusain b. al-Muʾayyad Muḥ., dealing with an allegorical interpretation of Qur.5:19 (*maraḡa l-bahrain yaltaqiyāni*); z) (301b-303a) a quotation by al-Miswārī from *K. az-Zīna* li-Abū Ḥatīm Aḥmad b. Muḥ. b. Ḥamdān <al-Warsinānī/Warsānī> (GAL S I,323:3.1.1; GAS I,573:1.1), on the proverbs occurring in the Qurʾān; aa) (303b-304) a debate on the *ṭuruq*

al-ʿilm, involving the interpretation of Qur.31:19; bb) (305b-308) a sermon by ʿAlī from *Ġamʿ al-ḡawāmiʿ* lis-Suyūṭī (GAL II,147:56); cc) (309-312a) an inquiry aroused by Faḥraddīn Muṭahhar b. Muḥ. <b. Aḥmad> al-Ġurmūzī (above 44), about an Urġūza on the *ahl al-kisāʾ*, where some *faḍāʾil* are mentioned which nowhere else are recorded; answering the question, al-Miswārī identifies the author of the Urġūza in Ḥiḍr <b. Muḥ. > b. ʿAṭāʾallāh <al-Mauṣilī> (cf. above 35:II); dd) (312b-314) a text by al-Miswārī, dealing with the duties of a right behaviour; ee) (315b-316a) *Taʿziya*, 53 vv.-bu, by al-Miswārī, for Ḥasan b. al-Muʾayyad Muḥ. b. al-Manṣūr Qāsim (d.1058/1648, according to the text); ff) (316b-317a) a letter sent by al-Manṣūr Qāsim b. Muḥ. to the šaiḥ Abū Zaid Sarrāḡ (?) as-Sanḥānī (cf. Forrer 319), when he began his propaganda (*daʿwā*), in 1006/1597, moving from the region of Sanḥān, and granted to the above mentioned šaiḥ the custody of his son al-Muʾayyad Muḥ., then 16 years old.

1591.

F 298. 447 ff. (1b-4, 445-7 blank) 30×20 cm. Copied 1108/1696. For the description of the codex see above 1585 (f.5b by a later hand). In good condition as a whole, some damages in the cover only.

(5-444) Vol.I (out of four) of *Išrāq maṣābiḥ as-siyar an-nabawiya bi-mazḡ asrār al-Mawāhib al-laduniya* (cf. col.; this same alternative title is to be found in Tun.² 1041-2) li-Aḥmad b. Muḥ. b. AB al-Qastallānī, by Muḥ. b. ʿAbdalbāqī b. Yūsuf az-Zurqānī (see 1585).F. 5a *fihris*. Inc. *al-h. li-llāh allaḡi ḡaʿalanā ḡair umma uḡriḡat lin-nās ... ammā baʿd fa-hādā l-kitāb lam yaṭlubhu minnī ṭālib wa-lā raḡiba ilayya fī taṣnīfihi raḡib wa-innamā taṭallabat nafsi fīhi mazḡ al-Mawāhib fa-ʾaudaʾtuhu nafāʾis biḡa yatanāfasu fī šarḡ as-sunna n-nabawiya*. Contents correspond to *maqṣad* I (out of 10), whose main headings, after the intr. (1-19), are: 19b *fī tašrif Allāh ... lahu ... bi-sabq an-nubūwa*; 100a *wafāt ummihi*; 125a *mabʿat an-nabi*; 135a *marātib al-wahy*; 164a *al-ḡiḡra l-ūlā ilā l-Ḥabaša*; 176b *wafāt Ḥadiḡa*; 193b *ḡiḡrat al-Muṣṭafā ... ilā l-Madīna*; 219a *bināʾ al-masḡid an-nabawī*; 224 *al-muʾāḡāt bain aš-ṣaḡāba*; 225 *badʾ al-aḡān*; 232a *kitāb al-maḡāzī*; 239 *taḡwil al-qibla wa-farḡ Ramaḡān*; 273b *taḡwiḡ ʿAlī Fāṭima*; last chapters: 379a *amr Ḥudaibiya*; 401a *ḡazwa Haibar*; 420b *ḡikr ḡams sarāyā baʿd Haibar*; 429a *ḡikr ḡams sarāyā qabl mautihi*.

1592.

F 299. 325 ff. (1, 6b blank) 33×22½ cm. Copied 1215/1800. Very good copy, in a regular, rather large, thick, round naṣḥī; no rubrics from f.159. Good condition, some damages in the spine only.

I (2b-5) *Buṣrā l-ḡabīb bil-faraḡ al-qarīb*, the poem, 162 vv.-bi, in honour of the Prophet, by <ʿAlī b. Aḥmad b. Muḥ. b. Ishāq b. al-Mahdī> (see 7:III.m). Ff.5b-6a an eulogy of the poem by Muḥ. b. Yaḥyā <b. Aḥmad> al-Kibṣī <al-Ḥaulānī> (d.1219/1804: *Nail* II,335), as well as a *taḡriḡ*, 7 vv.-bi, of the following work (see below II), by Ismāʿīl b. Aḥmad <b. Muḥ. > al-Kibṣī (above 674:V).

II (7-325a) *aṣ-Ṣādiḥ al-ḡarīb bi-ma'āni Buṣrā l-ḥabīb* (or *al-ka'ib*, cf. *Nail*, II,122) *bil-faraḡ al-qarīb* (in the intr. called *al-Midḥa n-nabawīya wal-minḥa l-muṣṭafawīya*!), a huge autocommentary on I, composed when the author was imprisoned and finished in 1211/1796-1797 (author and title recorded by Ḥabṣī² 88; two other mss. are Ṣan'ā' 120 and Wien.Gl. 263). It's essentially a lexical and grammatical explanation, based mainly on *al-Qāmūs lil-Firūzābādī* (above LXXI), with a plenty of poetical quotations.

1593.

F 300. 137 ff. 31×20 cm. (117-end 28×19½ cm.) Nashī by different hands: I common, regular, round; II very fine, large, round (frame in red ink, titles of the chapters on the mgs., in red ink too); III rough as a whole; IV rather careless, common, small (double red-blue frame); V ff.77b-116 quite common, rather thick, round, and ff.117-end nice, regular, rather thin (yellow paper). Bad condition: many sheets loose, someones roughly restored, cover seriously damaged in the spine.

I (1b-8) *Šarḥ munāzara ḡarat bain... al-Ḥātimī... wa-bain... al-Mutanabbī*: thus in the title-page. The text consists in fact (cf. *EP* Suppl.362 s.v. *al-Ḥātimī*, where this very ms. is taken in consideration!) of both *ar-R. al-Muḍīḥa (fi dīkr sariqāt Abī t-Ṭayyib al-Mutanabbī wa-sāqiḥ ṣi'rihi)*, by Abū 'Alī Muḥ. b. Ḥasan <b. Muẓaffar> *al-Ḥātimī*, in a "rédaction assez élaborée de la version courte" (cf. above 132:II), and *ar-R. al-Ḥātimīya (fi-mā wāfaqa l-Mutanabbī... kalām Aristū)* (GAL I,88 S I,141 and 193:10b.1; GAS II,488:6). The incomplete redaction of the text, dated 369/979-80, is said to have been made by Ḥusain b. Maḥmūd b. Ḥusain *al-Kātib al-Baḡdādī*, otherwise unknown.

II (9-41) Acephalous (one-two leaves missing) *Ṣira ilā l-Ḥabaša*, by Ḥasan b. Aḥmad b. Šāliḥ *al-Ḥa'imī* (see 159:I and 1482:VII).

III Poetry (except h): a) (42a) <'Irāq Lāmiyat Ibn al-Ward>, here 20 vv. only, by Ḥusain b. 'Alī <b. al-Mutawakkil Ismā'il> (see 1364:I.a); b) (ibid.) qaṣ. 20 vv.-*āridū* by Qāsim b. 'Alī Ibn Hutaimil (d.656/1258), for <al-Mahdī> Aḥmad b. Ḥusain <b. Aḥmad> (d. same year, cf. Berl. 5008 f.79; his *Diwān* recorded by Ḥabṣī² 320); c) (42b) elegy, 20 vv.-*āti*, by Abū l-Ḥasan <Muḥ. b. 'Umar b. Ya'qūb> *al-Anbārī*, one of the 'udūl of Baḡhdād (cf. *EP* I,216 s.v. 'Adl), according to *IḤ*² V,120 (from which the poem must have been taken), for Abū t-Ṭāhir b. Naṣīraddaula, when he was crucified by order of his father, the Būyid 'Aḡudaddaula (cf. *EP* I,217) (the same text above 1383:III f.139b); d) (43a) a *tahni'a*, 15 vv.-*dā*, by Muḥ. b. Ishāq <b. al-Imām al-Mahdī Aḥmad> (above 75:I) for his brother Ḥasan (above 790:XVIII; add. *Sources* 84 No.369), and 23 vv.-*i'ūruhā* by the same, addressed to 'Abdallāh b. 'Alī <b. Aḥmad> Ibn al-Wazīr (above 365:I); e) (43b) answer, 23 vv.-*mi*, by this latter to Muḥ. b. Zaid b. al-Mutawakkil <Ismā'il> (d. ca 1166/1753: *Badr S* 198 and *Naṣr* II,654); f) (45) a text, in prose and verses, by Muḥ. b. Ishāq (above d), congratulating al-Manšūr <Ḥusain b. Qāsim> (d.1161/1784: F. Sayyid 413) on his marriage; g) (46a) a *murabba'a*-poem (6 strophes) by Yaḥyā b. Ibrāhīm <b. 'Alī> *al-Ġaḥḥāfi* (above 1364:VII), addressed to Muḥsin b. al-Mahdī, unidentified; h) (47a) a letter (*risāla*) from 'Alī b. Muḥ. <b. Aḥmad> *al-'Ansī* (above 419:I) to al-Mutawakkil Ḥusain b. Qāsim (likely mistaken for Qāsim b. Ḥusain, the

49th Zaidī Imām (d.1139/1727: F.Sayyid 413); i) (48a) 21 vv.-*bi* by Muḥ. b. Yūsuf b. al-Mutawakkil <Ismā'il> (d.1147/1734: *Badr S* 210, cf. Vat 947 f.37); k) (48b) 21 vv.-*si* by 'Abdallāh b. 'Alī Ibn al-Wazīr (above d); l) (49a) 23 vv.-*qā* by 'Alī b. Muḥ. *al-'Ansī* (above h); m) (49b) 38 vv.-*bu* by Burḥānaddīn <Ibrāhīm b. 'Abdallāh> *al-Qirāfi* (above 1039:IX); n) (49b-50) three poems by Yaḥyā <b. 'Isā b. Ibrāhīm> Ibn Maṭrūḥ (above 1068:III); o) (51a) 34 vv.-*mā* by 'Abdarraḥīm <b. Aḥmad or 'Alī> *al-Bura'i* (=257:II.f); p) (52a) 12 vv.-*iri* and 8 vv.-*ā'ibu* by Ḥusain b. 'Alī b. Abī Ṭālib; q) (52b) 10 vv.-*awā* by Muḥ. b. Zaid (above e); r) (ibid.) 27 vv.-*ālī* by Ibn al-Adīb (the same poem above 226:II.c, where author's name is 'Abdallāh b. 'Alī b. Abī l-Faraḡ, so Ibn al-Adīb could be the *ṣuhra*, occurring alone in Vat.1131:II too); s) (53a) answer(?), in rhymed prose and 6 strophes, by Ḥāšim b. Yaḥyā <b. Muḥ. aṣ-Šāmī> (above 260:I.i and 938:II).

IV (55-77) *Ṭr nasīm aṣ-ṣabā*, by Šihābaddīn Aḥmad b. Muḥ. b. Ḥasan *al-Ḥa'imī* <al-Kaukabānī> (see 259:III; add. Ḥabṣī² 345; another ms. Ṣan'ā' 611): *faṣl* 1-26 (out of 30), their list being the following (titles introduced all by *fi*): 56a 1 *an-nasīm*; 57a 2 *al-ḥamāma*; 58a 3 *as-sail*; 59b 4 *al-ḡadīr*; 60b 5 *al-ḥadiqa*; 61b 6 *waṣf al-bunyān*; 62b 7 *waṣf aṣ-ṣabba*; 64b 8 *waṣf maḥbūba*; 65b 9 *al-ḥaḡr wal-miṭāl*; 66b 10 *al-'itāb*; 67a 11 *al-bu'd wan-nawā*; 68a 12 *at-taṣṭīb*; 69a 13 *al-'aḡl wat-ta'nif*; 69b 14 *aṣ-ṣaiḡ*; 70a 15 *aṣ-ṣakwā*; ibid. 16 *al-ḥiḡāb*; 70b 17 *al-ḥamra* (?); 71a 18 *as-siyāḥa*; 73b 19 *Ṣan'ā' al-Yaman*; 73b 20 *al-ḥammām*; 74b 21 *al-ḥamāsa*; 75b 22 *al-ḥarb*; 76a 23 *taḡakkur aṣ-ṣabāb*; 76b 24 *al-madh*; 77a 25 *al-adab*; ibid. 26 *al-'adāla wal-ḥumūl*.

V (78b-137) Fragments of *Wafayāt al-a'yān <wa-anbā' abnā' az-zamān>* by Ibn Ḥalīkān (see 34): (concordance with the Būlāq ed, 1310/1892) ff. 78b-116 = I, 256-311; ff.117-124 = II,66-78; ff. 125-6 = I,520-522; ff. 128-137 = II,106-118.

1594.

F 301. 176 ff. (165a blank) 30½×21½ cm. Copied I,II,VII 1085/1674 and V,VI 1082/1671. Copyist of I Muḥ. b. 'Abdallāh b. Muḥ. b. Rāšid. The whole ms. written in a common, rather thick, very compact nashī. Good condition.

I (1-2) *al-Kaṣf* (cf.col.) <'an muḡāwazat ḥāḡiḡi l-umma l-alf, by as-Šuyūṭī>, defective at the beginning (see CCXCVII:F and 1244:I).

II (3-5a) *Tuḡfat al-adab fi ma'rifa kalām al-'Arab*, a grammatical compendium by Waḡīhaddīn 'Abdalwāḡid b. 'Abdalmun'im b. 'Abdarraḥmān an-Nuzailī *al-Ḥakamī*, composed in 1040/1630-1 (author cited by Ḥabṣī² Ind.664, but non traceable in the text; another copy Vat.1120:79).

III (7a-b) *Muṭallāṭa Quṭrub al-muṣṭamila 'alā ḡumal min al-ma'āni*, here 31 vv.-*bi*, alias *al-Quṭrubīya* or the rhymed version of Quṭrub's *Muṭallāṭ*, by <'Abdalwāḡid b. Ḥasan b. Barakāt al-Baḡnasī> (see CCLXXV:D), with glosses different from Ibn Zuraiq's commentary (above CCCLI:Q.5).

IV (8b-16) *Mubṭada' as-su'āl*, actually a set of answers: a) by Šamsaddīn Aḥmad b. 'Alī <b. Muḥ. Ibn Muṭair al-Ḥakamī aṣ-Šāfi'i> (author above 1001:I and Ḥabṣī² Ind. 644), deal-

ing with the question how the *zakāt* must be rightly collected, and how the concerned Qur'ānic verses (especially Qur. 61:11) must be interpreted (dated 1055/1645); b) 13a by Waḡīhaddīn 'Abdarrahmān b. Muḥ. b. Šarafaddīn <al-Ġaḥḥāfi al-Ḥabūrī> (d. after 1050/1640: *Badr S* 119), on the same subject; c) 14a by 'Abdalqādir b. 'Alī <b. Yaḥyā> al-Muḥairisī on the question whether the prophets are faultless (*ma'sūmūn*); d) 15-6 by the same, on the interpretation of some Qur'ānic verses, especially 5:60, 9:1-9, 33:33, as well as of the *Qisṣat Ibrāhīm*.

V (17-164) *al-Maḡmū'* 'alā l-Azhār wa-šarhihi, by Waḡīhaddīn 'Abdalqādir b. 'Alī <b. Yaḥyā> al-Muḥairisī at-Tihāmī (cf. a note on upper mg. f. 17a; author d. 1077/1667: GAL II, 187:6.I.3/ 239 S II, 245; IAR II, 11b; *Badr I*, 370; Kaḥḥ., 294; Ḥabšī² 220). It's actually a gloss *qauluhu* on *al-Azhār* (above 27) and its commentary *al-Muntaẓa' al-muḥtār ilḥ*. (above 8), identical with Berl. 4930, but unlike it is complete. Contents: *muqaddima*; 21b *at-tahāra*; 30b *aṣ-ṣalāt*; 52a *al-ḡanā'iz*; 57a *az-zakāt*; 71a *al-ḥums*; 78a *al-ḥaḡḡ*; 94b *an-nikāḥ*; 113b *at-talāq*; 124a *al-bai'*; 131a *aṣ-ṣuf'a*; 132b *al-iḡāra*; 135a *as-sākina*; 138a *al-'āriya*; 142a *al-wadi'a*; 143a *al-'itq*; 144b *al-aimān*; 150b *al-ḡināyāt*; 155a *as-siyar*. A feature is the frequent, peculiar use of *na'am* as a dialectical device. No division inside the text, the titles of the chapters being in the mgs.

VI (167-173) *K. an-Nūrain fī iṣlāḥ ad-dārain*, by Muḥ. b. 'Abdarrahmān b. 'Umar al-Ḥubaišī al-Waṣābī (see 199:X, where the wrong dates must be rectified according to Ḥabšī² 277: the author died in 782/1380; Kaḥḥ. V, 162 gives 780/1378).

VI Minor texts: a) 2b, 6 questions about divorce; b) 3a (title-page of II) 10 vv.-mi in praise of the work in II, by 'Abdalqādir b. 'Isā b. Mūsā al-Ḥiḡāzī aṣ-Šāfi'i, unidentified; c) 5b 15 vv.-ab, exhorting to the reading of II; d) 174b *'Unwān al-ḥilm*, a qaṣ., here 19 vv.-ānu, by Abū l-Faṭḥ 'Alī b. Muḥ. al-Bustī (see CLXXXIX:G); e) 175a qaṣ. 32 vv.-ru, in honour of the Prophet, by Aḥmad b. 'Abdallāh b. Muḥ. <al-Bakrī> (above 450:I); 175b-176a qaṣ. 25 vv.-fi by 'Abdalḥādī <b. Muḥ.> as-Saudī (above 664:I; cf. Vat. 292.3 on the variation of the name); f) 165b-166 *Muḥtaṣar al-muḥtaṣar min Miṭāḥ al-fā'id al-ḥāwī li-ummahāt masā'il al-farā'id*, anonymous compendium of the work recorded above in 84:II.

1595.

F 302. 381 ff. (1b, 381 blank) 27×18½ cm. The ms. consists apparently of two different parts: ff. 2-77 (brownish paper) looks no doubt older, in an excellent, round, solid, quite large script (11 lines per page); as to the rest, two other hands can be singled out: ff. 78-90, 116-380 in a regular, round, rather thick nashī, slightly inclined to links; ff. 91-115 in a very peculiar, rather "geometrical", thick, small, compact script; besides, from f. 78 text included in a red ink double frame. Rather good condition, but the leaves are loose, and many damaged by the damp (especially ff. 116-23, 204-25, 275-95, 313-30, 354-end).

(2-380) The first half (*niṣf*: cf. the title f. 2a, by a later hand) of <al-Ġāmi> *aṣ-ṣaḥiḥ* by Abū 'Abdallāh Muḥ. b. Ismā'il al-Buḥārī (see CCCXXV and 1284). As to the contents, the first and last *kitāb*'s only are recorded: 9a *al-imān*; 50a *al-wuḍū'*; 81a *at-tayammumun*; 83a *aṣ-ṣalāt*; 289b *faḍl al-ḡihād was-siyar*; 328b *bad' al-ḥalq*; 356b *bāb al-manāqib*; 369b

faḍā'il aṣṣḥāb an-nabī. Text imperfect, the last of the Companions of the Prophet being 'Abdallāh Ibn Mas'ūd (cf. EI² III.897).

1596.

F 303. 53 ff. 20×14 cm. Copied 1091/1680 by Aḥmad b. Ḥasan b. Muṭahhar al-Ġurmūzī al-Ḥādī (f. 54a by a later hand). Common, regular, round nashī; text throughout included in a frame; all the title-pages and the colophons in red ink.

I (1-6a) *al-Qaṣīd* (instead of the usual *al-Maqṣad*; Vat. 977 *al-Qaṣd*) *al-ḡalīl fī 'ilm al-Ḥalīl*, called also (according to the title-page) *Manḥ al-qaṣd fī madḥ al-Qaṣd*, an introduction to the metrics, in verses, by Ġamāladdīn Abū 'Amr 'Uṭmān b. 'Umar b. AB Ibn al-Ḥāḡib (GAL I, 305:III/371 S I, 537).

II (7-13) *at-Tahḡīb fī l-manṭiq*, by Mas'ūd b. 'Umar <b. 'Abdallāh> at-Taftāzānī (see 105:VI and 1039:IV).

III (14-27) *al-Kāfil fī nail as-sūl fī 'ilm al-uṣūl*, by Muḥ. b. Yaḥyā Ibn Bahrān al-Baṣrī at-Tamīmī (see 95:VI and 1145:IX).

IV (28-53a) *Kāfiya dawī l-arab fī ma'rifa kalām al-'Arab*, by Abū 'Amr 'Uṭmān... Ibn al-Ḥāḡib (see CXXXVIII:A).

1597.

F 304. Ff. 138 (text of f. 83b cancelled and written again in f. 84a) 16½×23 cm. (*saḡina*). Copied 1175/1665 (cf. a note f. 1a). Good copy, but in a rather rough, very thick, large (excepted ff. 116-124) nashī; text of 1b included in a frame; ff. 30-32, 38a, 56b titles within a coloured band, or decorated by means of a coloured strip.

Anthology of prose texts and poetry. At the beginning the author informs that his *saḡina* was drawn (*nuqilat*) from a similar work by 'Izzaddīn Muḥ. b. 'Abdallāh b. Ġamīl al-'Afi (thus it seems to be read, cf. Forrer Ind. 282: al-'Afa), unidentified.

I Prose texts: 1.- (1-4a) a set of *ḥadīṭ*; 2.- (4-20) a selection of texts on the virtues (*faḍā'il*) of 'Alī: a) 4a, 12, 20b quotations from Ibn Abī l-Ḥādīd's *Šarḥ Nahḡ al-balāḡa* (see CC-CXV); b) 8a a *Waṣīya* by 'Alī; c) 10-12a account of the arrival of 'Alī in Baṣra on "the day of the camel" (cf. EI² II, 424 s.v. al-Djāmal), from <Mas'ūdī's *Murūḡ ad-dahab*> (=1590:I.c); d) 12b-14 a text by Aḥmad b. Sa'daddīn <b. Ḥusain> al-Miswarī (above 1498), supporting 'Alī and Fāṭima; e) 14-20 the same text as that one recorded above in 1580:I.y; 3.- (20b-27a) some letters sent by 'Alī to Muḥ. b. Abī Bakr and the people of Egypt, from Ibn Abī l-Ḥādīd's *Šarḥ Nahḡ al-balāḡa* (above 2:a); 4.- 27a -28a a text praising 'Alī and his relatives, said to be embroidered on a cloth preserved in the Great Mosque of Ṣan'ā'; 5.- (28a -29a) an episode concerning Kaṭīr as-Sahmī (cf. *Ġānī*, Tables 567) and Ḥišām b. 'Abdal-malik, the former having refused to revile 'Alī; 6.- (29-30a) the account of a wonder which took place in Ṣan'ā' when al-Manṣūr Qāsim b. Muḥ. became Imām (1006/1598) and a loud cry (*ḥatīf*) echoed everywhere, while a huge bird appeared in the sky; 7.- (32b-38a) an

anonymous juridical text, according to the Zaidi doctrine, with the fictitious title *Muhtaṣar muftid min fiqh al-a'imma l-aḥār*, and dealing with the legal purity and the canonical prayer only; 8.- (38-56) *Habar 'Abdallāh b. Muḥ. al-Hamdānī* (see 321:II and 864:II); 9.- (56b-74a) *Qiṣṣat an-Nu'm wan-Nu'mān b. ar-Rabī'* (see 1580:I.w); 10.- (74a-85a) a selection of strange stories and wonderful witticism, totalling 75 anecdotes; 11.- (85-86a) a chapter on someones who died because of being in love; 12.- (86-95a) a set of witty sayings and fine and subtle questions, in fact ca 20 *mas'ala+ḡawāb* on legal cases, mostly of inheritance law; 13.- (95-97) *faṣl fī nawādir al-qurrā' wal-fuqahā' wal-quḍāt*, ca 10 anecdotes; 14.- (97b-98) some texts on the ill-treatment of the slaves and servants; 15.- (98b-116a) an extr. from *bāb 1 fī l-karam* of *Lubb al-lubāb* *muṭrib al-albāb* li-Aḥmad b. Muḥ. b. Ibrāhīm al-Aṣ'arī al-Yamanī (see 773:II with the alternative titles).

II Poetry: 1.- (30) *Wasīla*, 24 vv.-ā'u, inc. *ḡā'a minnā d-du'ā'u wa-ḡā'a n-nidā'u*; 2.- (31-32a) some anonymous verses, among which an *llāhiya*, 17 vv. ending all *lā ilāha illā huwa*; 3.- (116-118) *Wasīla* by an unnamed author of *ahl al-bait*, 36 vv.-da, inc. *maulāyā bābuka maftūḥun* (ms. *maftūḥan*!) *li-man qaṣada*, with *taḥmīs* by Muḥ. b. Aḥmad *ḡb. Muḥ. ad-Damārī* al-Ḡalāl (d. end 12th/18th cent: *Naṣr* II,448); 4.- (118b-119a) *qaṣ. 30 vv.-mu* in praise of the Prophet, by Šarafaddīn Ḥusain b. 'Abdalqādir *ḡb. Nāṣir al-Kaukabānī* (1112/1700: GAL S II,544:7a.2, citing a comm. on this poem, in BMS 1095:I; *Badr* I,221; *Naṣr* I,560); 5.- (119-120a) anonymous *qaṣ.*, 43 vv.-ri, in praise of the Prophet as well (also in 1598:VI.c), inc. *irḥam fadaituka yā ḡabību bi-nāziri*; 6.- (120) 28 vv.-ihā, by Ḥasan an-Nuṣairī, unidentified, who is said to have made very angry, because of this poem, the opponents of 'Alī; 7.- (120b-122a) *Ḡalā' al-abṣār fī madḡ waṣīyi l-muḡtār*, 55 vv.-iyā, by 'Abdallāh b. Muḡyiddīn al-'Arāṣī *ḡaṣ-Šan'ānī* (see 176); 8.- (122a) 29 vv.-ri, anon.; 9.- (122b-123) poetry by 'Abdalḡadī *ḡb. Muḡ.* as-Saudī *ḡaṣ-Šan'ānī aṣ-Šuḡfī* (d.932/1525: GAL II,407:§8.I S II,565; *Badr* I,408; cf. Vat.292.3 as regards the variants of the name); 10.- (123b-124) id. by Muḡ. b. Ibrāhīm *ḡb. Yaḡyā* as-Saḡulī (see 141:III); 11.- (124-125a) id. by Bahā'addīn Zuhair (see 111:III); 12.- (125) id. by 'Izzaddīn Muḡ. b. Ḥasan *ḡb. Aḡmad* al-Ḥaimī *ḡaṣ-Šibāmī* (d.1115/1703: *Badr* I,158; *Naṣr* II,591; *Kaḡḡ. IX*,181); 13.- (126a) 6 vv.-ru by Imru' l-Qais; 14.- (126-133a,138) *muqaṭṭa'āt*, mainly on flowers and fruits; 15.- (133) 19 vv.-i'ulu, anon., said to be similar to the *qaṣ.* beginning *iḡā l-mar'u lam yadnas 'an al-laumi 'irḡuhu* (above 1577:III.3), inc. *ḡilābu l-ma'ālī mā ilaihi sabīlu*; 16.- (133b-134a) 19 vv.-ābiḡā by *ḡ' Abdallāh b. Muḡ. b. Ḡa'far* Ibn al-Mu'tazz (GAS II, 569), priding oneself among the Banū 'Abbās (=Berl.7543.1); 17.- (134a-135a) reply, 30 vv. same rhyme, by Šafiaddīn al-Ḥillī; 18.- (135-136a) *qaṣ. 23 vv.-bā*, by Ḥasan b. 'Aḡlān, šarif of Mecca (798/1396-829/1426: cf. EP VI,148 s.v. Makka; Zambaur 22), said to be the answer from 'Āmir b. 'Abdalwahḡāb, the 4th Ṭāhirī Sulṭān in Yemen (d.923/1577: F.Sayyid 399), but such an information must be wrong because of its disagreement with the chronology!; 19.- (136-7) *qaṣ. 35 vv.-ādī* and 6 vv.-dā, by *ḡ' Alī b. 'Abdallāh* Ibn al-Muḡarrab (see 441:III and 964:I); 20.- (137) 25 vv.-mī by 'Alawī al-Baṣra.

1598.

F 305. 130 ff. (116b blank) 17×24-5 cm. (*saḡina*). Recent ms. (V copied 1241/1826); quite common, rather thick and rough naṣḡī.

Miscellany of prose texts, several of which extant in No.1597 (see above), and poetry:

I Minor prose texts: 1.- (1a) a narrative on Ḍū l-Qarnain and the mount Qāf, from a writing of al-Mahḡī Aḡmad b. Yaḡyā *ḡb. Ibn al-Murṭaḡā*; 2.- (1b) *Habar Dāniyāl*, on a meeting of Dāniyāl with Šaddād b. 'Ād (cf. EP IX,174 s.v. *Šhaddād b. 'Ād*); 3.- (7b-8a) ca 15 ḡadīṭ, and some short prayers by the Prophet; 4.- (9b) some sayings of 'Alī, from Ibn Abī l-Ḥadīd's *Šarḡ Nahḡ al-balāḡa* (above CCCXV); then, at the bottom of the page, a comparative list of "Ḥimyar" and Arabic characters; 5.- (10a) *Naṣā'ih Iblīs li-Nūḡ*, handed down by Ka'b al-Aḡbār (cf. GAS I,304:2); 6.- (10b) *Fā'ida*, ascribed to the Prophet, with the list of the *mamsūḡūn* (here 15; cf. 444:VIII and 830:II.e); 7.- (27b-28a) recipes; 8.- (32b-35) two narratives on the virtues of 'Alī, the first one concerning 'Umar b. 'Abdal'aziz who succeeded in settling a divorce case thanks to an edifying story about 'Alī, the second one dealing with a *karāma* by 'Alī, who appeared to a man, while he was beheading a qāḡī who had reviled him; 9.- (36b-42a) the narrative of Mu'āwiya asking an 'Irāqī Bedouin about 'Alī (=1580:I.y and 1597:I.e); at the beginning, where this text is said to have been preserved in the libraries of the Imāms, the full genealogy of the Ḥasanid Imāms is recorded, starting from 'Alī until the 15th Imām, Yaḡyā b. Yaḡyā b. Nāṣir; 10.- (42b-43) the text of an embroidery in the Great Mosque of Šan'ā, being an extended eulogy for 'Alī and his descendants (=1597:I.4).

II (11b-32) Fragment of an unidentified *adab*-work: *faṣl 2 yaṣṡamilu 'alā n-nawādir al-ḡariba wan-nukat al-'aḡiba*, being a collection of ca 70 anecdotes and witticisms (=1597:I.10); (23b-27) *f.3 fī nawādir al-qurrā' wal-quḡāt wal-fuḡafā' wa-mā ḡā'a fī ḡamm al-'abid wal-ḡadam*, 10+3 narratives (=1597:I, 13-14); (28b-31) *f.4 fīhi nubḡa min ḡikr al-abniya l-'aḡima:Iram ḡāt al-'imād* (cf. EP III,1303), 30b *Sadd Ḍū* (sic) *l-Qarnain*, 31a *Manārat al-Isḡandariya*.

III (45b-79) Torso of an *adab*-anthology (possibly the same work as in II), from the beginning of *bāb 2*, divided into 5 *faṣl*, as stated in the elaborated introduction. Here there's *faṣl 1* only: *nubḡa min ḡikāyat* (sic) *al-mulūk wal-mamālik wat-tuḡḡār wa-ba'ḡ al-fuṡanā' al-awā'il wa-ahl al-ḡūd wal-iḡsān wal-makārim wal-aḡḡḡil*. The unnumbered stories are 29 in all, and it's worth pointing out someones whose sources are occasionally mentioned, or have a special title: 48b (3rd story) from *al-Mustaṡraf li-l-Ibṡīḡī* (above CCCXLVIII:B; author d. after 850/1446); 49b (4th story) *fī t-tawakkul 'alā llāḡ war-riḡā bi-mā ḡasama llāḡ wal-qanā'a wa-ḡamm al-ḡirṡ*; 54a (6th story) from *Tuḡfat al-'arūs ḡwa-nuḡḡat an-nuḡūs* li-Tiḡānī, d. ca 710/1310: GAL II,257:§15.I.1/334 (=No.1601:II.c); 55a (7th story) from *al-Faraḡ ba'd aṣ-ṡidda* li-Tanūḡī (d.384/994); 56b (8th story) *fī l-ḡūd wal-makārim* from the chapter 8 (out of 10) of *Lubb al-lubāb ḡfī laṡā'if al-ḡikāyāt al-100 fī 'aṣara abwāb* li-Aḡmad b. Muḡ. b. Ibrāhīm al-Aṣ'arī al-Yamanī, d. after 550/1155, cf. *Kaḡḡ. II*,59, or 500/1106, cf. GAL S I,558:6b.3; 61b (10th story) *Qiṣṡa Ḡa'far al-Barmaki ma'a l-ḡawāri*; 67b (13th story) from *Lubb al-lubāb* (see above).

IV (80-93) *Qiṣṡat an-Nu'm wan-Nu'mān* (from *Alf laila wa-laila*; see 1580:I.w and 1597:I.9).

V (94-117) *Qiṣṡa Tawaddud al-mamlūka* (from *Alf laila wa-laila*; see 673:III; add. GAL III, Nachtr. zu II,63).

VI Poetry: a) 1b 5 vv.-*hā*, attributed to 'Alī; b) 2a-b qaṣ. 30 vv.-*mu*, praising the Prophet, by Ṣarafaddīn Ḥusain b. 'Abdalqādir ḥ. an-Nāṣir al-Kaukabānī (=1597:II.4; as to the author add. *Sources* 104 No. 449, and Ḥabṣī² 338); c) 3a-b qaṣ. 42 vv.-*ri*, in honour of the Prophet (= 1597:II.5); d) 4-5a *Ġalā' al-abṣār fī madḥ waṣīyī l-muḥtār*, qaṣ. 55vv.-*iyā*, in honour of 'Alī, by Faḥraddīn 'Abdallāh b. Muḥyiddīn al-'Arāsī aṣ-Ṣan'ānī (=1597:II.7; author see 176; add. *Badr S* 136 and Ḥabṣī², Ind. 664; another ms. Ṣan'ā' 576), inc. *a-ḥādī l-'isī in ġuzta l-'ariya (?) l fa-qif wa-stauqifanna bihi l-maṭīya*; e) 5b qaṣ. 16 vv.-*ā'ihā*, by Ibn al-Mu'tazz, and (6a-b) reply, 28 vv. same rhyme, by Ṣafiaddīn al-Ḥillī (=1597:16-17); f) 6b-7a qaṣ. 23 vv.-*bā*, by Ḥasan Ibn 'Aḡlān, answering the Sulṭān 'Āmir b. 'Abdalwahhāb (=1597:18); g) 8b-9a 9 vv.-*ri*, anonymous; 9 vv.-*ālī* by al-Ġazālī; selection of verses, 16 at all, by al-Mutanabbī; h) 22b elegy, 9 vv.-*ti*, for his wife, by al-Imām Ṣarafaddīn Yaḥyā; i) 26a *tahni'a*, in strophes, for al-Mahdī ḥ. 'Abdallāh b. al-Mutawakkil Aḥmad, the 55th Zaidī Imām (cf. F.Sayyid 413), by 'Abdarrahmān ḥ. Yaḥyā al-Ānisī (see 309; add. Ḥabṣī² 354); k) 32a 18 vv.-*dī* on love; l) 43b-44 3 vv.-*bi* by Kaṭīr b. Kaṭīr ḥ. aṣ-Ṣalt b. al-Muṭṭalib as-Sahmī (cf. Yāq., Ind.621), praising the Ḥasanids, though being a supporter of the Hāshimīya (cf. EI² III,272 s.v. Hāshimīyya); then 6 vv.-*āmī* in honour of 'Alī, by the same, who recited them in Madīna's Mosque, despite of the order of the Umayyad Caliph Hiṣām (=1597:I.5); l) 117b-130 poetry, mainly in non-classical metres (except 119b 20 vv.-*ri* on love), by the following authors: 125 'Abdarrabb b. Aḥmad Wahīb (d.1173/1759-60: *Naṣr* II,31); 125b Zainab bt. Muḥ. b. Aḥmad (d.1114/1702: *Naṣr* I, 709-719, with her genealogy tracing back to 'Alī!); 126 Sa'id ḥ. 'Alī al-Qarwānī aṣ-Ṣibāmī aṣ-Ṣan'ānī (d.1204/1790: *Nail* II,6, where the *nisba* is explained); 126b Yaḥyā Fā'i', unidentified; 127a Yaḥyā b. Ḥasan b. al-Mu'ayyad ḥ. Muḥ. (above 326:III); 127b 'Alī b. Aḥmad b. Ishāq aṣ-Ṣan'ānī (d.1220/1805: *Badr* I,427; *Nail* II,120); 130b Ḥusāmaddīn Muḥsin ḥ. Muḥ. b. 'Alī aṣ-Ṣan'ānī Fā'i' (d. 1195/1780: *Badr S* 192; *Naṣr* II,423; cf. Vat.,Ind.336); m) 118b-119a a strophic poem, each strophe having the refrain *iṣrab ḥubban laka fa-ḥādā ka'suka l-awwal / aṭ-tānī ilḥ.* until *al-'āṣir*; the same again ff.120b+128-9, complete until the 20th strophe, though here the refrain sounds differently: *ḥalā bi-yadihi raqdu (?) sayyidi wa-ḥalā l-ka's*; n) anonymous verses in 117b, 118a, 119a, 120a, 122b, 123-4, 129b, 130a.

1599.

F 306. 76 ff. (1, 3b, 76 blank) 23½×16½ cm. Rather old ms., in a very good, compact, sharp nashī; yellowish paper; cover damaged in the spine, the rest in a good condition.

(4-75) A portion of *Ḍiyā' al-ḥulūm*, the abridgement of Naṣwān al-Ḥimyarī's *Ṣams al-'ulūm* by his son Muḥammad (GAL I,301:1.1/364 S I, 528:1.b; Ḥabṣī² 371 citing 3 mss.; Ṣan'ā' 442 (vol.IV only). Contents: 4b from *bāb al-ḡim wan-nūn* to *bāb al-ḡim wal-hamza*; 10b *kitāb al-hā'*; 60a *k.al-hā'* (74b last *bāb*: *al-hā' waṣ-ṣim*).

1600.

F 307. 300 ff. (37a, 56b, 72a,199b, 200a blank) 21×15 cm. Copied I 1052/1642 by Mahdī b. Muḥ. ḥ. 'Abdallāh al-Muhallā (above 500:VI), VI 1050/1640. Nashī by different hands:

I common, round, larger; II,IV-VII (but from f.177 the script changes) common, thick, round; III rough script; VIII-IX common, but regular, more spaced, rather sharp; X the same in ff.233b-273a, 280b-286a, but a regular, round, very thick, compact in ff.33b-36, 286b-299. Ff.1-43a text included in a red ink frame. Good condition as a whole.

I (1-32) *al-Kāfil bi-nail as-sūl fī 'ilm al-uṣūl*, by Ġamāladdīn Muḥ. b. Yaḥyā ḥ. Muḥ. Ibn Baḥrān at-Tamīmī al-Baṣrī (see 95:VI and 1145:IX).

II (45-56a) *al-Arba'ūn ḥadīṭ*, at times (e.g. above 159:II, as well as Vat.1159.5) incorrectly called *Silsilat al-ibriz wal-iksir al-'aziz*, which appears to be the proper title of the extended *isnād* (here until f.46b). As to the author, the ascription to 'Alī b. Ṣarafaddīn Yaḥyā (cf. above 159:II) is also quite unreliable, in fact Ḥabṣī² 54 doesn't mention it among his works. The recension is that by al-Manṣūr ḥ. Qāsim b. Muḥ. From f.47b begins the commentary, called *al-Waḡīz* (= *al-Qaul al-waḡīz*), composed in 945/1538 (cf.col.) by Abū l-Makārim Ṣāliḥ b. aṣ-Ṣiddiq an-Namāzī (ms. Numāzī!) al-Anṣārī (see 159:IIbis; Ḥabṣī² 53), who says to have formerly composed another commentary, but omitting the *tahriḡ*.

III (57-71) Torso of a *Diwān*, containing ca 70 pieces (25 are *dubait*), mainly love or blame (*mu'ātaba*) verses, whose author must have lived in the 8th/14th cent., as it can be inferred from the information, ff.71a and 65a, where the name of the addressees is respectively as-Sulṭān al-Malik al-Mu'ayyad ṣāḥib Ḥamāt, i.e. Abū l-Fidā' Ismā'il b. 'Alī b. Maḥmūd... Ibn Ayyūb (d.732/1331, cf. EI² 122 s.v. Abū l-Fidā'), and al-Malik an-Nāṣir Muḥ. b. 'Abdalmalik al-Manṣūr, otherwise unidentified, but very likely a ruler of the same Mamlūk age. To be pointed out that, probably in connection of the love topic, in ff.63-70 there's a quotation from a work by Faḥraddīn ar-Rāzī, concerning the poet ḥ. Abū l-Qāsim Mudrik b. 'Alī (or Muḥ.) aṣ-Ṣaibānī al-Maḡribī (who lived in the 4th/10th cent., cf.GAS II,521), his love story with a young Christian, and the poem composed by him (inc. *min 'āsiqin nā'in hawāhu dānī*), with the first 5 strophes of a *tahmīs*, rhyming -*rī*.

IV (72b-129) As it is told f.73b, after a bombastic introduction, the text which provided a starting point to this anonymous, titleless work was entitled *Maṭla'a/Muṭṭalī'a*, by 'Alī b. 'Aṭīya (maybe 'Alī b. 'Aṭīya b. Muḥ. an-Naḡrānī aṣ-Ṣa'dī, d. after 703/1303, cf. *Ṭab.Zaid*. III,298, whose father, d. 666/1267 is mentioned by Kaḥḥ.VI,287 and Ḥabṣī² 17, cf. also Vat.1046), and was divided into three *faṣl*. The present work may therefore be considered a reply to it rather than a commentary, since it consists essentially of a series of *ḡawābāt*. As to the first *faṣl*, no corresponding section can be recognized here, except a short, quite informal recall (*tanbīh*) of the warnings given by God to the mankind. From f.74 the matter of *faṣl* 2 begins to be dealt with, firstly by 5 *tafsir*-questions: on Qur. 7:10 (the order given by God to the angels of prostrating themselves to Adam, and the refusal of Iblīs); (78b) on Qur. 3:75 (the pact made by God with the prophets); (79b) on Qur. 3:163 (those who are killed "on the way of God" don't die at all, but are still living); (82b) on Qur. 10:99 (the faith depends on the God's will exclusively); (83b) on Qur. 5:105 (how one must make his last will in the presence of two reliable witnesses). Then come (86b-93) 5 *masā'il uṣūl ad-dīn*: 1 *mā ḥadd al-'ilm*; (87b) 2 *mā ḥaqīqat aḍ-ḍiddain ilḥ.*; (91a) 3, *mā ḥadd al-ḡauhar... wa-mā ḥadd al-'araḍ*; (91a) 4 *mā ḥaqīqat al-ḡamm was-surūr*; (92a) 5 *mā ḥadd aṣ-ṣifa wal-ḥukm wa-hal bainahumā farq*. Then follow (93b-102a) 4 *masā'il uṣūl al-fiqh*: 1

fi n-nash fi kitāb Allāh wa-fi s-Sunna; (96b) 2 *mā ḥadd istiṣḥāb al-ḥāl* (cf. EP IV,281); (97b) 3 *mā ḥadd al-istiḥsān*; (99a) 4 *mā ḥadd al-qiyās aš-šar'i* (cf. EP V,239). Finally come (102a-110) 5 *masā'il al-furū'*, all concerning particular cases as regards the marriage. The following section (110b-120a) corresponds to *faṣl 3 fi aḥkāmihi* of the basic work, and turns out to be essentially an explanation of 14 numbered traditions (*ḥabar*). The last section (120b-129a) is devoted to 5 *masā'il al-i'rāb*. Inc. *al-ḥ. li-llāh allaḍi anāra manār al-ḥaqq wa-rafa'a sumāhu wa-audaḥa minhāḡ aṣ-ṣidq wa-aḡhara sanāhu ilḥ.* Regretfully, despite of its wideness and completeness, nowhere could be traced the authorship as well as the title of such a somewhat encyclopaedical work. The present copy must however be considered unique!

V (143-150b) *al-Yawāqit az-zāhira bil-adilla l-bāhira*, i.e. the replies to questions put by Mu'izzaddīn al-Waṣṣāḡ b. 'Alī al-Ḥimyarī al-Kulālī (cf. Yāq. IV,297) to Maḡdaddīn al-Hādī b. 'Alī b. al-'Afif, both unidentified. The four *masā'il*, beginning ff.144a, 145b, 147b, 148b respectively, deal with the following subjects: 1) whether the Qur'ān's text can be abrogated by the Sunna, and vice versa; 2) whether the *qibla* toward Bait al-Maqdis (Jerusalem) is a binding condition or not; 3) whether the *ṣalāt* is valid only if it's performed behind the imām; 4) whether a woman can take part in the *ṣalāt* even if the imām doesn't agree.

VI (150b-199a) *al-Fāṣim lil-'urā wal-mubayyin (?) al-fātiḥ <li-> muqfalāt Qādiḥa zinād al-fiṭan wa-mūqizāt an-nufūs min al-wasan* (full title in the intr.), or, as shortened at the beginning, *al-Aḡwiba l-fātiḥa li-muqfalāt masā'il al-Qādiḥa*. The work, as far anonymous, consists actually of answers to the theological, juridical or exegetical questions put by Qādiḥa zinād al-fiṭan ilḥ., whose author is Ḥusain b. 'Alī al-Yamanī az-Zaidī, mentioned by *Idāḡ* only, both under this title (vol.II,217) and that of another, likely similar work, *al-Idāḡ wal-bayān fi l-ḡawāb 'an masā'il al-imtiḥān* (vol.I,158). Just this reference-work is the source of Ḥabṣī², who cites both titles at p.304 and 143 respectively, stating that he didn't succeed in finding any biographical notice about the author! As to the date of his death, which should have occurred after 1282/1865, it's drawn on *Idāḡ* I,158 as well, but it's evidently wrong and very likely refers to the copy. In fact, the present ms. is dated 1050/1640, having been copied for Šarafaddīn Ḥusain b. AM <Qāsim b. Muḡ.> (above 41:II). Moreover, since the commentator tells (cf. intr.) to have known the text of the *Qādiḥa* in 707/1301-2, while he was in Dar(a)wān (probably mistaken for Ḍaurān, cf. Yāq. III,482), one can plainly infer that its author, otherwise strangely unknown, must have lived in the 7th/13th cent. Inc. after *bas-mala: Allāha naḡmadu an ḥadānā bit-taḡtiq <ilā> ma'rifatihī bi-auḡaḡ dalil wa-anāra lanā dayāḡi z-zulumāt fa-tabbatanā 'alā abyān manḡaḡ ṣabīl ilḥ.* The contents of such a text, maybe an unicum, deserve a close survey, with the previous remark that, because of the duplication of *mas'ala* 4 (ff.158a and 163a), the questions total 23 instead of 22: 1) 152b the divine attributes and their accordance with the *tauḡid*; 2) 156b the meaning of Qur.23:14 (*fa-tabāraka llāhu aḡsanu l-ḡaliqin*); 3) 157b id. of Qur. 16:42; 4) 158a the creation of God, whether it was necessary or not; 5) 163a the question why God created some noxious little animals; 6) 165a the meaning of Qur.51:56 (*wa-mā ḡalaqtu l-ḡinn wal-ins illā li-ya'budūni*); 7) 166a how the variety among the created beings can be explained; 8) 168a on slaughtering of animals according to the *Šarī'a*; 9) 168b on the creation of Iblīs, whether God was aware of the evil he could do or not; 10) 172b on the tree whose fruits Adam was forbidden to eat;

11) 173b the meaning of Qur.79:27-30 (*a-antum aṣaddu ḡalqan am as-samā' ilḥ.*); 12) 176a id. of Qur. 17:24 (*wa-qaḡā rabbuka allā ta'budū illā iyyāhu*); 13) 180b id. of Qur. 11:120 (*wa-lā yazālūna muḡtalifina illā man raḡima rabbuka*); 14) 182a id. of Qur. 29:18-19 (*a-wa-lam yarau kaifa yubdi'u llāh al-ḡalq ilḥ.*); 15) 185b id. of Qur. 3:90-91 (*inna awwala baitin wuḡi'a lin-nās la-llaḡi bi-Bakkata ilḥ.*); 16) 187a id. of Qur. 3:101 (*wa-lā takūnū ka-llaḡina tafarraḡū ilḥ.*); 17) 188b on the legal prescriptions (*al-mauḡū'āt aš-šar'īya*); 18) 189b on the ḡadīt *aš-šaḡīy man ṣaḡiya fi baṭn ummihi*, i.e. the responsibility of the man as regards evil and pain; 19) 190b on the ḡadīt *mā bain aḡadikum wa-bain al-ḡanna wan-nār illā l-maut*; 20) 192b where Paradise and Hell are situated; 21) 194a the meaning of Qur.82:10-12 (*wa-inna 'alaikum la-ḡafiḡina ilḥ.*); 22) 196a id. of Qur.21:48 (*wa-naḡa'u l-mawāzina l-qisṡa ilḥ.*); 23) 197a id. of Qur.11:108-9 (*fa-ammā llaḡina ṣaḡū fa-fi n-nār lahum fihā zaḡfirun wa-ṣaḡiqun*).

VII (200b-225a) *ḡawāb risāla waradat min ba'd al-mutaḡaqqihīn bi-Šan'a' fi l-munāḡaṣa ilā Amīr al-mu'minīn*, namely the extended reply by a Zaidī Imām, supported by a lot of quotations from writings of Yaḡyā b. Ḥamza (above 187:I), in order to prove the correctness of his own government and refute the criticism of a jurist of Šan'a'. The author ought to be identified with al-Maḡdī Ṣalāḡ b. 'Alī b. Muḡ. (d.849/1445; see 68:I), the 29th Zaidī Imām (cf. F. Sayyid 419 with ref., Ḥabṣī² 595 and Kaḡḡ,21). In fact, after a summary list of the earlier Imāms, he mentions (f.209b) his predecessor al-Hādī 'Alī b. al-Mu'ayyad <al-Falālī> (d.836/1432: F. Sayyid ibid.). A division into *faṣl* appears from f.219a: *faṣl 2 fi ṣa'n mā yabī'uhu l-wulāt*; then, ff.220a and 220b, *faṣl 3* and 4 on similar topics. Inc. *naḡmadu llāh 'alā mā amadda bihi min at-tasḡid wat-tauḡiq ... wa-ba'd fa-mā zāla ḡāl al-umma ma'a l-a'imma mu'āmalatahum bil-iṣṡrāḡ wa-munāḡaṣatahum bil-ḡudūw war-rawāḡ ilḥ.*

VIII (225b-233a) Another, shorter, but very interesting letter (*Risāla muḡtaṣara uḡrā*), no doubt by the author of VII, answering further criticisms of the same scholar, with regard to two other questions: the buildings he had restored and the capitals he had gained (*'imārāt aḡḡatnāḡa wa-amwāl iktasabnāḡa*). The answer is both general (*ḡumli*) and particular (*taḡṣīli*).

IX (233b-275a) A collection of texts by al-Hādī ilā l-ḡaqq 'Izzaddīn b. Ḥasan <b. 'Alī>, the 35th Zaidī Imām (cf. above 196:VI): 1) 223b-236a a letter, on the imāmate and its special qualities, addressed in 883/1478 to the Sulṡān Muḡyiddīn b. Sa'daddīn, called Ṣāḡīb al-Ḥabaṣa, the son of the famous Sa'daddīn (d.818/1415), the most prominent ruler of Adal (cf. EP I,181), one of the Muslim States in East Africa (no mention of this text among the *rasā'il* recorded by Ḥabṣī² 114 sqq.); 2) 236b-237 another letter, dated 883/1478; 3) 237b-240 a letter sent at the same date to the people of Ḥaḡḡa (cf. Forrer 297); 4) 240a-241a a sentence, passed in 898/1493, with regard to a testament; 5) 241b-243a a warning letter addressed to one of his officials; 6) 243a-245a a letter to one of his relatives who had disliked him; 7) 245a-250a id., dated 885/1480, to the people of al-Ahnūm; 8) 250a-252a id., dated 886/1481, to the people of ḡāzān; 9) 252b-257a id., same date, to the people of Sauda; 10) 257a-271b id., same date, to the people of Ḥaima and Ṣāḡiḡiya (cf. Forrer 318; title in Ḥabṣī 115:8); 11) 271b-273a act of confirmation, same date, of the appointment of Raḡiaddīn AB b. Muḡ. al-'Anbārī at-Tihāmī as governor of the district of Yanbu'; 12) 273a-275a a polemical text against some people in Mecca, claiming that 'Alī, and consequently the Imāms, are entitled to be in power.

X (275b-299) Ca 30 answers by al-Manṣūr Qāsim b. Muḥ. (name in ff. 296a, 297b, 298a-b, 299b) on the most various subjects, as it appears from the following examples (similar collections in Ḥabṣī² 134:24 and 135:37): 1) 275b-278a *Mas'ala fi bayān al-Qadariya man hum*; 2) 278b-280a answer to Aḥmad b. Muḥ. b. Ṣalāḥ aṣ-Ṣarafī (d. 1005/1645, cf. above 634) on the question whether in the prayers of midday and afternoon (*al-ağma'āni*, cf. Kaz. II, 184) the *basmala* must be said in a soft voice (*isrāran*) or in a loud one (*ğahran*); 3) 287a-288b answer to the question how the Qur'ān's text, having been revealed all together in the *lailat al-qadr*, could be afterwards arranged: whether through a new revelation or a convention of the Community (*umma*); 4) 288b-289 on a question of *zakāt* and *uṣr*; 5) 289b whether it's lawful to marry an underage girl by the consent of her mother only; 6) ibid. whether it's allowable that a young girl has her ears pierced for wearing earrings; 7) 295a on how the Tradition agrees about the supererogatory prayers (*nawāfil*); 8) 296a on the meaning of Qur. 42:22 (*lā as'alukum 'alaihi ağran illā l-mawadda fi l-qurbā*); 9) 298a on the doctrine of the Ḥaṣwiya (EI² III, 277) about the faults of the Prophets; 10) 299b on the legal prescriptions concerning the turban.

XI (33-44) Minor texts: a) 33a extract from *Ma'ālim as-sunan*, the commentary on Abū Dā'ūd's *Sunan* by Ḥamd b. Muḥ. b. Ibrāhīm al-Ḥaṭṭābī (GAL I, 161:4.a.1.1/168 S I, 267:[4a].I.1 and 275:13.6; GAS I, 150: Komm. I and 211:[252].6), on a ḥadīṭ concerning the donation (*ḥadiya*); b) 33a-36b some short answers by al-Manṣūr Qāsim b. Muḥ.: on the *ṭawāf*, *al-iğtihād*, the *ṭalab al-ilm fi diyār az-zālimin*, the meaning of *lamam* (=venial sins) in Qur. 53:33, the behaviour of the people living in a country of unbelievers, the lawfulness of the ablution in some special cases, and finally an extended answer on those who contest the legitimacy of the imāmate; c) 37b-44 a congratulation letter (*tahni'a*) addressed to Faḥraddīn 'Abdallāh b. Ṣarafaddīn Yaḥyā (d. 993/1585: *Badr* I, 383), on his return from the pilgrimage at Mecca in 958/1551, by Aḥmad b. 'Abdallāh b. Aḥmad Ibn al-Wazīr (d. 985/1577: *Sources* 4 No. 20), and (41b) the answer, incomplete.

1601.

F 308. 108 ff. 16½ × 23 cm. (*safina*), but some leaves of different sizes. Copied by different hands, but throughout in a rough writing; frequent use of coloured inks; no cover, and in a very bad condition. Defective at the beginning and the end.

I (7-34, 108) An extended portion of an unidentified *Qiṣaṣ al-anbiyā'*-work, different from both at-Ta'labī's *Mubtada' al-ḥalq* (above 1493) and al-Kisā'i's *'Ağā'ib al-malakūt* (No. 1625:III). Contents divided into *faṣl* (the two last ones, however, out of place): 7a f. 5 *fi dīkr al-'ālam as-sufī*; 8b f. 6 *fi dīkr ṣakl al-arḍ wa-ṣifa ġabal Qāf wa-mā warā'ahu*; 9a f. 7 *fi dīkr al-ğibāl allatī ġa'alahā llāh autād al-arḍ*; 11a f. 8 *fi dīkr biḥār al-arḍ*; 13a f. 9 *fi dīkr ar-riyāḥ wa-kaiḥiyat iḥtilāf al-aqwāl fi ḍalika*; 14a f. 10 *fi dīkr as-saḥāb wa-ḥtilāf an-nās fiḥā*; 19a f. 2 (!) *fi dīkr ḥalqihī (Ādam?) wa-turuq min siratihi*; 19b f. 3 (!) *fi dīkr durrīyatihi wal-mursalīn*. From here onwards there is the history of the descendants of Adam, and of the Prophets until Moses.

II Miscellaneous: a) 1-3a a text on the trust in God and the blame of the greed; b) 3a-5a a list of words of opposite meanings, inc. *wafā'an wa-ğadran wa-'urfān wa-nukran wa-*

ḥairan wa-ṣarran wa-naf'an wa-ḍarran; c) 5-6a extract from *Tuhfat al-'arūs wa-nuzhat annufūs*, li-Muḥ. b. Aḥmad at-Tiğānī (above 1598:III), on Sulaimān b. 'Abdalmalik visiting Bait al-Maqdis; d) 6a-b id. from *al-Farağ ba'd aṣ-ṣidda* (lit-Tanūḥī) (above ibid.), imperfect; e) 39a a devotional text; f) 60b narrative about the 'Abbāsīd Caliph al-Mahdī who fell in love with a girl; g) 81b *Qiṣṣa Ṣarik al-mulk al-mulaqqab bi-Ḥalīfat al-lail ma'a r-Rāšid*; h) 102b extract from *ad-Durra l-muntaḥaba fi l-adwiya l-muğarraba*, ascribed here to Yaḥyā b. AB al-'Āmirī (above 155:II), unlike 1129:IV (see above); i) 103b-105 *faṣl fi l-mabūtāt wat-taḥyirāt*, a magical text.

III Poetry, mostly in non-classical metres:

a) by Yemeni poets: 1) 36a Ṣa'bān Salīm (above 100:I); 2) 40 'Abdalḥādī Muḥ. b. 'Alī as-Saudī (above 414:I.d); 3) 41b 'Izzaddīn Muḥ. b. Ḥasan Aḥmad al-Ḥaimī (d. 1115/1703: *Badr* II, 153; *Naṣr* II, 591; Ḥabṣī² 293); 4) 43-44a Ṣarafaddīn Ḥasan b. Iṣḥāq (above 790:XVIII); 5) 49b Ġamāladdīn 'Alī b. al-Mutawakkil <ismā'il> (above 1527:V.c); 6) 53b, 57 Muḥsin b. Muḥ. 'Alī Fā'i' (d. 1195/1781: *Badr* S 192; *Naṣr* II, 423); 7) 54a Muḥ. al-Ḥarwīš (cf. Vat. 947 f. 41); 8) ibid. Ḥusain b. 'Alī b. al-Mutawakkil <ismā'il> (*Badr* I, 222); 9) 58a, 66 Ḥasan b. Muḥ. al-Fasil; 10) 61a 'Abdallāh b. 'Alī Ibn al-Wazīr (above 365:I); 11) 62a, 64a 'Alī b. Ṣāliḥ al-'Ammārī (above 646:II.10); 12) 67a Aḥmad b. Ḥusain b. al-Mutawakkil <ismā'il>; 13) 72a Ṣihābaddīn al-'Āmirī; 14) 74a <Yaḥyā b. 'Īsā> Ibn Maṭrūḥ (above 1068:III).

b) non-Yemeni poets: 1) 40b-41a, 53a Bahā'addīn Zuhair (above 111:III); 2) 45b Imru' l-Qais; 3) 48a Abū Nuwās; 4) 69b 'Alī b. Abī Ṭālib; 5) 56b <Muḥ. b. 'Alī> Ibn al-'Arabī (GAL I, 447: 131-8/580:129-136); 6) 60a aṣ-Ṣarīf ar-Raḍī <Muḥ. b. Ḥusain>; 7) 69b <'Abdallāh> Ibn al-Mu'tazz (GAL I, 80:16/79); 8) Abū l-Faṭḥ <'Alī b. Muḥ. > al-Bustī (above CLXXXIX:G).

c) anonymous, popular verses: 34-36a, 36b-38, 39b, 42, 45a, 50b-52 (*alğāz*), 56b, 58b-59a, 62-3, 65, 67-70, 71b, 72-73a, 79-81a, 82a, 91b-96, 98b-102, 103, 106-107a.

d) *dūbait*, anonymous as well, on flowers, gardens, waters and love: 42-43a, 46-47a, 48b, 54-55a, 74, 76-8, 82b-91a.

1602.

F 309. 161 ff. (50a blank) 21 × 15½ cm. (139-145, 18 × 15 cm.). Copied I 1087/1676; III 1071/1661. *Nashī* by different hands: I nice, rather thick, small, compact, vocalized; II nice, round, with the text included in a double, black ink frame; as to the rest, a rough, mainly thick script (especially III).

I (3-49, 51-68) *Ḥāṣiya 'alā Muqaddimat al-I'rāb 'an qawā'id al-i'rāb* (li-'Abdallāh b. Yūsuf Ibn Hīšām, above LXXXI:A), composed in 975/1567-8 (cf. col.) by Aḥmad b. Muḥ. b. Muḥ. az-Zarqānī al-Mālikī. Thus the title, but the gloss actually refers to al-Azhārī's commentary on *al-I'rāb*, entitled *Mūṣil at-ṭullāb* (see 272).

II (69-81a) *Maqṣūra*, alias *al-Ḥumarṭāṣiya*, here 300 vv. -ā, by Abū l-'Abbās Aḥmad Ibn Ḥumarṭāṣ b. AB aṣ-Ṣarāḥī al-Ḥimyarī (d. ca 553/1158, cf. Ḥabṣī² 316; see 742:II).

III (89-122) *Šarḥ Qawā'id al-i'rāb* (li-Ibn Hišām, above LXXXI:A), alias *Mūṣil at-ṭullāb*, by Ḥalīd b. 'Abdallāh al-Azharī (see 438:I and 929:I). Plenty of mixed glosses.

IV (125-127a) *al-Qaul al-wağiz fi šarḥ aḥādīṭ Silsilat al-ibriz*, by Šālih b. aš-Šiddiq an-Namāzī (see 159:libis and 1600:II).

V (139-145a) *'Ibrat al-labīb bi-mašra' al-ka'ib* (title in the intr.), alias *al-Maqāma al-Aibakiya*, by Ḥalil b. Aibak aš-Šafadī (GAL S II:29:40: one ms. only!), incomplete. Cf. HH IV,181 No.8039 (*'Ibrat al-labīb bi-aṭrat al-ka'ib*), giving the inc. and telling that the author composed it in Egypt as an imitation of *Marāṭi' al-ğizlān*, a collection of love stories li-'Alī b. Muḥ. Ibn 'Abdazzāhir (GAL S II,54:2a), which agrees with the introduction (to be stressed however that the same title is recorded by GAL II,56:II for a work lin-Nawāğī!).

VI Miscellaneous: a) 82a 13 vv.-*lu* by Našwān b. Sa'id al-Ḥimyarī (cf. a marginal note); b) 82b 27 vv.-*rā* by Muḥ. b. Sa'id aš-Šakā'idī, unidentified, written when he was leaving for the pilgrimage, and 157a 14 vv. same rhyme, by the same author; c) 83b-85a ca 50 vv.-*āmā* by 'Abdarrahīm b. Aḥmad al-Bura'i (=257:II.f and 1593:III.o); d) 87a-88a 66 vv. same rhyme, likely being a reply to the preceding poem, by Ġamāladdīn 'Alī b. Muḥ. b. Šam-saddīn, unidentified; e) 88b 18 vv.-*āsi* by Ġamāladdīn Muḥ. b. 'Abdallāh b. Šarafaddīn Yaḥyā (=869:II.c), and a reply, 13 vv. same rhyme, by Faḥraddīn 'Abdallāh b. Muḥ. b. Ḥasan al-Mihrābī (d. before 1130/1718, cf. *Našr* II, 149); f) 124 sayings by 'Alī; g) 130b-131a a poem, ca 75 vv.-*bi*, by Faḥraddīn 'Abdallāh b. Šarafaddīn Yaḥyā (d.993/1585: *Badr* I,383), in praise of 'Izzaddīn b. AM, whose identification with al-Ḥādī ilā l-ḥaqq 'Izzaddīn b. Ḥasan b. 'Alī (d.900/1495, cf. above 196:VI) is quite problematic; h) 132b, 133a, 138b some spells (*'azīma*); i) 135b 9 vv.-*aḥu* by Muḥyiddīn (Muḥ. b. 'Alī Ibn al-'Arabī; k) 146 *Urğūza fi 'ilm al-'arūd*, 30 vv., anonymous, inc. *ṭawīlu madā l-ḥiğrāni man kuntu ahwāhu*; l) 146b 13 vv.-*di* by (Muḥ. b. Aḥmad al-Wa'wā' ad-Dimašqī (above CCLII); m) 147a 10 vv.-*āhu*, by Muḥ. b. Sa'id 'nqād (?), said to have been written in the *qubba* of Šarafaddīn Ḥasan b. AM al-Mutawakkil Ismā'il (d.1198/1696: *Našr* I,456); n) 147b 77 vv.-*ānu* by (Muḥ. b. 'Ubaidallāh Sibī Ibn at-Ta'āwiḍī (= 817:VII); o) 149a 22 vv.-*ānu*, by 'Abdallāh b. AB al-Mazzāḥ (d.831/1428), in honour of al-Manšūr bi-llāh ('Alī b. Muḥ.), the 26th Zaidī Imām (d.840/1436: F.Sayyid 409); p) 150a 18 vv.-*āibuh*, by 'Alī b. Aḥmad al-Wādī'i, unidentified; q) 150b-153a 29 *taḥmīs -di*, by al-Hibbī (?) aš-Ša'dī, in honour of al-Mahdī, ruler of Ġazān, unidentified; r) 153-154a *Qiṣṣa Haibar* (cf. above 1161:V.o); s) 159b-160 *Waṣīya* delivered by the Prophet to his servant Ḥamza (=839:III.a).

1603.

F 310. 181 ff. 19½×15 cm. Middle-aged ms. (10th/17th cent.), cf. I copied 1082/1671, and IV 1066/1656. A rather good copy, as a whole, likely by different hands, in a regular, round, very thick naṣḥī. Good condition (f.181 torn out).

I (10-21) *al-Ağwiba l-'iqyāniya 'an al-as'ila s-Sufyāniya*, by al-Amīr Šarafaddīn an-Nāšir il-ḥaqq (Abū Ṭālib) Ḥusain b. Muḥ. b. Aḥmad ... b. al-Ḥādī ilā l-ḥaqq Yaḥyā b. Ḥusain (d.662/1264; author above 237; to be added *Sources* 114 No.491, and GAL S I,703:14

and 704:[14].3, where this very ms. is recorded (though incorrectly, as F 810!); the only other copy known is Vat.III.6.2). Despite of being actually an answer to the qāḍī Aḥmad b. Ḥusain b. 'Auwād as-Sufyānī (az-Zaidī) (d. after 600/1204: IAR I,73a, and *Sources* 18 No.82), the work turns out to be a short treatise (col. *risāla*), dealing with the question how far it's allowed to keep in contact with impious people (*'ammā yağūzu min muḥālafa z-zalama wa-'ammā lā yağūzu*). The author states that on this subject there are two opposite opinions: a rigorous one, tracing back to al-Qāsim b. Ibrāhīm ar-Rassī (above 4:XVII and especially 387:I-XXVII), and a tolerant one, supported firstly by Ḥasan and Ḥusain, the sons of 'Alī, and later on by most of the Zaidī Imāms. The work reviews the arguments of both sides.

II (26b-83) *Tuḥfat al-aḥbāb wa-ṭurfat al-aṣḥāb*, the commentary on *Mulḥat al-i'rāb wa-subḥat al-ādāb* li-l-Ḥarīrī (cf. intr.), by (Muḥ. b. 'Umar Baḥraq) (see 103:I and 984). Glosses.

III (90-94) *al-Qamar an-nawwār fi r-radd 'alā l-muraḥḥiṣīn fi l-malāḥi <wa>l-amzār*, by al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 655:III). It's a polemical tract against the Šūfīs, with a special stress on alcoholic drinks to be forbidden, whose an interesting list (12 items) is given by a quotation from Abū 'Ubaid's *Ġarīb al-muṣannaḥ* (GAS VIII,82:I).

IV (169-179) *al-Muḥtaṣar aš-šāfi fi 'ilmai al-'arūd wal-qawāfi*, by Muḥ. b. Yaḥyā b. Muḥ. Ibn Baḥrān (see 105:II; add. Ḥabšī² 381). F.177a some drawings, explaining the structure of the metres.

V Miscellany of prose texts: a) (1-3) fragment of a theological work, divided into numbered *maqṣad*, of which *maqṣad* 2 to 4 (incomplete) are preserved here, dealing all with the interpretation of Qur.112:4 (*wa-lam yakun lahu kufu'an aḥadun*). As the beginning sounds: ... *wa-nanzura fi-mā yarğī'u ilaihi tilka l-ma'āni min al-asmā' al-ḥusnā*, one could infer that the work ought to be connected with al-Ġazālī's *al-Maqṣad al-asnā fi šarḥ ma'āni asma' Allāh al-ḥusnā* (cf. Berl. 2219-2240); b) (4-9a) some texts of correspondence in Persian and Turkish; c) (9b) gloss by Ibn al-Ḥāğib on the difference between *illā* and *innamā*; d) (22-25a) the beginning, quite fragmentary, of *Taḥqīb al-manṭiq aš-šāfi*, the commentary on at-Taftāzānī's *Taḥqīb al-manṭiq* (above 105:VI), by 'Abdallāh b. Faḍl (*sic* instead of 'Ubaidallāh b. Faḍlallāh, cf. the remark in Berl.5182) al-Ḥabšī (GAL II,215:2.1.f/279 S II,303); e) (85b-90a) titleless text by a Zaidī author, being a refutation of the Šūfī performances, usually known as *samā'* (cf. Dozy I,685), involving music and dance, inc. *al-ḥ. li-llāh alladī 'allama l-insān min al-'ilm funūnahu wa-aḍaḥā lahu bi-anwār al-adilla asrārahu wa-maknūnahu*; f) (95b) letter from 'Abdarrahmān b. Muḥ. b. Nahšab al-Ḥaimī (d.1068/1658: *Badr* I,340; Ḥabšī² 56) to Šarafaddīn Ḥasan b. Aḥmad b. Šalāḥ al-Ḥaimī (above 159:I); g) (96a) short message from Sulṭān Salīm b. Sulaimān Ḥān (ruled 974/1566 to 982/1574: Zambaur 161) to the Šarīf of Mecca, likely Ḥasan b. Abī Numayy Muḥ. (973/1565 to 1009/1600: Zambaur 22; EP 148), and an even shorter answer (two lines!); h) (96b-99) a letter sent by al-Mutawakkil Yaḥyā Šarafaddīn (d.965/1558), on the occasion of two horses presented to the Sulṭān Ġamāladdīn Muḥ. b. 'Abdallāh b. Ġa'far al-Kaṭirī and his brother Nūraddīn Badr, ruler of Ḥaḍramaut at that time (for some information on the Kaṭirī dynasty see R.B.Serjeant, *Omani Naval Activities off the Souther Arabian Coast in the late 11th/17th cent.*, repr. in *Customary and Shari'ah Law in*

Arabian Society, Aldershot 1991, No.XVI), the text ending in a qaṣ. 41 vv.-ā'imi (inc. *bi-rauqi l-ma'ālī lā bi-rauqi l-mabāsīmī*); i) (99b-107a) answer from the above mentioned Sulṭān, composed by 'Abdallāh b. 'Umar (ms. 'Amr!) <b. 'Abdallāh> Bā Maḥrama (see above 1482:VI), the text ending in a poem, 96 vv. same rhyme (inc. *bi-haddi l-ma'ālī wal-awālī l-qawāšīmī*); k) (107b-108) letter, quite similar to a *waṣīya*, from Ṣalāḥaddīn an-Nāṣir <lil-ḥaqq> Muḥ. b. <al-Mahdī> 'Alī b. Muḥ., the 25th Zaidī Imām (d.793/1390) to his son Ġamāladdīn <al-Manšūr> 'Alī, his successor (d.840/1436); l) (108b-109a) id. from the same to Faḥraddīn 'Abdallāh b. Ḥasan <b. 'Aṭīya> ad-Dawwārī (above 5); m) (109a-112) two letters from the same to some friends of him, and a third letter to ad-Dawwārī, all answering their condolence letters for the death of his sister Fāṭima; n) (112b-115) another letter to Faḥraddīn <ad-Dawwārī>, outlining the pros and cons of the governmental situation; o) (116-118a) another text by the same, dealing mainly with taxation (*ḍarība*); p) (118-119a) id. on the rights and duties of the rulers; q) (119-120) reply by the same to the objection he should have granted the *wilāya* to some unworthy officials; r) (120b-121a) a message by Muḥ. b. al-Muṭaḥhar <b. Yaḥyā> (above 163), condemning people who behave contrary to the divine law; s) (121) a text by the same against the Bāṭiniya; t) (121b-122) answer from the same to the qāḍī Faḥraddīn (?); u) (122b-124a) a letter, dated 1067/1657, sent from Mecca by the faqīh Muḥ. b. Daḥīl al-Makkī az-Zamzamī (cf. Berl.7426 f.177a) to 'Izzaddīn Muḥ. b. Ibrāhīm b. Mufaḍḍal (above 368:I), and from 125b answer by his latter, both texts being a typical specimen of rhetoric style, since the authors do nothing but sing praises of one another; after the first letter, 5 vv.-ki, praising its text, by Šamsaddīn Aḥmad b. Ḥasan <b. Aḥmad> b. Ḥamidaddīn (d.1080/1669: GAL II,525:7; *Badr* I, 45; Ḥabšī² 335); v) (143-4) *Maqāma*, by al-qāḍī Ḥāšid, unknown, mentioned here as a survivor of the Muṭarrifi community, who lived in the 10th/16th cent. at Hiḡra Waqš, formerly the centre of this Zaidī sect (cf. EP² VII,774, and Madelung 201-4, 211-3): the text is a contest in prose, with several verses, being a poetic competition between a cloak (*šamlā*) and a towel (*fūṭa*), each one praising its own values and complaining about its own sorrows; w) (144b) saying by aṣ-Šādiq Ġa'far <b. Muḥ. b. 'Alī> (above 442:XXV); x) (151-2) a detailed biographical note of Ibrāhīm <b. Yaḥyā b. Muḥ.> as-Saḥūlī (above 83:III); y) (153-160) *Waṣīyat an-nabī li-'Alī b. Abī Ṭālib*, namely the spiritual testament of the Prophet to 'Alī, consisting of a plenty of warnings, beginning all *yā 'Alī*, in a very extended redaction in comparison with the text recorded above CCIX:M. Inc. *Yā 'Alī ūṣika bi-waṣīya fa-ḥfazhā fa-innahā l-ḡunna min an-nār was-sitr min al-'ār wal-ḥirz min su' ad-dār*; z) (180a) a text relating the alleged conversion to Zaidism of Abū Ḥamid al-Ġazālī, on the authority of both Šarafaddīn an-Nāṣir lil-ḥaqq Ḥusain b. Muḥ. (above 237) and Ġamāladdīn 'Imrān b. Ḥasan <b. Nāṣir> al-'Uḍrī aṣ-Šatawī (d. after 646/1248: Ḥabšī² 178).

VI Poetry: a) (128-130) qaṣ 95 vv.-bi, by Šamsaddīn <Abū l-'Abbās> Aḥmad b. 'Alī <b. Muḥ> Ibn Muṭair <al-Ḥakamī aṣ-Šāfi'ī> (d.1068/1658, cf. above 1001; add. Kaḥḥ.II,18), being the answer to a condolence poem composed by Muḥ. b. 'Alī <b. Muḥ> Ibn 'Allān al-Bakrī <aṣ-Šiddiqī aṣ-Šāfi'ī> (d.1057/1647 or 1648: GAL II,390:§ 7:1/512 S II,533) for his father Nūraddīn 'Alī b. Muḥ. <b. AB> Ibn Muṭair (d.1041/1632: Kaḥḥ.II,186); b) (131-2) qaṣ. 64 vv.-rā, by Badraddīn Muḥ. b. 'Abdallāh <b. 'Alī al-Ġašim> al-Ānisī (d.1043/1673, cf. above 560:II; add. Kaḥḥ.,230; Ḥabšī² 26), addressed to Ġamāladdīn Muḥ. b. Ibrāhīm <b.

Yaḥyā> as-Saḥūlī (above 141:III); c) (132b-134) answer by this latter, 64 vv. same rhyme; d) (134a-135a) 17 vv. -di by al-Ānisī, addressed to as-Saḥūlī after he had asked him the reading of Ibn al-Ḥāḡib's commentary, then answer 35 vv. same rhyme; e) (138-9) further correspondence between the same authors: 48 vv.-ālī by as-Saḥūlī, and answer 61 vv. same rhyme, then another poem, 52 vv.-ādi by al-Ānisī; f) (139b-140) anonymous qaṣ., 58 vv.-ānu, inc. *ziyādatu l-mar'i fī dunyāhu nuqṣānu*; g) (141-2) qaṣ. 29 vv.-yā, composed at Mecca in 1067/1657 by 'Izzaddīn Muḥ. b. Daḥīl <al-Makkī> az-Zamzamī (above V:u) for Waḡīhaddīn 'Abdalqādir b. an-Nāṣir b. 'Abdarrabb <b. 'Alī b. al-Mutawakkil Yaḥyā> (d.1097/1686: *Badr* S 124; cf. Vat.1143.8), after he had performed the pilgrimage; then, 142b, 18 vv.-bā by the same for 'Izzaddīn Muḥ. b. Ibrāhīm b. Mufaḍḍal (above 368:I); h) (144b-146a) qaṣ. 30 vv.-bā, by al-Ānisī to as-Saḥūlī (above b), then answer, 31 vv. same rhyme; i) (146-7) further correspondence between the same authors: 53 vv.-ā'iluhu by al-Ānisī, and answer 22 vv. same rhyme by as-Saḥūlī; k) (148b-151a) elegy, 113 vv.-āru, for Ibrāhīm b. Yaḥyā <b. Muḥ> as-Saḥūlī (d.1060/1650, cf. above 83:III), by Šamsaddīn Aḥmad b. Muḥ. as-Saḥūlī, unidentified, inc. *lil-manāyā tusābiḡu l-a'māru/hiya ḥailun wa-dahrūnā miḍmāru*; l) (163b-164a) *ta'ziya*, 24 vv.-i'ulā, by al-Mutawakkil Yaḥyā Šarafaddīn for Muḥ. b. Ismā'il (?) and his sons 'Abdallāh and 'Alī, who died after the pilgrimage in 900/1494; m) (166b) qaṣ. 40 vv.-adu by Ḥusain b. 'Alī b. Ḥasan al-Akwa' aṣ-Šan'ānī (d.1224/1809: *Nail* I,382); n) (168a) qaṣ 18 vv.-āzu, by <Qāsim b. 'Alī> al-Ḥarīrī, on the difference between words ending in *ḍād* or in *zā*' (=Berl.679; GAL I,277:IV/328).

1604.

F 311. 156 ff. 20×15 cm. Copied I 1075/1664. Bad writing as a whole, except the basic text in I, written in a large, thick, spaced nashī (5 lines per page); both text and glosses in I included in a red ink frame. Bad condition: dirtstains throughout, loose sheets, cover seriously damaged.

I (1b-135a) *al-Kāfiya*, by 'Utmān b. 'Umar Ibn al-Ḥāḡib (title in the col.; see CXXXVIII:A), with the gloss by <'Izzaddīn Muḥ. b. 'Izzaddīn al-Muṭī b. Ṣalāḥ al-Mu'ayyadī> (see 153:II and 914:I). Besides, a lot of other mixed glosses.

II (146-153) *al-I'rāb 'an qawā'id al-i'rāb*, by 'Abdallāh b. Yūsuf b. Aḥmad Ibn Hišām (see LXXXI:A and 989:III).

III Miscellany: a) (137b) anecdote on Šāliḥ al-Murri, a supporter of the Qadariya (EP² IV,384; his mention in Ibn Qutaiba, *K.al-Ma'arif*, ed. T. 'Ukāša, Cairo 1960, p.625); b) (138a) a list of 10 virtues, according to <al-Ḥārīt b. Asad> al-Muḥāsibī (above 460:V); c) (139b) a *du'ā'*; d) (140a) 6 vv.-āmi and 11 vv.-lā, by al-Ḥādī ilā l-ḥaqq Yaḥyā b. Ḥusain; e) (140b) two Biblical quotations by Wahb b. Munabbih (GAS I,305) and Ka'b al-Aḥbār (GAS I,404:2); f) (141a) a biographical note on al-Muḥsin b. Muḥ. Ibn Karāma al-Ġuṣamī al-Baihaqī (above 73), by Muḥ. b. 'Abdallāh b. al-Ḥādī al-Wazīr (d.897/1492: *Badr* S 202); g) (141b) 14 vv. in vernacular metric, concerning 'Imādaddīn Yaḥyā b. Ḥusain al-'Arāsī (?), by Šārimaddīn Ibrāhīm b. Muḥ. b. 'Abdallāh <Ibn al-Wazīr> (above CCCLIII:T; F. Sayyid 192:3); h) (143b) *Tarkīb 'aḡib wa-tartīb ḡarīb fī anwā' al-marfū'āt wal-manṣūbāt wal-*

mağrūrāt, by Šarafaddīn al-Huwārizmī (see 500:III); i) (144a) 10 vv.-*i/uri fl l-maqṣūr wal-mamdūd*, by <Abū l-Ḥasan> ‘Alī <b. Sulaimān b. As’ad al-Ḥārītī> Ibn Ḥaidara (d.559/1164: Ḥabšī² 371, citing this title); k) (144b) extr. from <*at-Tauḍīḥ* li-Ḥasan b. Qāsim> al-Murādī, the commentary on Ibn Malik’s *Alfiya* (GAL I,298:2/360), dealing with *al-maṣḍar*; l) (154a) qaṣ. 22 vv.-*ādiyā*, by Ismā’il b. AB al-Muqrī’ aš-Šāwirī (above CCXXV:T), similar to a *badī’iya*, being an answer to al-Hādī b. Ibrāhīm <b. ‘Alī Ibn al-Wazīr>; m) (154b) 17 vv.-*ānu* by Ibn al-Ḥāgib; n) (155a) a text on *al-‘Awāmil al-mi’a*, by ‘Abdalqāhir al-Ġurgānī (156:I); o) (155b-156a) *Waṣīya*, alias *Naṣīḥat al-iḥwān*, here 54 vv., by <Zainaddīn> ‘Umar b. Muẓaffar Ibn al-Wardī (see 543:VI.a).

1605.

F 312. 129 ff. (3b, 26b, 106a, 127a, 129b blank) 20×14 cm. Copied 1082/1671-1088/1677 (see below). As a whole, written in a thick, rather rough nashī, especially ff. 27-62 (ff. 1-3a larger, careful; 4-24, 112-3 thinner; 99b-105 round, careful script). Very bad condition, loose sheets, dirtstains; no cover, but a linen wrap only.

Mağmū’ of prose texts (I to III) and poetry, as follows:

I (12-24) *ar-R. al-Kāšifa ‘an lawāzim al-imāma li-ṭālib al-amn fi l-qiyāma*, by Ḥusāmaddīn (or Ḥamidaddīn) Ḥumaid/Ḥamīd b. Aḥmad <b. Muḥ.> al-Maḥallī <al-Ḥamdānī aš-Šahīd> (author above 553:I; add. *Sources* 102 No.441; title missing both in GAL I 324:7/396:6 S I,560, and in Ḥabšī²!). Apart from ms. Šan’a’ 167, this one seems to be unique!. The work deals essentially with the rights and duties of the Imām, praising in this context the contemporary ruler, al-Mahdī Aḥmad b. Ḥusain b. Aḥmad b. Qāsim (d.656/1258, cf. above 119:IV). Some items (*faṣl*) can be singled out: 15b *ṣalāt al-ḡum’a fa-innahā wāḡiba fi waqt al-imām*; 16a *al-ḥuqūq al-wāḡiba naḥw al-aš’ār* (pl. of ‘uṣr) *waz-zakawāt ilh.*; 17a *al-bai’a wāḡiba idā ṭalabahā imām al-‘aṣr*; 19a *tā’at al-imām wāḡiba fi mā yalzamuhū*; 20b *wa-min ḡumla mā yaḡibu tā’atuhū fihi l-ḡihād*. Inc. *al-ḥ. li-llāh alladhī afāda ‘alā qulūb auliya’ihi min al-yaqīn anwār... ammā ba’d fa-inna ni’am Allāh wa-in kānat ‘amīma wa-ayādihi ḡasīma fa-inna kalā’ilahā (=akālilahā, pl. of iklīl) mā manna bihi ‘alā l-a’imma min baqā’ durrīya nabīyihī bain aẓhurihā*.

II (27-62) *Sirat al-Ḥaimī <fi> duḥūl bilād al-Ḥabaša*, by Šarafaddīn Ḥasan b. Aḥmad <b. Šāliḥ> al-Ḥaimī (see 159:I and 1482:VII). Copied 1082/1671 by ‘Alī b. Šāliḥ b. Aḥmad as-Sirāḡī, the name of the author being mentioned after the col.

III (99b-105) *Maḡāz man arāda l-ḥaqīqa min murād ḥumāt al-ḥaqīqa* (title in the col.), by Aḥmad b. Šāliḥ Ibn Abī r-Riḡāl (name in the text, at the end). A religious-political pamphlet: after a survey of the early Zaidism, the author recalls the golden age (1006/1598 to 1087/1676) of the great Imāms al-Manšūr Qāsim, al-Mu’ayyad Muḥ. and al-Mutawakkil Ismā’il, and finally deals with the troublesome situation which had come about after the death of this latter, in order to support the rights to the succession of al-Mahdī Aḥmad b. Ḥasan b. Qāsim (who actually became the 44th Imām, cf. F.Sayyid 412). Another ms., likely partial, of this text is Vat.1120:21. Title recorded by Ḥabšī² 291, as well as by EP² III,719 s.v. Ibn Abī l-Ridjāl, no.11.

IV (63-92) A set of ca 20 poems, mostly panegyrics of scholars (someones already mentioned above 1569:I), from the <*Diwān*, by ‘Abdarraḥīm b. Aḥmad. b. ‘Alī al-Mahāḡirī (this *nisba* f.87b;) al-Bura ‘i’ (d.803/1400; see 495 and 1569:I, where the *nisba*’s Ḥāḡirī and Muhāḡirī are incorrect, cf. Forrer 281). Here is their list: 1) 63 no name, 36 vv.-*ārā*, inc. *yā munši’an ḡaufa s-sahābi ‘aḡā’ibā*; 2) 64b-66 *taḥmīs* 24 strophes -*di* for Yaḥyā b. Aḥmad al-Ahdal, inc. *taṭāwala laili ba’dā laili bi-tahammudi*; 3) 66b-68a 44 vv.-*di* for Muḥ. b. Aḥmad al-Ahdal, inc. *ḥaṭarat ka-ḡuṣni l-bānati l-muta’addidi*; 4) 68a-70a 59 vv.-*i/ūbu* for Aḥmad b. ‘Abdallāh b. ‘Ammār, inc. *ahāba suḡairan bil-firāqi muḥibu*; 5) 70-72a 53 vv.-*āni* for ‘Abdallāh b. Abī Bakr, ṣāḡib Bura’, inc. *rid bil-maṭīyi mawārida l-ḡizlāni*; 6) 72-3 41 vv.-*dā* for Ibrāhīm b. Muḥ. al-Ḥakamī; 73b-75a 46 vv.-*i/ūlu* for <Šihābaddīn Abū l-‘Abbās> Aḥmad b. AB <b. Muḥ> ar-Raddād, ṣāḡib Zabīd (d.821/1418, cf. above 783:VI and 1569:I; add. Ḥabšī² 279), inc. *damu l-muḡibbi ‘alā l-aṭlālī maṭlūlu*; 7) 75-76a 33 vv.-*ānu* for ‘Utmān b. Aḥmad al-Ahdal, inc. *yā ḡirata l-ḡayyi ḥadā l-aṭlu wal-bānu*; 8) 76-7 42 vv.-*i/ūla* for Muḥ. b. Yaḥyā as-Sāqī, inc. *qif bi-Dāti l-arāki wa-ndub ṭulūla*; 9) 77b-79a 45 vv.-*āri* for <Ġamāladdīn> Muḥ. b. ‘Umar <b. Mūsā> an-Nahārī; 10) 79-80 45 vv.-*i/ūdā* for Aḥmad b. Ismā’il ar-Ruṣṣadī (cf. Yāq.II,277), inc. *alīfa t-taḡakkura mubdi’an wa-mu’idā*; 11) 80b-82 50 vv.-*āni* for Aḥmad b. Muḥ. al-Ahdal, inc. *a’dā l-wadā’i fa-mā arāka tarāni*; 12) 82b-83 39 vv.-*ānā* for Aḥmad b. AB al-Quraṣī, inc. *mā ḡarra waḡdu l-hawā l-‘udriyi lau hānā*; 13) 83b-85a 41 vv.-*ali* for Muḥ. b. ‘Alī Ibn Nu’aim (?); 14) 85-86a 21 vv.-*mā* for al-mu’allim ‘Abdallāh b. ‘Umar; 15) 86-7 51 vv.-*ami* for Muḥ. b. ‘Umar an-Nahārī; 16) 87b-88a 3 vv.-*āri* for the same, with a *taḥmīs* by ‘Abdarraḥīm al-Mahāḡirī <al-Bura’i>; 17) 88-89a 31 vv.-*anā* on behalf of Šarafaddīn Abū l-Qāsim b. Muḥ. al-Ḥuzā’i, but composed for Šuḡā’addīn ‘Umar b. Muḥ. al-Ḡazālī (a different *nisba* above 1569:I), living in Mecca; 18) 89-90 46 vv.-*di* for *ahl al-bait*; 19) 90b-92 53 vv.-*mi* for the Prophet.

V) Miscellany of poetry: a) (1-3a) Elegy, 52 vv.-‘*i*, by Ġamāladdīn <Abū l-Ḥusain> ‘Alī b. al-Mutawakkil <Ismā’il b. Qāsim> (d.1096/1685: *Badr* I,438; Kaḡḡ.VII,37), for the death of his father (the name in v.3, which helps to settle the question of the authority, while it’s a pending matter both in Vat.1120.14 and Berl.Ind., where one might suppose that the author is ‘Alī b. al-Mutawakkil Šarafaddīn Yaḥyā, who lived a century earlier, cf. Ḥabšī² Ind.667). The text, from 1b, has (1a) a quite bombastic introduction (*ḥaḡiḡi t-tarṭiya l-ḡasana l-muṣḡiya l-muk’iba l-mubkiya*), where the verses are told to have been copied (in 1088/1677, cf. col., one year after the death of al-Mutawakkil) by Ġamāladdīn ‘Āṭif b. Ma’ūḡa al-Ānisi, unknown. Inc. *Asbil dumū’aka fi ḡudūdika au da’i / fa-l-ḡaṭbu a’zamu kulli ḡaṭbin muṣḡi’i*; b) (5-6b) *al-Q. at-Tā’iya*, in honour of *ahl al-bait*, here 60 vv., by Di’bil b. ‘Alī <b. Razīn> al-Ḥuzā’i (see 312:II); c) other verses by al-Bura’i (see above IV): (6b) 4 vv.-*ihā*, (93b) the first 11 vv.-*āmā* of a poem in praise of the Prophet, (95b-97) elegy, 75 vv.-*āni*, for the two sons, ‘Umar and ‘Abdarraḡmān, of ‘Alī b. Aḥmad al-Mu’allim (inc. *ḡar-ru l-muṣibati aḡrā dam’a aḡfāni*; copied 1085/1674), (123b-124a) qaṣ. 18 vv.-*rā*, praising the chiefs of the Banū Zaila’ (cf. EP² XI,520 s.v. Zaila’); d) (11a-b) qaṣ. 45 vv.-*i/ūdu* by Šafiaddīn Aḥmad <b. ‘Aṭṭāf> Ibn ‘Alawān (see 1149:III.d); e) (94-5) qaṣ., here 15 vv.-*di* only, by <Abū l-Faraḡ/Faṭḡ Muḥ. b. Aḥmad al-Ḡassānī> al-Wa’wā’ ad-Dimaṣḡī (GAS II,498), inc. *arā ‘alā zandihā* (usually *yadihā*) *mā lam tanalhu yadī* (= Berl.7588.2), with the *taḥmīs* by Nūraddīn b. ‘Abdallāh ad-Darūbī (?), unidentified; f) (112b-114a) qaṣ. 43 vv.-

ālī by ‘Abdarrahmān al-Ḥ.I.mī, in praise of Ḍiyā’addīn Zaid b. ‘Alī <b. Ibrāhīm> Ḡaḥḥāf (d.1108/1698: *Badr S* 94; *Našr* I,654), sent to him in Muḥā; g) some poems by Muḥ. b. ‘Abdallāh b. Šarafaddīn <Yaḥyā> (d.1016/1607: *Badr* II,194; Ḥabšī² 673): (106b-108) 37 vv.-*rā* and 32 vv.-*ālū*, (114a-b) 7 vv.*qī*, with an anonymous *tahmīs*, to be found again with some others f.125b, (124b) qaṣ. *musammaṭa*, 7 strophes rhyming-/*ūnī*, (125a) 16 vv.-*āsī*; h) (116-123) <*al-Q. as-Suwaigī’i*ya, 76 vv.-*nā*, by ‘Abdarrahīm b. Aḥmad al-Mahāḡirī <al-Bu-ra’i> (see 1219:VI.r), with the *tahmīs* by Mahdī b. Duraib, unidentified (inc. *samī’tu suwaigī’a l-atlāti ḡannā*; inc. del *tahmīs*: *mazartu ‘ašiyatan bi-rubū’i Lubnā*; copied 1085/1674); i) anonymous verses in ff. 25-26a (partly in popular metrics), 108b-109a (25 vv.-*ā’ibi*), 110a -III (52 vv.-*ānī*), 127b-129a q. 58 vv.-*ānu*, on love, inc. *li-fanni l-’išqi fī r-rūḡi ‘ftinānu / wa-lis-sābbīna bil-ḡusnī ‘ftitānu*.

VI Minor prose texts: a) (4a-b) A narrative from the *Ta'riḥ*, alias *as-Sulūk fī ṭabaqāt al-ʿulamāʾ* *wal-mulūk*, by ʿMuḥ. b. Yūsuf b. Yaʿqūb al-Ġanadī (d.732/1332, cf. F.Sayyid 139 with ref.), concerning at-Tāġir at-Takritī and his qaṣida rhyming *-li* (preserved e.g. in Vat.947 f.51b), composed in honour of Abū ʿAbdallāh Muḥ. b. Aḥmad al-Akḥal al-Manġuwī, the last Sultān of Mirbāt (on the coast of Ḥaḍramaut). This very text was edited by O. Löfgren, *Arabische Texte zur Kenntnis der Stadt Aden im Mittelalter*, 1936-50: 2. *Biographien*, pp.194-195; b) (7a) a description of the Paradise, by al-Manṣūr ʿAbdallāh b. Ḥamza; c) (7a-9b) *ʿAhd li-ḡamiʿ al-ʿummāl al-muwaḡġahin ilā l-maḥālif* (thus the title according to Ḥabṣī 9 No.33), namely the instructions given to the governors of the districts by al-Ḥādī ilā llāh Yaḥyā b. Ḥusain b. Qāsim (see 1243:I.35; copied 1087/1676); d) (98a-b) square-written text, including as a frame some unconnected letters diagonally arranged, for magical purpose.

1606.

F 313. 65 ff. 20 × 13 cm. Very compact, sharp nashī in I, II, and IV from f. 43; a peculiar, round, rather thick script in ff. 27-42; ff. 1-26, 43-end text included in a red ink frame. No cover; some leaves in different colours.

I (I-12) *Miṣbāḥ al-ʿulūm fi maʿrifat al-ḥayy al-qayyūm*, by Aḥmad b. Muḥ. b. Ḥasan a r-Raṣṣāṣ (see 48:II; add. Habšī² 105).

II (13-26) *Miftāḥ al-fā'id fi 'ilm al-farā'id*, by Ḍiyā'addīn al-Faḍl b. Abī s-Ṣa'd al-Uṣaifirī (see 84:II and 999:I).

III (27-40) *Faḍā'il al-Yaman* <wa-ahlih>, by Waḡihaddīn 'Abdarrahmān b. 'Alī <b.Muḥ.> a d-Daiba' (see 812:III). After the text, f.41a an interesting note, dated 1160/1747, by Yaḥyā b. Ḥasan (?) b. Muḥ. al-Waṣābi, unidentified, who remarks with wonder that no mention of Ṣan'a' is to be found in this text.

IV (41b-65) Titleless alphabetic list of the Companions of the Prophet, by Ḥasan b. Muḥ. <b. Ḥasan> a ṣ-Ṣ a ġ ā n ī (ms. Ṣan‘ānī!), who tells to have abridged here his *Darr as-ṣaḥāba fi bayān mawāḍi‘ wafayāt aṣ-ṣaḥāba* (GAL II,361:[2I].3/444 S II,614), with some additions.

1607.

F 314. 168 ff. (23*b*, 138*b* blank) 21 × 15½ cm. (but 21 × 11 cm. ff. 22-4, 26-37, 52-3, 68-70, 75-6, 91-2, 94, 98-100, 115, 118, 124, 126-9, 149-157). Recent ms., in a common, regular, thick nashī. No cover.

I (5-23) *al-Arba'ūn al-ḥadiṯ as-Sailaqīya al-marwīya 'an ḥair al-bariya*, by Zaid b. 'Abdallāh b. Mas'ūd al-Hāšimī as-Sailaqī (see 248:III).

II (24-125) *Nubḍa fi ḍikr ṭabaqāt riḡāl al-ḥadīṭ*, by al-Mahdī ḥ. b. al-Hādī an-Nau'a (cf. Kaz. II,1369) (d.1072/1662: Ḥabšī² 438, mentioning the title of a historical work only). The work has a foreword in two *faṣl*: 24b *fi ḍikr ṭabaqāt ruwāt al-ḥadīṭ*, where the main sources are cited, viz. a treatise by Šārimaddīn, likely Muḥ. b. Ibrāhīm b. 'Alī Ibn al-Wazīr, called *Tanqīḥ al-anzār fi 'ulūm al-āṭār* (above 790:III), the *Taqrīb Tahḍīb al-kamāl fī ma'rifat ar-riḡāb*, by Aḥmad b. 'Alī ḥ. b. Muḥ. Ibn Ḥaḡar al-'Asqalānī (GAL S II,73:13), and the *Muqaddima Fath al-bārī ilḥ.* by the same; then the traditionists are classified firstly into 12 *martaba*, according to the degree of their reliability, from the first one, recording the Companions of the Prophet, to the 12th, listing those who were accused of forgery (*man uṭliqa 'alaihi l-kidb wal-waḍ'*), and secondly into 12 *ṭabaqa*, starting from the Companions, according to a merely chronological arrangement; 27a *faṣl fi ḍikr ḡamā'a min ḥuffāz al-'itra l-muṭahharin*, devoted to the Šī'ī traditionists, starting from 'Alī himself. The proper list, in alphabetical order, begins f.36a, the first name being Ibrāhīm b. 'Abdallāh b. Ma'bad (?) b. 'Abbās b. 'Abdalmuṭṭalib b. Hāšim al-Madanī, and the last one, f.125a, being Yaḥyā b. Ya'lā. No other copy is known.

III (125-138a) *Qaṭr an-nadā wa-ball aṣ-ṣadā*, by ‘Abdallāh b. Yūsuf Ibn Hišām (see 267:III).

IV (139-164) *I'rāb al-Āğurrūmiya*, by Ḥālīd b. 'Abdallāh (b. AB) al-Azharī, namely the commentary on the section of *al-Āğurrūmiya* concerning the grammatical inflection only (see 705:III; another, homonymous work, by a different author, above 969).

V Minor texts: a) (1-3a) verses: 8 -*mu* by Ma'n b. Aus <al-Muzani> (GAS II,269); 10 -*idi* by al-Hādī b. Ibrāhīm <b. 'Alī Ibn al-Wazīr> (above 4:XXIII), in praise of Ibn Abī l-Ḥadīd, the author of *Šarḥ Nahğ al-balāğa* (above CCCXV); 7 -*ānā*, anonymous, written on the grave of <Nağmaddin> Yūsuf, the author of *at-Tamarāt al-yāni'a ilh.* (above 1329:I); b) extracts, mostly on juridical matter, from: (3b -4) Nağmaddin's *at-Tamarāt*; (3b, 165-7) *al-I'tišām <bi-ḥabl Allāh al-matīm>* lil-Manšūr Qāsim (above 1480:I); (4a) *al-Mustadrak <'alā ṣ-Šaḥīḥain>* li-<Muḥ. b. 'Abdallāh> al-Ḥākim <an-Nisābūrī> (GAS I,221:297.1); (166b) <Ḍiyā' dawī l-abṣār ilh.>, aṣ-Šarafī's commentary on *al-Azhār* (above 634); (167b) *al-Akfā'*, by al-Mahdī Ḥusain b. Qāsim b. 'Alī al-'Ayyānī (d.404/1013: GAL I,186:13.1/198; GAS I,561:13.1; Habši 26 No.20, title *K. al-Iktiḫā'*).

1608.

F 315. 80 ff. 21 × 15½ cm. Copied I 1085/1674, II-III 1089/1678, both by ‘Abdalkarīm b. ‘Abdassalām. Throughout common, rather thick, compact nashī. Bad condition, especially the cover (flap missing).

I (1-6) *Miṣbāḥ al-‘ulūm fī ma‘rifat al-ḥayy al-qayyūm*, by Aḥmad b. Ḥasan a r - Raṣṣāṣ (see 48:II).

II (7b-28) *Ṭa‘līq* on I, identical with 48:III and 614:VII, whose author, unlike the statement in Berl.2363, ascribing this commentary to the author himself, appears in the col. with the *laqab* Šarafaddīn only, to be likely identified with Muḥ. b. Ḥamza b. Muẓaffar (d. 795/1394, cf. Ḥabṣī² 376), according to 614:VII.

III (29-71) *al-Idāḥ fī kaṣf ma‘ānī l-Miftāḥ*, the commentary on *Miftāḥ al-fā‘id ilḥ*. (above 84:II) by Qāsim b. Muḥ. b. Ismā‘īl a l - A ‘ r a ḡ (see 13:I).

IV (72-77) *K. al-Waṣāyā*, the last chapter of *Miftāḥ al-fā‘id*, mentioned in the col. (see 701:II).

V (78-80) a) 78b a biographical note on Muḥ. b. ‘Abdallāh b. ‘Alī al-Ġaṣīm al-Ānisi (d. 1043/1633-4: Ḥabṣī² 26; *Badr* II,299; cf. above 560:II), from *K. al-Mustaṭāb fī ṭabaqāt ‘ulamā’ az-Zaidiyya al-aṭnāb/aṭyāb*, alias *Ṭabaqāt az-Zaidiyya ṣ-ṣuġrā*, by Yaḥyā b. Ḥusain b. al-Manṣūr Qāsim (author above 157:V; the work cited by Ḥabṣī² 441 and F. Sayyid 248 No.5); b) 79 anonymous *Waṣīya*, being an exhortation to seek the science, addressed to the son, inc. *mā laḍḍatu t-tamrī wal-ḥulūwī waṭ-ṭarabī / wa-lā ‘ināqu l-ġawānī l-ḥurradi l-‘urubī*.

SERIES G

15 Mss.

1609.

G I. 239 ff. (238b blank) 16 × 22 cm. (*safīna*). Rather good copy, dated 1207/1792-3 (col. 238a), in a common, but fairly correct, round, thick, partially vocalized nashī. Rather good condition, cover (no flap) in dark brown leather with imprinted decoration; besides, the codex is contained in a case, with cardboard plates and flap, and spines in thin, brown leather.

I (1-238a, 239) A huge collection of poetry and prose texts, without any arrangement, compiled from an impressive lot of sources, listed below (to be noticed that Vat. 946, as remarked by G. Levi Della Vida, is surprisingly similar to the present ms., both in the contents and in the script, by this very same hand, though written ca 25 years earlier!):

1. *al-Aġānī* li-Abū l-Faraġ al-Iṣbahānī (above CCXLIX): 2a, 217b-219a, 234, 237a; 2. *al-Buġya l-‘ulyā fī adab ad-dīn wad-dunyā*, alias *Adab ad-dīn wad-dunyā* li-‘Alī b. Muḥ. al-Māwardī (above 1414): 2b-3a, 13-24a, 25-28b, 29a -30; 3. *Talṭīf al-mizāġ* *min šī‘r Ibn Ḥaġġāġ*, a selection of the *Diwān* li-Ḥusain b. Aḥmad Ibn al-Ḥaġġāġ (GAS II,592), by Ibn Nubāta (GAL I,81:10/81 II,12:[14].16; GAS II,594); 4. (4-12) a medley of verses (Šāliḥ b. ‘Abdalquddūs, Ibn ‘Atāhiya, Ibn al- Mu‘tazz, etc.), sayings and warnings, likely all from the anonymous *Manṭūr al-ḥikam*, cited ff.4a and 6a (as well as further ff. 24b-25a, 26a, 30b), and mentioned by HH VI,181 No.1314, with a description of the contents, tallying with some of the subjects dealt with here, viz. the importance of the knowledge, the value of the writing (*ḥaṭṭ*), the disregard of the wealth (*zuḥd*); 5. *al-Iṣārāt al-ilāhiyya* *wal-anfās ar-rūḥāniyya* li-Abī Ḥayyān <‘Alī b. Muḥ. at-Tauḥidī> (GAL I,244:[18].2.3/283 S I,436): 25b; 6. *Šarḥ Nahġ al-balāġa* li-Ibn Abī l-Ḥadīd (above CCCXV): 29a, 95a, 116b-119a, 125b-135b, 231a-232; 7. *at-Taḍkira ṣ-Šalāḥiyya/Šafadiyya* li-Šafadī (GAL II,32:8/40 S II,28:10): 31-35a, 35b-38, 42b-46, 116b, 137-138a, 139b-143, 224b, 226; 8. *al-Ḥikma l-balīġa fī waġiz al-kalām*, likely by Maḥmūd b. Muḥ. al-Ġaunfūrī al-Fārūqī al-Hindī al-Ḥanafī (GAL II,621:2.1; Kaḥḥ. XII,194): 35a; 9. the *Diwān* li-Šarafaddīn Ġa‘far b. Muḥ. b. Ḥasan ... al-Ḥaṭṭī al-‘Abdī *al-Baḥrānī* (GAL S III,1292 Nachtr. Bd. II,498; Kaḥḥ III,146): 39-42, 171a; 10. the *Maġmā’*, to be likely identified with the *Diwān* li-Mihyār <b. Marzawaih al-Kātib ad-Dailamī> (above

CCXLIV:B; add. GAS II, 566): 47-50; 11. *al-Ġalis aṣ-ṣāliḥ wal-antis an-nāsiḥ* li-Abi l-Faraġ al-Mu'āfā b. Zakariyā' an-Nahrawānī (above CCLXIII:A): 50b-51a; 12. *al-Kāmil* ḏi-Muḥ. b. Yazīd al-Mubarrad (GAL I,108:18.1/109 S I,168): 51-54, 185b-186a, 234b-236; 13. *al-Fāḍil fī l-adab* ḏi-Muḥ. b. Ziyād Ibn al-A'rābī (GAL S I,180 first line; Kaḥḥ. X,11; GAS I, Ind. 838): 54b-56, 171b-174; 14. *al-Muḥādāra wat-tamṭil*, alias *at-Tamattul wal-muḥādāra*, lit-Ta'ālibī (above 805:II): 56b-63a, 69-87a, 210b; 15. *al-Amālī* ḏi-Ismā'il b. Qāsim al-Qālī (GAL I,132: 4.1/139 S I,202): 63-69a, being the quotation of the famous qaṣ., here 23 vv.-ā'i'u, by Qutām b. Ḥabī'a aṣ-Ṣalatān al-'Abdī (GAS II,365), on the respective virtues of Ġarir and al-Farazdaq, followed by a quotation from *al-Amālī*'s commentary li-Abī 'Ubaid 'Abdallāh b. 'Abdal'azīz al-Bakrī (GAL I,476:2.3/628), a second one from *al-Is'āf fī ṣarḥ ṣawāhid al-Qāḍi wal-Kaššāf* li-Ḥiqr b. Muḥ. b. 'Atā'allāh al-Mauṣilī (GAL S I,509:17 and 740:39), and a third one, very extended, from *al-Aġānī* (above 1), concerning al-Farazdaq; 16. the *Diwān* li-Abi l-Faraġ Muḥ. b. 'Ubaidallāh ḏ. 'Abdallāh Sibṭ Ibn at-Ta'āwīḏī (GAL I,249:[41./289 S I, 442): 87b-94 (11 *madīḥ*-poems, and an elegy); 17. *at-Takmila waḍ-ḍail waṣ-ṣila* li-Ḥasan b. Muḥ. ḏ. Ḥasan aṣ-Ṣaġānī (GAL I,129:[3]. Kritiken:c/134, and 444:[21].6 S I,197 and 614: Auszüge 6; GAS VIII,219:15): 94b-95a; 18. *Ḥarīdat al-qaṣr wa-ḡarīdat ahl al-aṣr* li-Muḥ. b. Muḥ. b. Ḥamid al-Kātib al-Iṣbahānī (GAL I,315:[2].4/385 S I,548): 96b-97a; 19. *Ṣarḥ al-Ḥamāsa* (li-Abi Tammām, above CCL) ḏi-Yaḥyā b. 'Alī at-Tibrīzī (GAL I,279:3.5/331; GAS II,71:24): 97b-98a, 194a; 20. *Ġamharat al-amṭāl* ḏi-Abi Hilāl Ḥasan b. 'Abdallāh b. Sahl al-'Askarī (GAL S I,193:11a:1): 98b; 21. *Ṣarḥ al-Maqāmāt al-Ḥarīriyya* (above CXVII:A) ḏi-Muḥ. b. 'Abdarrahmān b. Mas'ūd al-Panġdahī al-Mas'ūdi (GAL I,277: Cmt.1/327 S I,487): 98b, 216a-b; 22. the *Diwān* li-Abi Tammām (GAL I,85 S I,136; GAS II,555): 110b-116a; 22. *al-Baṣā'ir* ḏi-Abi Ḥayyān at-Tauḥīdī (above CCLXI:B): 119a-b; 23. *al-Yāqūt al-mu'aẓẓam/munazzam* li-'Abdallāh b. al-Mutawakkil al-Muṭahhar b. Muḥ. b. Sulaimān (d. after 923/1517: GAL S II,233:4.5; *Badr* I,399; Ḥabšī² 84 and 479; cf. Leid.745 for details on the contents): 119b-124; 24. *at-Ta'rīḥ aṣ-Ṣāliḥi* li-Muḥ. b. Sālim Ibn Wāsil al-Ḥamawī (GAL S I,555:6.3): 138b-139a; 25. *al-Wasāta bain Abi t-Tayyib al-Mutanabbī wa-ḥuṣūmihi* li-'Alī b. 'Abdal'azīz ḏ. Ḥasan al-Ġurġānī (GAL S I,140 and 199:6a; GAS II,639 first line): 146b-170; 26. *al-Awā'il* li-Abi Hilāl Ḥasan b. 'Abdallāh b. Sahl al-'Askarī (GAL I,126:11.8/132): 174b-183a; 27. *Ta'rīḥ al-Islām* ḏi-Muḥ. b. Aḥmad b. 'Utmān aḍ-Ḍahabī (GAL II,46:41/58 S II,45): 181b-182a; 28. *Yatimat ad-dahr fī maḥāsin ahl al-aṣr* lit-Ta'ālibī (GAL I,284:1.1/337 S I,499): 183b-185a, 205b-210a, 219b-220a, 222-3; 29. *Nafaḥāt azhār ar-Rabī'* (= *Rabī' al-abrār*) ḏi-Maḥmūd b. 'Umar az-Zamahšarī, anonymous (GAL I,292:XV/349; not in HH!): 185a-b; 30. *Ṣarḥ al-Maqāmāt al-Ḥarīriyya* ḏi-Aḥmad b. 'Abdalmu'min aṣ-Ṣarīsī (GAL I,277: Cmt. 6/347 S I,487): 186-188a; 31. *Ra'smāl an-nadīm fīmā yuḍāfu ilā l-anbiyā'* ḏi-Aḥmad b. 'Alī Ibn Bābah al-Qāšī (from the town Qāšān; d.510/1116), the work being there, as in *Idāḥ* I,546, entitled *Ra'smāl an-nadīm fī t-ta'rīḥ*; the name Ibn Bābah confirmed by F. Rosenthal, *A History of Muslim Historiography*, Leiden 1968, 52 n.7): 188b-189a; 32. *Nuzhat al-qulūb* ḏi-Abi Ṭāhir Muḥ. b. Aḥmad (or Aḥmad b. Muḥ.) as-Salafī al-Iṣbahānī (author GAL S I,624:9; Kaḥḥ.VIII,265): 190-192; 33. *Daḥīra fī maḥāsin ahl al-Ġazīra* ḏi-Aḥmad Ibn Bassām aṣ-Ṣantarīnī (GAL I,339:5/414 S I,579): 192-3; 34. *al-Maḥāsin wal-aḍḍād* li-Pseudo-Ġāḥiẓ (GAL S I,246:D.2): 194-203a; 35. *Buġyat al-alibbā'* (= *Iršād al-arīb ilā ma'rīfat al-adīb*) ḏi-

Yāqūt ar-Rūmī (GAL S I,880:10.3; cf. Vat. 946 f.28b): 203-205a; 36. *Asās al-balāġa* li-Zamahšarī (above CCLXXX:A and 1088): 205b; 37. *al-Mubhiġ* ḏi-Ta'ālibī (GAL I,286:22/339 S I,501:24): 211-216a; 38. *al-Luṭf wal-laṭā'if* ḏi-Ta'ālibī (GAL I,285:10/339 S I,501): 216b-217a, 221-2; 39. *Rabī' al-abrār* ḏi-*wa-nuṣūṣ al-aḥbār* li-Zamahšarī (GAL I,299:XV/349 S I,512): 220b-221a; 40. *Ṣaid al-ḥāṭir* ḏi-'Abdarrahmān b. 'Alī b. Muḥ. Ibn al-Ġauzī (GAL I,505:49/664 S I, 919): 229a; 41. *Bayān al-ḥaqq* ḏi-Maḥmūd b. Ḥusain an-Nisābūrī (d.550/1155: GAL S I,733:10b; Kaḥḥ. XII,157; a slight different *nasab* in HH III,173): 230-231a; 42. *Rauḍat al-azhār* (li-Ḥasan b. 'Alī b. Ḥalaf al-Qurṭubī) (GAL S I,596:8d; cf. Vat. 1164): 233-234a; 43. *Tauṣīḥ al-bayān* ḏi-Ḥarīrī (not in GAL, but in HH II,463 No.3731, and *Hadiya* I,827): 236b.

II Texts from unknown sources: a) 99-105b a qaṣ. 43 vv.-ā'ilu, by <Yazīd b. Ḍirār> Muzarrīd (GAS II,241), with an extended commentary; b) 105b-108a a qaṣ. 15 vv.-mu by Rabī'a b. Mālik b. Rabī'a al-Muḥabbal as-Sa'dī (GAS II,201), with a commentary; c) 108a-110a a qaṣ. ca 16 vv.-ati by Šanfarā al-Azdī (GAS II,133); d) 136a-b *muḥammasa* 10 strophes, by <Muḥ. b. 'Ammār al-Iṣbīlī> Ḍū l-wizāratāin (d.478/1085: Kaḥḥ.XI,74), addressed to Abū l-Walid Aḥmad ḏ. 'Abdallāh b. Ġalīb Ibn Zaidūn (GAL I,274/324 S I,485); e) 137a *muwašṣaḥa* 6 strophes, by Ibn Zuhair, unidentified; f) 183a-b 18 vv.-uhā (= Berl 7452,74) of a qaṣ. by Kumait b. Zaid (GAL I,63:12/60 S I,96:11; GAS II,347); g) a biography of 'Abd-alḥamīd ḏ. Yaḥyā b. Sa'd (GAL S I,105:5a; EI² I,67); h) anonymous fragments, mostly verses: 1b, 96a, 189b, 223b-224, 277-8, 229b-230a, 237b-238a, 239.

1610.

G 2. 144 ff. (144a blank) 20 × 16½ cm. Excellent, rather old ms., in a round, rather thin, compact, fully vocalized nashī; brownish paper; recently restored, cover and flap in modern brown leather. F. 144b an autograph note by A(chille) R(atti), the Prefect of the Ambrosiana at that time: "Donato alla Biblioteca Ambrosiana dal Dr. Eugenio Griffini il 28 luglio 1912". Inside the upper plate, separate from the cod., two ff. with the copy, by a quite recent hand, of ff.1a and b (the first 5 lines only).

The *Diwān* by Ḍū r-Rumma <Ġailān b. 'Uqba b. Nuḥais> (name in the text), in the recension (according to Vat. 1109.59) of Abū Ya'qūb Yūsuf b. Ya'qūb an-Nuġairimī (*sic* instead of an-Naġīramī, cf. Yāq. IV,764), with a merely lexical commentary tracing back to <'Abdalmalik b. Quraib> al-Aṣma'i (GAS VIII,71). This copy, used by Macartney for his edition (Cambridge 1919), is however defective at the beginning and the end (e.g. the famous *Bā'iya*, recorded above CCLVII:C.c, is missing) and has two gaps, after ff.136 and 140; besides, the right order of the last leaves would be: 136, 141-142b first line, 142b from 1.2-143, 137-139b (excepted the three last lines), 139b three last lines-140. The poems are 33 in all. The lengst ones are: 5b 57 vv.-aqu, 12b 89 vv.-āluḥā, 24a 59 vv.-ru, 31b 80 vv.-aru, 54b 60 vv.-ā'imi, 60a 74 vv.-ā'iri, 68a 59 vv.-ā'iki, 73b 65 vv.-ā'i'i, 79a 64 vv.-ā'ibuh, 85a 71 vv.-ā'iḥu, 91a 58 vv.-luḥā, 95b 76 vv.-ri, 105a 78 vv.-ā'iru, 110b 54 vv.-āmi, 119b 51 vv.-ā'isu, 131b 54 vv.-aḥu.

1611.

G 3. 144 ff. (144a blank) 26×16 cm. Valuable, old ms.: dated 549/1154 (col.141b), but fast the whole text is by the same hand: Good copy, in a cursory, but fairly correct, round, rather thick, vowelless nashī. Despite of its age, the condition of the codex is surprising good as a whole (the first three ff. only are slightly damaged, and one leaf must be missing after f.1).

As regards the contents, one couldn't do without recalling that an essential survey was already made by O. Löfgren in his paper *Dağfal und Di'bil als Gewährsmänner der südarabischen Sage in Studi orientalistici in onore di G. Levi Della Vida*, Roma 1956, II, 94-99, focused however mainly on the texts I VIII.

I (1-64a) Vol. (ğuz') I (cf.col.) of an anonymous pseudepigraphic compilation, called *K. as-Sira*, and passed under the name of the renowned genealogist (*nassāba*) Dağfal b. Ḥanzala b. Zaid aš-Šaibānī as-Sadūsī al-Bakrī (GAL S I,101:1d; GAS I,263:[15].1, where both this ms., as a *unicum*, and Löfgren's inquiry are mentioned). Such an information is given, besides the title and col., in the detailed introduction, quoted in full by Löfgren, where the mainly legendary feature of the text appears at first glance from the fiction of Hārūn ar-Rašīd, eager to hear stories of the past peoples, who questions a man coming from aš-Šihr, in the Mahra country (Ḥaḍramaut)! That's why the following narration, unlike the peculiarity of a proper historical work, is set up as a dialogue between the Caliph and his interlocutor, stating that his reports rely in full on Dağfal aš-Šaibānī's authority. The account traces back to the creation of Adam and, until ca f.10, deals with the main events of the prehistory of the mankind: the Flood, the scourge of the Bābil's people, doomed because of their pride to speak an unintelligible language, then Nūḥ and his descendants, with a special emphasis on Iram and 'Ād (cf. EP I,174), till his arrival to Yemen. From here onwards the narration doesn't concern but Yemen and its ancient dynasties, but regretfully a satisfactory survey of such a contents, to a great extent bewildering, stuffed as it is with genealogical, fanciful or pseudohistorical materials, goes actually too far. Nevertheless, despite its jumble, there's no doubt that such a text, still unexplored, should deserve a close sifting in view of an adequate evaluation or even possibly a critical edition.

II (65-68) An extract, containing the description of Jerusalem, from *K. al-Masālik wal-mamālik*, by Ḥasan b. Aḥmad (or Muḥ.) al-Miṣrī al-Muḥallabī (d.380/990: on him and his work, known also as *K. al-'Azīz* or *al-K. al-'Azīzī*, from the name of its dedicatee, the Fāṭimid Caliph al-'Azīz, d.386/996, cf. A.Miquel, *La géographie humaine du monde musulman*, Paris 1967-88, I, pp.XXXIII and 309-312). The present fragment was published by Š. al-Munağğid in RIMA, IV, 1958, pp.43-72, and was inquired both by G. Vajda, *La description du temple de Jérusalem d'après le K. al-Masālik wal-mamālik d'al-Muḥallabī, ses éléments bibliques et rabbiniques*, in JA, CCXLVII, 1959, pp.193-202, and by Sh. Tamari, *Al-Muḥallabī's ("al-Masālik wal-mamālik" Ambrosiana Ms.) Christian conception of the Aqṣā Mosque in Jerusalem*, in "RSO", LIX (1985), Roma 1987, pp.323-337 (*Studi in onore di Ugo Monneret de Villard [181-1954]*). II, *Il mondo islamico*.

III (69-77) An extended quotation, by <Abū Bakr> Muḥ. b. Ḥasan <b. 'Abdallāh> al-Kalā'ī (cf. Forrer 304) <al-Ḥimyarī> (d.404/1013: Kaḥḥ.IX,216; Ḥabšī² 314 and 404), from

the geographical work li-<Abī l-Qāsim Muḥ. b. 'Alī> Ibn Ḥaukal <an-Našībī> (GAL S I,408:11; EP III,810), here called erroneously *K.al-Buldān* instead of *Šurat al-arḍ*. The sections here taken into account concern Arabian Peninsula and the Red Sea (*Baḥr al-Qulzum*), then from f.76 al-Mağrib. From the comparison between this text and that of Ibn Ḥaukal's edition by J.H. Kramers, Leiden 1938 (BGA II), it clearly appears that the quotations are quite independent and usually shorter, especially those concerning al-Mağrib; instead, a close concordance can be found e.g. in ff.69-70a l.11 = IH pp.9 l.9.12 l.5, ff.70b l.25-73 l.10 = IH pp.12 l.6-21 l.9, 75b ll.1-21 = IH pp.48 ll.4-11+49 ll.3-20+50 ll.5-19, f.76a l.3-26 = IH pp.60 l.12-62 l.7. On the other hand it's worth stressing that some unrelated interesting texts are inserted (ff.70-71a), concerning the Baḥr ar-Rūm (with the exceptional mention of Archimedes!) and al-Andalus, both from al-Ḥakīm al-Fāḍil (see below V).

IV (78-83a) A valuable text, introduced by this unusually detailed foreword: *as-Sira l-'ādila llatī ba'aṭa bihā Ṣāhib Nā'it wa-qurī'at an-nuṣṣa bi-madīnat L.d/ḍ.1 min arḍ Baun wa-waṣalat ilā Ġail Ṣa'da* (cf. Yāq.III,831) *fi āḥir Ġumādā II s. 418/1027*. Such a rather puzzling preamble contains however unexpectedly a double information enabling to identify both the author and the text. As a matter of fact, the "lord of Nā'it" (a castle ca 80 km north Ṣan'a') cannot be but that somewhat shifty man who, as told by Ḥabšī 27 = Ḥabšī² 530, "came to Yemen from Ḥiğāz and, after having settled in Nā'it, began his *da'wa*, then moved to Ma'rib... and finally s.426/1035 entered Ṣan'a'". As 8th Zaidī Imām (until 431/1040, cf. F.Sayyid 405), he added the *laqab* al-Mu'id li-dīn Allāh to his name: Abū Ḥāšim Ḥasan b. 'Abdarrahmān b. Yaḥyā. He was buried in Nā'it. As to the present text, *as-Sira l-'ādila*, "The right way", written (see above) in the same year of his accession to the imāmate, it's no doubt to be identified with his *da'wa*, whose text, according to Ḥabšī, was recorded in al-Maḥallī's *al-Ḥadā'iq al-wardiya* (see 553:I), while no other ms. seems to be extant (besides, one other title is cited by the same source, *Siyāsat an-naḥs*, which will occur below V!). Such an identification is otherwise supported by the full agreement with the contents: 78a-b a double, long-winded *ḥamdala*, the second one concerning the Prophet; 78b *waṣiya* addressed by the Prophet to his grandsons Ḥasan and Ḥusain; ibid. eulogy of the Ḥamdān tribe (EP III,125); 79a -b the prophets, their mission and their supporters or opponents; 79b an impressive survey of the persecution of the 'Alids, starting from 'Alī himself and ending in his great-grandson Zaid b. 'Alī b. Ḥusain (d.166/783); 79b -83a the imāmate and the duties of the imām, first of all the appointment of the *qāḍī* (ff.80b -81a a theory of the four kinds of *siyāsa*, a subject dealt with in V as well, see below). The following text, 83a-b, ascribed to al-Ḥakīm al-Fāḍil (see V below), dealing with the four elements of the universe, is quite unrelated. Inc. *al-ḥ. li-llāh al-'azīz al-ḡaffār al-wāḥid al-qahḥār al-malik al-ḡabbār ḥāliq al-baḥr az-zahḥār was-ṣaḥāb al-midrār wan-nağm an-nawwār wal-qamar as-sayyār wal-falak ad-dawwār wa-kull šai'in 'indahu bi-miqdār ilḥ*.

V (84-101a) The outstanding value of this *K. al-Yawāqūt*, whose title was intentionally chosen by the author (since "*al-yāqūt* is the most precious stone", cf.f.85a) relies on its being a very rare, possibly even unique complete copy of an unknown Ismā'īlī-Bāṭinī work. All the more its presence in the Ambrosian collection deserves to be stressed, as no other document pertaining to the heterodoxy is to be found there. Such an identity didn't however escape the attention of the Islamic scholarship, as it appears from a severe comment

(f.84a), dated 649/1251, by Aḥmad b. Muḥ. b. Ḥasan ar-Raṣṣāṣ (d.656/1258, cf. above 48:II): *fi ḥādā t-taṣnīf šariḥ al-ilḥād* ("the uproar of the heresy") *wa-maḍhab al-Bāṭiniya l-auḡād wa-ruḡūmuḥum allatī yuḥabbilūna biḥā ḡa'afat al-'ibād fa-l-ḡaḡar al-ḡaḡar* ("but beware, be on guard!"). In a second, really interesting note (f.101b) the same scholar suggests, or rather asserts, the identification of al-Ḥakīm al-Fāḡil, the somewhat mysterious man who actually plays the major role by his speeches throughout the work, with al-Mu'īd li-dīn Allāh Abū Ḥāšim Ḥasan b. 'Abdarraḡmān, just mentioned above IV as author of *as-Sira l-'ādila*. Such a suggestion proves to be all the more convincing because an extended section of the present text (ff.94b-98a) is devoted to the *siyāsāt an-naḡs*, which echoes the title of the only work attributed by the sources to al-Mu'īd li-dīn Allāh, and raises the doubt that by a misunderstanding a duplication might have been made. In parallel, another question arises with regard to the identity of the unnamed interlocutor of al-Ḥakīm al-Fāḡil, who is actually present in the lengthy foreword only (ff.84b-85b), his role being afterwards confined to putting questions one after another, though into a recognizable systematic frame. In short, the impression of such a problematic text is that its being dialogue-shaped is nothing but a device for a more lively explanation of an esoteric doctrine, and on the other hand that it's a plain fiction the performance, in the prologue, of the anonymous poor Muslim who lived so far relying exclusively on the traditional knowledge (*al-'ulūm as-sam'iyāt*), though being eager for the rational one (*al-'ulūm al-fikriyāt*), and compares himself with people "owning an Indian sword, which yet become rusty and blunt", all this until God granted him to meet a wise learned man, just al-Ḥakīm al-Fāḡil... However the question may be, here is a tentative outline of the contents: 85b the meaning and the task of the *falsafa*; 85b-86b God as creator (*bāri'*) of the world (mention of Buruḡlus=Proclus, cf. EI² I,1380 s.v. Buruḡlus, as the only one who denied it); then the *tauḡīd* and its opponents, viz. the anthropomorphists, the Manichaeists and the Christians; 86b-88b (first two lines) a detailed survey on *al-wasā'it* (pl. of *wasāṭa*), "the intermediaries", usually identified with the prophets, denied by the Brahmans, but admitted with specific differences by all other religions, viz. Ṣabians, Zoroastrians, Jews, Christians, and Muslims; 88b-90a *al-imāma*, then *an-nubūwa*, from Adam to Muḡammad; henceforth, from 90a, after a comprehensive treatment of the main topics of monotheism, prophecy and imāmate has been achieved, the inquiry comes back, still with the pattern question-answer, to a more detailed scrutiny (90b *ayyuhā l-ḡakīm fa-inni uridu r-ruḡū' ilā tafṣil aḡwāl al-falāsifa*); 90b-91b a thorough picture of the cosmological system inspired by the Neoplatonic emanation theory, with all its peculiar features and technical termini (first of all *fāḡa*, "overflow"), as well as its development by definite degrees: *al-'aql*, *al-'ālam an-naḡsānī*, *'ālam at-ṭabī'a*, *al-ḡayulā* (the primordial matter), *al-ustuḡussāt al-arba'a* (the four elements), *al-aḡsām al-basīṭa* and *al-a. al-murakkaba*, these latter being either *nāmī* ("growing") or *ḡāmid* ("solid"); 91b (three last lines)-92b microcosm and macrocosm, with a close examination of their mutual correspondences, and the wonderful conclusion that man can gradually reach the knowledge of the Truth and become similar to the angels (...*fa-qad 'arafa l-ḡaḡq ...fa-yaṣiru l-insān min al-malā'ika l-muḡaddasīn*)!, otherwise he falls low to the level of the brutes; 92b (three last lines)-93a the division of the created beings, according to the philosophers, into four classes: *mubḡa'*, *muḡṭara'*, *mukawwan*, and *maḡlūq*; 93a-94a the twofold cognitive powers: through the reason (*ma'rifat al-i'tibār*) or the teaching (*m. al-iḡbār*) of

learned people elected by God, so that man can be able to know his Creator *bi-ma'rifatain bāṭina wa-ḡāhira*; together with the two peculiar notions of *bāṭin* (hidden) and *ḡāhir* (apparent) is here widely treated the theory of the different degrees (*tafāḡul*) existing among the human beings as to their intelligence and their three faculties: *al-ḡūwa n-nāmīya n-nabāṭīya š-ṣaḡwānīya*, *al-q. l-ḡayawānīya l-baḡīmīya l-ḡaḡabīya*, *al-q. n-naḡsānīya n-nāṭīqa l-malakiya r-rūḡānīya*; 94b-98a in order to get the utmost of his excellence (*faḡl*) man has to train at one's best these faculties, in other words he must try to become the ruler (*sā'is*) of himself; hence the extended theory of the four *siyāsāt*, corresponding to four classes (*ṭabaḡāt*) of men; the first one, called plainly *siyāsāt an-naḡs*, is peculiar to the prophets, the others respectively to the imāms, the wise people (*al-ḡukamā'*), and the believers; 98b-100a as a further development of the *tafāḡul* doctrine, is here explained the difference between *al-muḡṭahid* and *al-muḡallid*, and why the former overcomes the latter; 100a it's probably worth pointing out that such an elaborate philosophical treatise ends in the following statement of the immortality of the soul: *fa-yaḡību iḡan bi-ḡādā l-burḡān anna n-naḡs bāḡīya ba'd inḡilāl tarkīb al-ḡasad*, thereupon the (fictitious?) author adds (100a-101a) a supplementary chapter on the same subject; 101a-b another quite unexpected addition, but by al-Ḥakīm al-Fāḡil, contains a funny narrative on Hirmis al-Harāmisa (cf. EI² III,479 and UII,2 469), who once attended just in Rome a religious feast inside a dome-shaped building: having fallen asleep during the rite, when he awoke, found himself alone and the door shut, but by digging the ground he finally succeeded in getting out, then by going down through a staircase he reached wonderfully a magnificent hall with a lot of books etc.

VI (102-103a) *Risāla*, addressed to the Ši'i community in Nisābūr by Abū Bakr al-Ḥu w ā r i z m ī, similar to, but shorter than the *Risāla ilā ahl Ṭabaristān* (above 4:VIII). In fact, the author aims here as well at comforting his friends, victims of religious persecutions, by remembering the wrongs suffered by the 'Alids, whos martyrdom is stereotypically evoked just as in IV above, f.79b. As to his identity however, the information in 4:VIII (as in Caet.335:21), thanks to a note from al-Maḡallī's *al-Ḥadā'iq al-wardīya*, to be found in 4:VIII, but previously disregarded, must be rectified: his true name is Abū Bakr Muḡ. b. Mūsā al-Ḥu w ā r i z m ī al-'Ābid, a companion and disciple (in the *fiqh*) of Qāsim b. Ibrāḡim ar-Rassī (d.246/860); this information agrees, what's more, with the context, where the contemporary Caliph al-Mutawakkil (d.247/861) is sarcastically mentioned, f.103a first line, as *al-Mutawakkil 'alā š-Ṣaiṭān lā 'alā r-Raḡmān*, "the Trusting in the Devil, and not in the Merciful"!

VII (104a-b) *Qaṣīda*, 49 vv.-mu, by Abū Firās al-Ḥāriṭ b. Sa'id b. Ḥamdān b. Ḥamdūn (=II32:VI.g), inc. *al-ḡaḡqu munḡaṣamu wad-dīnu muḡṭaramu / wa-ft āli Rasūli llāhi muḡṭasamu*.

VIII (105-141) *K. Waṣāyā l-mulūk wa-abnā' al-mulūk min walad Qaḡṭān b. Ḥud*, ascribed to Di'bīl b. 'Alī (b. Razīn) al-Ḥuḡā'i, in the recension of his grandson 'Alī b. Muḡ. (GAL I,79:10/77 S I,121:11, giving the variants of his name; GAS II,529 and 532:4, where this ms. is cited together with the Löfgren's paper mentioned above I). Apparently, to judge by the title, one could think that the work is nothing but a collection of texts of the genre *waṣīya*. As a matter of fact, as already stressed by Prof. Löfgren, the value of this text, thanks to the richness of its contents, most of which in verses, and last but not least to its old age, is in-

estimable for the new materials it provides, as regards the ancient historical and literary past of Yemen. Just this ms. was critically edited by Nizār Abāza (Beirut 1997), who asserts it's a *unicum*, which is probably true (but cf. the remarks of Löfgren at the end of his article).

IX (149-153) *Risālat... al-Ḥatīmī fī-mā wāfaqa kalām al-Mutanabbī kalām Aristātālīs fī l-Ḥikma*, usually known as *ar-R. l-Ḥatīmīya*, by Muḥ. b. Ḥasan b. al-Muẓaffar al-Ḥatīmī (see 1382:II), evidently in its short redaction (cf. EP² Suppl. 360 s.v. al-Ḥatīmī), with a reduced intr. and a quite patchy selection of verses.

X (154-5, 160-1) A long-winded, affected letter of thanks (as far as it can be understood), addressed by aṣ-Ṣarīf al-Muṭahhar b. 'Alī ḥ. 'Abdallāh b. al-Faḍl b. al-Mutawakkil ḥ. al-Muṭahhar al-Ḥasanī ḥ. ad-Damārī (11th/17th cent.: *Naṣr* II,752) to *al-qā'id* (cf. EP² IV,476) Ṣu'aib b. Salām al-Muẓaffarī, quite unknown.

XI (156-158a) Another letter by the same author, in the same precious language, addressed to the chiefs of the Banū Ḥaitam. As usual in this kind of writings, consisting of quite general warnings, neither a definite subject can be ascertained nor a close reference to an actual case can be established. Both texts however deserve to be appreciated as the only literary documents of an otherwise minor author (cf. *Naṣr*, loc.cit.).

XII Miscellaneous: a) 142 some Prophet's traditions, among which an extended eschatological prediction; b) 143a some spells (*'azīma*), against epilepsy, fever, etc.; c) 143b-145a a set of prayers; d) 145a-147a, 158b-159, 162 sayings and anecdotes from an unidentified text in *bāb: ad-du'ā, al-mawā'iz waz-zuhd, al-madh waḍ-ḍamm, al-ḡazal wan-nasīb*; e) 147a-148 poetry.

1612.

G 4. 153 ff. (but there's a f.81bis!; 2b, 6b, 153b blank) 16×11½ cm. Good old ms., in a round, solid nashī (ff.1b-2a, 3-6a, 7-8 by a later hand); yellowish paper. Restored recently: cover in a brown leather.

(3-end) '*Uyūn al-ma'ārīf wa-funūn aḥbār al-ḥalā'if*' (title on the upper edge), by Abū 'Abdallāh Muḥ. b. Salāma b. Ḡa'far al-Quḍā'ī (GAL I,343:3.1/419 S I,584 with the alternative title *al-Inbā' 'alā l-anbiyā' wa-tawāriḥ al-ḥulafā'*). Many glosses. The identity of the text however is not so clear as the title might suggest, though it's fairly easy to solve the question. To sum up, two parts can be ascertained: the first one, until f.35a, as it appears from the comparison with Berl.9433, apart the statement in the title-page, is actually the initial portion of al-Quḍā'ī's work, dealing with the history of the prophets; the second one, from 35b, is its continuation, but in the abridged redaction, entitled *Bulḡat/Tuḥfat az-zurafā' fī ta'riḥ al-ḥulafā'* (cf. col.), by Abū l-Ḥusain 'Alī b. Muḥ. b. Abī s-Surūr 'Abd-al-'azīz as-Sarūḡī, dealing with the Islamic history (as to the *nisba* ar-Rauḡī, suggested by the ms., whenever it occurs (as a rule at the beginning of the main sections), and retained by GAL S I,585:3a, it must be no doubt rectified into as-Sarūḡī on the authority of Kaḥḥ.VII,140, who gives also the date of his death, 648/1250, and F. Rosenthal, *A History of Muslim Historiography*, Leiden 1968, p.408. Contents: 1b-2a a list of the 'Abbāsid Caliphs until al-Mu'tamid (d.279/892), then a list of their *laqab*, from as-Saffāḥ to an-Nāṣir; 3-35a

the history of the prophets (some gaps at the beginning), from Šit (8a) onwards, the last paragraphs being: 25b *'Isā*, 28a *Dū l-kifl*, 28b *Aṣḥāb al-kaḥf*, 31a *qaum Tubba'*, ibid. *Dū l-Qarnain*, 32a Ḥālid b. Sinān al-'Absī (cf. EP² IV,961), 33a *at-tawāriḥ min Ādam ilā l-Ḥiḡra*, 34a *'adad al-anbiyā' wal-mursalīn wa-'adad al-kutub al-munzala*; 35a *nasab Muḥammad RA*; 60 the Caliphs *rāšidūn*; 68 the Umayyads of Damascus; 81bis b the Umayyads of al-Andalus; 95 the Ḥammūdids (cf. EP² III, 150 and Zambaur 53); 100 the 'Abbāsids; 133 the Fāṭimids until al-Fā'iz (d.555/1160).

1613.

G 5. 135 ff. (62b, 135b blank) 24½×17 cm. Valuable, old ms. (6th/12th cent.), by two different hands: ff.2-87 rather coarse, round, large, thinner, compact script (88a, the end of I, round, thick script); ff.90b-134 regular, round, rather thick and small, "geometrical" nashī; yellowish paper. Recently restored: cover in brown leather.

I (2-88a) *Ta'rib al-Maqṣūra* (title in the beginning) li-Abī Bakr ḥ. Muḥ. b. Ḥasan Ibn Du-raid, here complete in 222 vv., by Ḥusain b. Aḥmad Ibn Ḥalawaih (see CCLI:Z, 55:II-Ibis and II47:VI; not in GAS IX,85!). In the short introduction the commentator explains, on the authority of Ibn as-Sikkīt (GAS IX,137) the meaning of the epithet *al-Muḥziya* ("the astonishing" poem), usually given to *al-Maqṣūra* (cf. Berl.7544).

II (90b-134) *I'rāb talātīn sūra min al-mufaṣṣal* (usually *min al-Qur'an*; on the peculiar meaning of this word as a "portion du Coran", cf. Kazimirski, *Dict. arabe-français*, Beyrouth 1860, II, 603), by the same author (GAL I,125:9.1/130 S I,190; GAS IX,170: Koranlesung I, citing also the present copy, and 247 Nachträge). Defective at the end (just one leaf missing). Inc. *qāla... Ibn Ḥalawaih: al-ḥ. li-llāh 'alā ālā'ihī wa-ḡazil 'aṭā'ihī... ḥādā kitāb ḍakartu fīhi i'rāb 30 sūra min al-mufaṣṣal bi-ṣarḥ ma'ānī uṣūl kull ḥarf wa-talḥiṣ furū'ihī wa-ḡikr ḡarīb mā aṣkala fīhi wa-tabyīn maṣādirihī wa-taḥḍīr wa-ḡam'ihī li-yakūna ma'ūna 'alā mā yaridu 'alaika min i'rāb al-Qur'an ilḥ. The commentary, merely grammatical and lexical, deals firstly with the sentence *a'ūdū bi-llāh min aṣ-ṣaiṭān ar-raḡīm* and the *basmala*, then goes on with the following 30 sūras: 94a 1 *Umm al-Qur'an/al-Fātiḥa*; 98b 86 *aṭ-Ṭāriq*; 102a 87 *Sabbīḥ/al-A'lā*; 104a 88 *al-Ḡāṣiya*; 105b 89 *al-Faḡr*; 108a 90 *al-Balad*; 109b 91 *aṣ-Ṣams*; 111b 92 *al-Lail*; 113a 93 *aḍ-Ḍuḥā*; 114b 94 *A-lam naṣrah*; 115a 95 *at-Tīn*; 116a 96 *al-'Alaq*; 117b 97 *al-Qadr*; 118a 75 *al-Qiyāma*; 119a 99 *az-Zalzala*; 119b 100 *al-'Ādiyāt*; 120a 101 *al-Qāri'a*; 120b 102 *at-Takwīn*; 123a 103 *al-'Aṣr*; 124a 104 *al-Humaza*; 126a 105 *al-Fīl*; 127a 106 *Qurayṣ*; 128a 107 *A-ra'aita/al-Mā'un*; 129b 108 *al-Kawṭar*; 130a 109 *Qul: yā ayyuhā l-kāfirūn/ s. al-Kāfirīn*; 130b 110 *an-Naṣr*; 131b 111 *Tabbat*; 132b 112 *aṣ-Ṣamad/al-Iḥlās*; 133b 113 *al-Falaq*; 134b 114 *an-Nās*.*

1614.

G 6. 178 ff. (1a, 178b blank) 23×17 cm. Excellent, rather old copy, by one hand throughout, in a very fine, round, rather thick, spaced nashī; yellowish paper. Good condition (only dampstains in ff.1-35 ca, 105-end). Recently restored: cover in brown leather.

Torso of a historical work, apparently a summary, as stated in the intr. f.52a: *waqa'a 'azmī 'alā l-iḥtiṣār li-akṭar aḥbār wal-iḡtiṣār 'alā ba'd aḥādīthihā*. We are indebted to W.

Madelung, who carefully surveyed this very text, for having skilfully settled the question of its identification (cf. his paper *The identity of two Yemenite historical manuscripts*, JNES, XXXIII, 1973, pp. 175-180, repr. in *Religious and Ethnic Movements in Medieval Islam*, Variorum, 1992, chapter IX). His starting point was the observation that "the passage on the usefulness of history, in the intr. (f. 51a), is quoted by as-Sahāwī in his *K.al-I'lān* (GAL II, 35: [9]. 5/43) and attributed to a work which he names *Aḥbār ad-duwal al-Islāmiya* by Jamal al-dīn 'Alī Ibn Zāfir ḥ. Ḥusain al-Azdī (d. 613/1216, cf. EP III, 995 and Kahh. VII, 133)". The obvious conclusion to be drawn is therefore that the present ms. contains "probably the first part" of Ibn Zāfir's work, plus "most of the chapter on the Saljūqs", the second part being preserved in two other mss. only, under the title *Aḥbār ad-duwal al-munqaṭi'a* (cf. GAL I, 321: I. 1/391 S I, 553). Madelung dwells also on the discrepancy between the two titles, suggesting that the proper title intended by Ibn Zāfir could be reasonably only *Aḥbār ad-duwal al-Islāmiya*, considering that the work includes, besides "the discontinued dynasties" (*ad-duwal al-munqaṭi'a*), also the contemporary ones. Furthermore, he carries out a learned outline of the contents in order to point out all what gives new information, not available from other sources. Since the leaves were bound in disorder, the text starts abruptly on f. 51a, dealing with the value of the science of history; then there's the end of the list of the past dynasties (*wa-hāḍihi 'iddat ad-duwal al-maḍkūra*), and after a gap, f. 51b the list of *ad-duwal al-aṣriya*. Starting from the beginning, the survey of the contents is the following: 1b *ad-daula l-Ġiliya* (Ziyārid dynasty: 319/931-402/1012); 8b *daulat al-Atrāk as-Salġūqiya* (455/1063-552/1157); 52b *Banū Umayya* (41/661-132/750); 73a *ibtidā' mamlaka B. Umayya bil-Andalus* (138/755-423/1031); 90b d. *Banī l-Aġlab bi-l-Friqiya* (184/800-298/909); 99a *ad-d. aṣ-Ṣaffāriya bi-Hurāsān* (254/868-290/903); 105b d. *B. Abī Dulaf al-Iḡli bil-Ġibāl* (Dulafid dynasty: 210/825-285/898); 109a *ad-d. al-'Alawiya bi-Ṭabaristān wa-Ġurġān* ('Alid dynasty: 250/864-316-928); 115b *ad-d. as-Sāmāniya bi-Hurāsān* (204/919-395/1005); 133a *ad-d. ad-Dailamiya l-Buwaihiya* (Būyid dynasty: 320/932-447-1055).

1615.

G 7. 142 ff. (1b blank; 119b not belonging to the text) 16 × 10 cm. Copied on Monday 14 Rabi' I 477/21.VII.1084 (also probably the oldest non-qur'ānic ms. in the Ambrosiana) by Aḥmad b. Sulaimān b. Aḥmad. Valuable ms., in an archaic, rather irregular, sharp, compact, fully vowelless nashī; headings, throughout in black ink, both *kitāb* and *bāb*, in Kūfic script; very narrow margins; brownish paper. Recently restored: cover in brown leather.

(2-139a) *K. at-Taġrīd* (title in the col. of the *ġuz'*, ff. 17a, 50a, 82b, 111a), by al-Mu'ayyad bi-l-lāh Aḥmad b. Ḥusain b. Hārūn al-Buṭḥānī (GAL S I, 317: 9.3, citing this ms.; GAS I, 570: 14.3), defective at the beginning. The work is divided into five *ġuz'*, and these into some unnumbered *kitāb*, consisting of many *bāb* (*al-qaul fi...*). Contents: (-17a) *ġuz' 1*: the end of *k. aṣ-ṣalāt*, from *b. al-qaul fi takfīnihi wa-taḥnītihi*, 3b *k. az-zakāt*, 11a *al-ḥums*, 12a *aṣ-ṣiyām*; (17a) *ġuz' 2*: *k. al-ḥaġġ*, 29b *an-nikāḥ*, 38b *aṭ-ṭalāq*, 45b *an-naṣaqāt*, 47b *al-buyū'*; (50a) *ġuz' 3*: continuation of *k. al-buyū'* from *b. al-qaul fi bai' al-aġnās*, 60a *aṣ-ṣuf'a*, 64a *al-iġārāt*, 71a *aṣ-ṣarika*, 76a *ar-ruhūn*, 81a *al-ġuṣūb*; (82b) *ġuz' 4*:

83a *al-hibāt waṣ-ṣadaqāt*, 87a *al-'itq*, 91a *al-aimān wal-kaffārāt*, 95b *al-ḥudūd*, 103a *ad-diyār*; (111a) *ġuz' 5*: *al-waṣāyā*, 113b *al-farā'id*, 120b *al-qaḍā' wal-aḥkām*, 130a *aṣ-ṣaid waḍ-ḍabā'iḥ*, 134a -139a *as-siyar*. Then there are two additional chapters: 139a b. *ḍikr mā ruwiya 'htalafa fihi al-Qāsim wa-Yaḥyā fi l-'ibādāt*; 140a b. *ḍikr mā ruwiya fi 'htilāfihimā fi l-mu'āmalāt*.

1616.

G 8. 311 ff. 20 × 17 cm. Valuable, old ms.: excellent copy in a fully vocalized, round, but rather "geometrical" shaped, spaced nashī (11 to 15 lines per page); headings in a very large, vertically stretched Kūfic script; yellowish paper. Recently restored: cover in brown leather.

Torso of a *Ḥuṭṭaṣar Kitāb al-'Ain* (cf. col. 52b *tamma muḥṭaṣar ḥarf al-'ain*) li-Abī 'Abdarrahmān al-Ḥalīl b. Aḥmad b. 'Amr al-Farāhidī, by Abī Bakr Muḥ. b. Ḥasan b. 'Alī az-Zubaidī al-Iṣbīlī (no other compendium was compiled, cf. ḤḤ V, 126; GAL I, 100: 4.5/98 S I, 159; GAS VIII, 53, where moreover the puzzle of *K. al-'Ain*'s authorship is dealt with, and id., 55: 16 as well as 254: 1). As already remarked with respect to F 149= No. 1444, both mss. contain the very same work, with the treatment of each letter in four/five *bāb* (*al-muḍā'af...* to *al-laṭīf*, *ar-rubā'i*), tracing back to the *K. al-'Ain*, but with a different arrangement, No. 1444 with the traditional alphabetical one, the present one according to al-Ḥalīl's system focused on the point of pronunciation of the letters, from the throat to the lip. Here's a survey of the chapters contained in this copy, beginning in the *b. al-muḍā'af* of *k. al-'ain*, with the respective incipits: 52b *Hā'*: *ḥayya kalima 'alā ḥida wa-ma'nāḥa ḥalumma*; 93a *Hā'*: *qahqaha r-raġul... fi ḍahkihi*; 113a *Hā'* = No. 1444; 144b *Ġain* = No. 1444; 167b *Qāf* = No. 1444; 206 *Kāf*: *kaṣṣa l-bakr yakiṣṣu wa-huwa ṣaut bayyin (?)... wal-hadīr*; 223a *Ġim*: *al-ḡaṣṣ daqqu ṭaḥn as-sawīq*; 246a *Ṣīn*: *innahum fi ṣaṣāṣā'i min 'aiṣihim... huwa ṣ-ṣidda*; 259b *Ḍād*: *taqūlu: ḍiztaḥu ḥaqqahu wa-taḍizuhu tamn'ahu* (cf. No. 1444); 266b *Ṣād* = No. 1444; 275b *Tā'*: *aṭ-ṭast wa-ḡam'uhā aṭ-ṭisās*; 289a *Zā'* = No. 1444; 295a *Tā'* = No. 1444; 302a *Dāl* = No. 1444.

1617.

G 9. 94 ff. (32a blank) 20½ × 17 cm. Excellent, elderly copy, in a careful execution: very nice, round, rather thin nashī (ff. 82b, 83b-end by a quite different hand: peculiar, round, rather thick, but small script). Recently restored: cover in brown leather.

I (1-80a) *K. an-Naṣiḥa* (thus col.), i.e. *at-Tibr al-masbūk fi naṣiḥat al-mulūk*, by Muḥ. b. Muḥ. al-Ġazālī (see CXCIII; add. Birmingham 546-7, Garr.² 4735 (2 mss.), Inst. Vost. 6684-6, Rabat² 1905, Köprülü I, 787). Defective at the beginning and the end, according to the title-page. Contents (cf. Berl. 5610): *ḍikr furū' ṣaġarat al-imān* (10 *aṣl*, beginning respectively, from *aṣl 2*, in the ff. 6b, 9a, 10b, 12b, 13a (*aṣl 6-7*), 13b, 14a (*aṣl 9-10*); 14b *bayān al-'ainain allatain ḥumā maṣrab ṣaġarat al-imān* (10 *miṭāl*); 19a *al-'ain aṭ-ṭāniya* (5 *ḥikāya*); 23b *bāb 1 fi l-'adl was-siyāsa wa-ḍikr al-mulūk wa-siyarihīm*; 57b b. 2 *fi wizārat al-wuzarā' wa-siratihīm* (incomplete?); 58a b. 3 *fi ḍikr al-kuttāb wa-ādābihīm wa-aḥbārihim*; 60a b. 4 *fi sumūw ḥimam al-mulūk*; 67b b. 5 *fi ḍikr ḥikmat al-ḥukamā'* (likely incomplete); 68a b. 6 *fi*

šaraf al-'aql; 72a b. 7 (the last) fi na't an-nisā' wa-mā fihinna min ḥair wa-šarr; 75b dīkr siyar an-nisā' wa-'ādātihinna.

II Minor texts: a) 81-82a, 83-84a *Ḥukūmat al-Iskandar*, being some narrative on Alexander the Great and his wisdom as a ruler; b) 82b, 83b-94 Itineraries, mostly in the pattern *aṭ-ṭariq min... ilā*; besides, a list of towns with their respective latitude and longitude.

1618.

G 10. 48 ff. 26×17 cm. Rather old ms., in a fine, round, thick nashī. Recently restored: cover in brown leather.

The *Dīwān* by Ġiyāt b. Ġaut b. aṣ-Ṣalt al-Aḥṭal (the name *passim* in the text), with a short commentary (GAL I, 49/45 S I, 83; GAS II, 320 citing this ms. and its facsimile edition by E. Griffini, *Le diwan d'al-Aḥṭal, reproduit... d'après un ms. trouvé au Yémen, avec préface, glossaires, tables, renvois, variantes et notes*, Beyrouth 1908).

1619.

G 11. 220 ff. 25×13½ cm. Copied 1087/1676 (date uncertain, the two last figures having been corrected). Good copy, in a quite regular, partially vocalized, solid nashī; text included in a double, red and blue frame; f. 1b fine 'unwān; some rubrics in yellow ink. Rather bad condition, leaves loose, cover taken off.

(I-220a) *al-Mağmū' fī l-fiqh*, by Abū Ḥusain Zaid b. 'Alī (name and title ff. 33a, 139a; see 468:II). It's the ms. B in Griffini's edition, *Corpus Juris etc.*, described in pp. XXIII-XXV. The *guz'* end respectively ff. 33a, 72a, 102b, 139a, 184b. Several glosses.

1620.

G 12. 135 ff. (94b, 135b blank) 32×22 cm. Recent ms., in a common, round, rather thick, compact nashī. Cover seriously damaged both in the flap and in the spine.

(I-135a) Vol. I of *al-Ġāmi' aṣ-ṣaḥīḥ*, by Muḥ. b. Ismā'il b. Ibrāhīm al-Buḥārī (see CCCXXV and 1254; the information of the title-page, f. 1a, giving the same title and author of No. 1619, is due to a trivial mistake!). Defective at the beginning and the end. The text starts from *bāb kaifa kāna bad' al-ḥalq* to *bāb qaul an-nabī...: ad-dīn naṣiḥa li-llāh*; then the following *kitāb*: 9b *al-'ilm*; 18b *al-wuḍū'*; 25a *al-ḡuṣl*; 29a *al-ḥaiḍ*; 32b *at-tayammum*; 34b *aṣ-ṣalāt*; 74b *al-ḡum'a*; 85a *al-istisqā'*; 93a *at-tahaḡḡud*; 102b *al-ḡanā'iz*; 114b *az-zakāt*; 125a *al-ḥaḡḡ*: last chapter, 134b, *wuḡūb aṣ-ṣafā' wal-murūwa*.

(G 13 is an album in folio, containing 21 lithographies in colours with text in English or French.)

1621.

G 14. 189 ff. (187a, 189a-b blank) 23½×13½ cm. Copied 1037/1627 by Muḥ. b. 'Alī b. Ġufair (thus ms. clearly). Good copy, in a very regular, round, compact nashī; many leaves in different colours; text of ff. 4b-5a in a frame; 4a simple 'unwān, containing the *basmala*. Recently restored: cover in brown leather.

(4-186) *Rauḍ al-aḥyār al-muntaḥab min Rabī' al-abrār* (li-Maḥmūd b. 'Umar b. Muḥ. az-Zamaḡṣarī, by (Muḥyiddīn) Muḥ. Ibn al-Ḥaṭīb) Qāsim b. Ya'qūb (al-Āmāsī) (name in the intr.; GAL I, 292: XVI.2/349: XV.2 II, 429: §3.1/566 S I, 512 II, 638; add. Birmingham 1307 1309; Vat. 1560 with ref.; Köprülü II, 48; Şan'ā' 881). Ff. 2b-3a *fihrist*. F. 3b narrative on an incident, which happened in 1073 A.D in the port of al-Muḥā' between a unit (*širdima*) of European (*Firanğ*) and the governor's messenger Surūr b. 'Abdallāh al-Mušidd (?). Many glosses. This is a summary outline of the contents, divided into 50 *rauḍa*: 5b 1 *ad-dīn*; 40b 5 *aṣ-ṣann wal-firāsa wal-'aql wal-fiṭna ilh.*; 57a 10 *fī dīkr ad-dunyā wal-āhira was-sana waš-šahr wal-yaum wal-lail was-sā'a*; 69a 15 *fī dīkr al-ḥubb wal-buḡḍ fī llāh wal-muḡālasa wal-aḥā' wal-ḡiwār was-ṣuḥba*; 87b 20 *fī ṣ-sabr wa-ḍabṭ an-naḥs wal-'aḡāf wal-wara' wal-ḥalāl wal-ḥarām*; 103a 25 *fī ṣ-ṣidq wal-amāna wal-wafā' wal-kidb war-riyā' was-sa'y wan-namima wal-ḡadr wal-ḥiyāna was-sariqa*; 120b 30 *fī dīkr an-nisā' wat-tazwiḡ wa-aḥlāq an-nisā' wal-ḥiṭba wa-dīkr al-ḡilmān wal-liwāṭ wal-imā' wal-ḡimā'*; 144b 35 *fī l-aḥlāq wal-'ādāt al-ḥasana wal-qabīḥa wal-ḥilm wal-waqāḥa ilh.*; 163a 40 *fī l-'aḡz wal-kasal wat-tawānī wal-balāda wan-nisyān*; 170b 45 *fī l-'abid wal-ḡawāri wal-ḥadama*; 182b 50 *fī l-maut wal-waṣṭya wal-muṣṭiba*.

1622.

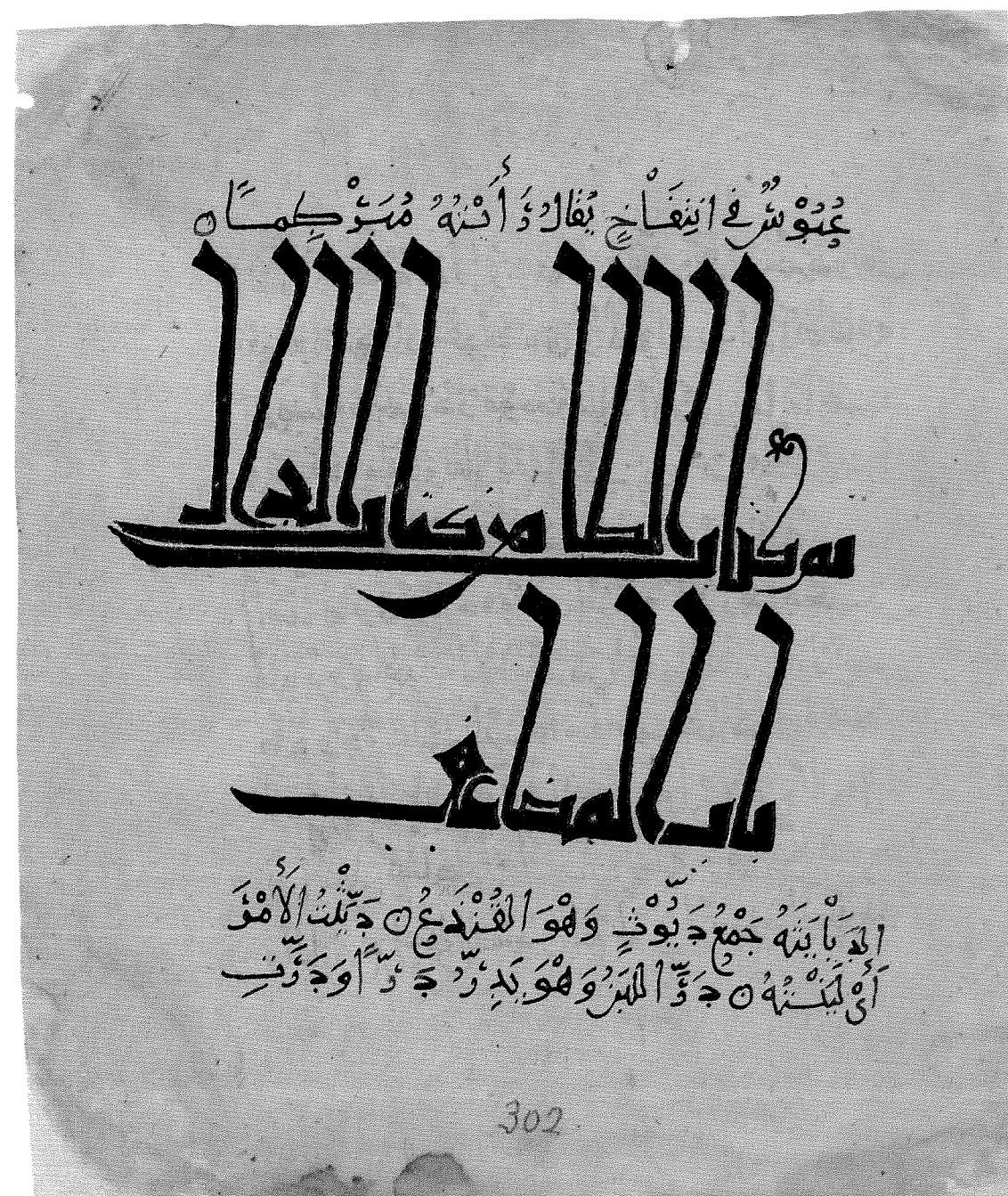
G 15 Ff. 175 22½×12½ cm. Valuable, old ms. (excepted ff. 1-7), dated 6th/12th cent. by F. Sayyid p. 328; archaic, very regular, compact, nice script, by two different hands: a rather sharp, smaller, slightly inclined to left in ff. 8, 44a, 46-92, 174-175a, and a larger, round writing in ff. 9-12, 93b-173 (a third hand, old as well, in ff. 44b-45; a fourth one in ff. 93a, 175b); ff. 1-7 supplemented by a very recent hand, in a coarse, quite thick script; yellowish paper, excepted ff. 1-7; in a rather good condition as a whole, but all the sheets are loose, with dirtstains overall, especially in ff. 54, 59, 122-7, 131-3, 146, 153-6; cardboard cover, damaged by worms in the spine.

The ms. contains some anonymous texts dealing all with historical matter. As to the identity of the authors, no evidence can be traced. According to F. Sayyid (p. 328), who could review this ms. and remark that its authorities are mostly identical with those of the *Ta'riḥ San'ā'* lir-Rāzī (d. 460/1068; see above 722), one can only guess that the authors lived at the same time or little later.

I (1-92, where is the col. with the information that the text was collated in 621/1224, in the mosque of Malāḥa, cf. Forrer Ind. 307) (2a) *Ta'riḥ al-Yaman fī l-kawā'in wal-fitan wa-mulūk Ḥimyar wa-fī riḡāl al-ḥadīṭ min aṣ-ṣaḡāba wat-tābi'in wa-tābi'i tābi'ihim wa-man wafada ilā RA... min ahl al-Yaman wa-man ḥaraḡa min al-'ummāl wa-mā ḡarā fī l-Yaman ilā l-qarn al-ḥāmis min al-ḥiḡra l-Muḥammadiya*. Contents: 2b *bāb 1 fī tasmiyat al-Yaman*

Yamanan; 4b *ḍikr mulūk al-Yaman min Ḥimyar wa-miqdār sinthā* (sic); between ff. 7 and 8 there's a gap, one can even suppose that the subsequent text might be an independent one; 14a *ḍikr inṣirāf Mu'ād b. Ġabal* (EP Ind. 256); 16b *wafāt RA*; 18b *riddat al-'Arab*; 24a *wufūd Firūz ad-Dailamī* (EP Ind. 123) *ilā RA*; 28a *ḍikr al-Muḡira b. Ḥakīm aṣ-Ṣan'ānī*; 29a *Uwais b. 'Amir al-Qarnī*; 29b *Ḥanzala b. Nu'aim al-'Anazī*; 32b *faḍā'il Ṭā'ūs* (b. Kaisān) (EP Ind. 342); 33a <Ubaid b. Muḥ. b. Ibrāhīm aṣ-Ṣan'ānī> *al-Kiṣwārī* (d.288/901: Kaḥḥ.VI,139 and F.Sayyid 339) *wa-'Abdallāh b. al-Mu'allim aṣ-Ṣan'ānī*; 38b <Utmān b. Yazdawaih aṣ-Ṣan'ānī>; 39a *Maimūn b. al-Ḥakam aṣ-Ṣurādī*, *Safwān b. Kalbī* (?), <Abdallāh b. Safwān>; 42a *Yūsuf b. Ya'qūb* (b. Ibrāhīm) *aṣ-Ṣan'ānī*, *Aḥmad b. 'Abdallāh aṣ-Ṣan'ānī*; 42b *Abū Sa'id 'Abdarrahmān b. Muḥ. b. 'Aqib al-Hamdānī* (then a gap); 49b *an-Nu'mān b. az-Zubair aṣ-Ṣan'ānī*; 52b *Abū 'Amr Ḥaṣṣ b. Murra aṣ-Ṣan'ānī*; 53a *Muḥ. b. Bisṭām aṣ-Ṣan'ānī*; 53b *Muḥ. b. Ibrāhīm b. Baṭṭāl aṣ-Ṣa'dī*; 54a *Hiṣām b. Yūsuf b. Hiṣām b. Firūzaih*; 56a <Abdallāh b. Mu'ād aṣ-Ṣan'ānī>; 57b *Yahyā b. Ayyūb b. Muṭarrif aṣ-Ṣan'ānī*; 60a *wa-mimman qadima Ṣan'a'*: *Wabr b. Yuḥannas al-Anṣārī al-Kalbī*, the first governor of Yemen who was ordered by the Prophet to build a mosque in Ṣan'a' (cf. *Ṣan'a'*, *an Arabian Islamic city*, ed. by R. B. Serjeant and R. Lewcock, London 1983, Ind. 617); *ibid. Masḡid Ṣan'a' wa-ta'riḥ 'imāratihi*; 60b *Ḥadīṭ Wabr b. Yuḥannas al-Anṣārī*; 61a *wa-mimman qadima Ṣan'a'*: *Abān b. Sa'id b. al-'Āṣ* (cf. *Ṣan'a'* etc., cit., Ind. 599); 62a *al-Muhāḡir b. Abī Umayya* (EP Ind. 961); 62b <Alī b. Abī Ṭālib>; 64a *wufūd al-As'aṭ b. Qais al-Kindī* (EP I, 718); *ibid. kitāb al-'ahd alladī katabahu RA*; 65a *ḍikr man ḥaraṣa 'alā l-'amal wa-lam yuwallihi RA*; 65b *wufūd Firūz; ruḡū' Mu'ād ilā n-nabī*; 66a *qudūm Mu'ād ilā l-Yaman*; *ibid. man qadima ma'ahu* (sic) *Mu'ād min ahl al-Yaman 'alā RA*; 68a *man qadima Ṣan'a' wa-ṣallā fī masḡidihā min aṣḥāb RA*; 68b *qudūm 'Isā b. Maryam ilā Ṣan'a'*; 69a *waṣīyat an-nabī li-Mu'ād b. Ġabal*; 71b *faḍl al-masḡidain: m. Ṣan'a' wa-masḡid al-Ġanad*; 72b *ar-rauḍa llatī fī masḡid Ṣan'a'*; 73b *wa-ba'aṭa RA ilā l-Yaman Abū* (sic) *Mūsā 'Abdallāh b. Qais al-Aṣ'arī* (EP I, 716; *Ṣan'a'* etc., cit., Ind. 604); 75a *kitāb wilāyat 'Amr b. Ḥaram* (cf. *Ṣan'a'* etc., cit., 53); *ibid. wa-ba'aṭa RA Ḥakīm b. Ḥizām ilā l-Yaman* (EP Ind. 136); *ibid. wa-ba'aṭa Ḡarīr b. 'Abdallāh al-Baḡalī* (cf. *Ṣan'a'* etc., cit., 53); 75b *id. Ḥalīd b. Sa'id b. al-'Āṣ* (EP IV, 960; *Ṣan'a'* etc., cit., 53); 76a *ḍikr al-wāfīdīn 'alā RA*; 76b *manāqib Ḥimyar wal-Azd*; 77a *manāqib al-Furs*; 77b *faḍl ahl Iṣbahān*; *ibid. qudūm al-abnā' 'alā RA*; 78a *kitāb RA li-wafd al-abnā'*; *ibid. riwāya Firūzaih*; 79a *qudūm ahl Ġuraṣ* (cf. Forrer Ind. 295); 80a *wafd Wā'il b. Ḥaḡr* (EP Ind. 357); 83a *wufūd Ṭuḥfa b. Abī Zuhair an-Nahdī*; 86a *wufūd Furāt b. Ḥibbān al-'Iḡlī*; *ibid. kitāb RA ilā ahl Naḡrān*; 87a *qudūm ahl Ġaiṣān* (cf. Forrer Ind. 294); 87b *wufūd 'Abd al-Qais* (EP I 74); 88a *qudūm Abyaḍ b. Ḥammāl al-Māribī* (EP Ind. 23; *Ṣan'a'* etc., cit., 554).

II (93b-103) An account of the political and military events, from 321/933 to 332/943, concerning an-Nāṣir Aḥmad b. al-Hādī Yahyā, the 3rd Zaidi Imām (d.325/937: F. Sayyid 405) and As'ad b. Abī Yu'fir (Ibrāhīm), the 4th Yu'firid ruler (d.332/943: F. Sayyid 383), as well as their sons (cf. Madelung 193 sqq.). Some items: 9a *zuhūr Ḥassān b. 'Utmān b. Aḥmad b. Yu'fir*; 94b *wafāt al-Imām an-Nāṣir*; *duḡl Ḥassān Ṣa'da*; 96b *ḥurūḡ al-Muḥtār* (Qāsim b. an-Nāṣir Aḥmad); *ḍikr asrihi wa-qatlihi*; 97a *wafāt Yahyā b. an-Nāṣir* (Aḥmad); 97b *wuṣūl aṣ-Ṣarīf b. al-Hādī ilā Bait Baus* (cf. Forrer Ind. 287); 99a *hudnat al-Imām al-Manṣūr Yahyā b. an-Nāṣir* wa-Ibn Abī l-Futūḥ; 100a *wafāt al-amir As'ad b. Abī Yu'fir*, then his extended *Waṣīya*, until f.103.



III (103b-114) A text dealing with the mosques of Ṣan‘ā’: 103b *M. Banī r-Rawīya wa-huwa m. buniya fi awwal al-Islām banāhu Farwa b. Musaik al-Murādī (Ṣan‘ā’ etc., cit., 351)*; 104b *M. al-Aḥḍar/Ibn al-Aḥḍar (Ṣan‘ā’ etc., cit., 133 and 385)*; 105a *M. qadīm yu‘rafu bis-S.ḥtin/tain (?)*, said to have been located in the lane of Abū Maṭar Manī‘ b. Māḡid al-Hamdānī, a traditionist, and to have been later known as *M. Ibn Ḥassān*, then as *M. Abī ‘Abdallāh Muḥ. b. Aḥmad b. ‘Alī as-Sirāfi aṣ-Ṣūfi*, who lived there 70 years or so (to be noted that all these names are missing in the list of the mosques, recorded in *Ṣan‘ā’ etc., cit., 385-390*); 106a *M. aṣ-Ṣauma‘a t-tawīla (Ṣan‘ā’ etc., cit., 361)*; 106b *M. Abī Muḥ. ‘Abdallāh (sic, instead of Abī ‘Abdallāh) Wahb b. Munabbih b. Kāmil*; 108b *M. qadīm yu‘rafu bi-Qudūm*; 109b *M. as-Sammām*, later called *M. al-Aḡḍam* (all the last three mosques missing in the above mentioned list); 110b *M. ‘Alī b. Abī Ṭālib (Ṣan‘ā’ etc., cit., Ind. 611) or M. al-Ġanā‘iz (unknown name!)*; 111a *M. Rabāḥ*, supposed by the author to be identified with Rabāḥ b. Zaid aṣ-Ṣan‘ānī (cf. *Ṣan‘ā’ etc., cit., Ind. 593*), later called *M. al-Aḡḍam* (! see above); 112a *M. Ṣahr or M. Ṣuraiq b. ‘Abdallāh b. Marṭad b. Yazīd al-‘Ābid (Ṣan‘ā’ etc., cit., Ind. 602; both names unknown)*; 112b *M. Banī t-Ṭabīb (unknown)*; 113a *M. ‘Abdallāh b. Abī r-Rūm (id.)*; 113b *M. ‘Azīz (id.)*; *ibid. M. Banī Marṭad* (uncertain reading; unknown as well); 114a *M. fi darb Ḥayyān/Hibbān (id.)*. To sum up, it’s worth remarking that many of the above recorded mosques were so old that their names are disappeared, therefore they must be added to the list of the *Masāḡid mansīya* (“the forgotten mosques”) mentioned in *Ṣan‘ā’ etc., cit., p.390*.

IV (114b-123) A set, without any arrangement at all, of documents containing administrative instructions as well as some information about drinking places (*siqāya*) and shops (*ḥānūt*) of Ṣan‘ā’. Main items: 114b *kitāb fihī ta‘dīl aṣ-ṣadaqāt*, recording orders given by As‘ad b. Abī Yu‘fir <Ibrāhīm> (see above II); 115a *Tasmiya mā uḥriḡa min sahm al-muṭawwaqāt* (a kind of money, cf. *Ṣan‘ā’ etc., cit., 129*) *li-Ṣan‘ā’*; 116b *Waqf ṣadaqat Aḥmad b. Muḥ. b. Yazīd Ibn Qamarān (?)*; 117b *kitāb al-ḥukm*, being the text of a legal decision concerning some *ḥānūt*; 119a *Nuṣṣa kitāb fihī faṣḥ ḥadā r-rasm al-mulaqqab bil-ḥukm*, a text annulling the preceding one.

V (123-end) Another set of documents, dealing particularly with the governors of Yemen appointed by the ‘Abbāsids Caliphs: 1.- *Aḥd Abī Aḥmad al-Muwaffaq* (the brother of al-Mu‘tamid, the 15th ‘Abbāsīd Caliph, cf. EI² VII,803) *ilā Muḥ. b. Yu‘fir* (the 2nd ruler of the Yu‘firid dynasty, d.279/892, cf. F.Sayyid 382), being the diploma of authority delivered to him on behalf of the ‘Abbāsīd Caliph (cf. *Ṣan‘ā’ etc., cit., 55*); 2.- 124b *Ḥadīṭ Aḥmad b. Muḥ. b. Yazīd Ibn Qamarān aṣ-Ṣan‘ānī* (above IV); 3.- 125a <‘Alī> b. Ḥusain Ḡaṭṭan (‘Abbāsīd governor from 279/892 to 282/895, cf. *Ṣan‘ā’ etc., cit., 55-6*); 4.- 126b *Kitāb Ishāq b. al-Mu‘taḍid ilā Ḡaṭṭan*; 5.- 127a *Kitāb min Abī Ḥāmid Aḥmad b. Hilāl ilā l-amīr As‘ad <b. Abī Yu‘fir>*; 6.- 127b another letter addressed to the same by Yaḥyā b. Muḥ. b. Bahrām (dubious reading) al-Fārisī from Oman; 7.- 128-130 some other letters from and to As‘ad; 8.- 130b *Ḥadīṭ Abī ‘Abdallāh Muḥ. b. Yu‘fir al-Ḥiwālī* (above I); 9.- (after a gap) 131a a letter to ‘Alī b. Ḥusain Ḡaṭṭan, and answer, both on the assessment of the *ṭirāz* (on the double meaning of this word cf. *Ṣan‘ā’ etc., cit., Glossary p.596*); 10.- 132b-134a some Ṣūfī-inspired verses, partly against the 3rd Zaidī Imām an-Nāṣir Aḥmad b. Yaḥyā, by the poet Aḥmad b. Mūsā, maybe Aḥmad b. Mūsā b. ‘Alī Ibn ‘Uḡail, d.690/1291, said by Ḥabṣī? 181 to have

VIII

Muḥṭaṣar Kitāb al-‘Ain, by Muḥ. b. Ḥasan az-Zubaidī (Cat. No. 1616, f. 302a). A compendium of the first Arabic vocabulary: the end of section *ṭā*’ and the beginning of section *dāl*.

been an outstanding Šūfī; 11.- 134a-137 *'Ahd al-Muqtadīr bi-llāh ilā As'ad b. Abī Yu'fir*, namely the diploma of authority delivered to him by the 18th 'Abbāsīd Caliph; then the account of the death of As'ad and the events which happened afterwards; 12.- 139a *kitāb Marwān b. Mu'āwiya* (the last Umayyad Caliph) *ilā ahl al-Yaman yaḍkuru fīhi amr Yaḥyā b. 'Abdallāh al-Ḥaḍramī al-A'war*; 13.- 140a *ḍikr mā amara bihi min al-iğrā* 'alā quḍāt al-Yaman min al-arzāq; 14.- 142a *Risāla Hārūn al-Iğlī*, addressed to Abū Ġa'far al-Manšūr; 15.- 142b *Mau'iza kataba bihā Abū Aḥmad al-Muwaffaq* (above 1) *ilā Abī Yu'fir* (Ibrāhīm b. Muḥ.) (the 3rd Yu'firid ruler, d. 279/892, cf. F. Sayyid 382); 16.- 143a *Rasā'il Bišr b. Kubbār aṣ-Šan'ānī al B.n.wī*, said to have been one of the *abnā'* (cf. EP² I,104 s.v. al-Abnā', no.2), blaming 'Abdallāh b. Muṣ'ab (b. Tābit) for his misgovernment in Šan'ā' (he had been appointed by Hārūn ar-Rašīd, cf. *Šan'ā' etc.*, cit., 53 and IH² II,464 n.2, giving the date of his death in 184/800); 17.- 144b *al-Furāt b. Sālīm al-'Ansī*, governor of Yemen on behalf of al-Manšūr Ġa'far (*Šan'ā' etc.*, cit., 53); 18.- 144b-147 a set of letters by Bišr b. Kubbār, the two last ones addressed to Ibrāhīm b. 'Abdallāh (b. Ṭalḥa) al-Ḥaḡabī, governor of Yemen during the Caliphate of Hārūn ar-Rašīd (*Šan'ā' etc.*, cit., 54); 19.- 150b *Imārat 'Alī b. ar-Rabī' b. 'Abdallāh b. 'Abdalmaddān 'alā Šan'ā' wa-ḥuṣūmat ahl Šan'ā' wal abnā' bain yadaihi* (as to this emir, appointed as governor of Šan'ā' by al-Manšūr, cf. *Šan'ā' etc.*, cit., Ind. 601); 20.- 151a *Imārat 'Abdallāh b. Muṣ'ab az-Zubairī* (above 16); 21.- 151b *Šila Ma'n* (b. Zā'id) *li-Sa'id b. Abī 'Arūba* (sic, according to IH² VI,140), this latter being a traditionist); 22.- 152 (after a gap) a text on 'A'īša and Abū Bakr; 23.- 155a *Amr b. Ma'dikarib az-Zubaidī* (GAS II,306 and R. Traini, *Il poeta 'Amr ibn Ma'dikarib, fāris al-'Arab*, in "Annali della Facoltà di Scienze Politiche", Univ. di Cagliari, Cagliari 1983, vol.9, pp. 625-64); 24.- *Risāla Hārūn ar-Rašīd ilā l-qāḍī Hišām b. Yūsuf* (d.197/813), dealing with the Jews and Christians in Šan'ā'; 25.- 157a a letter from Hārūn ar-Rašīd to Ḥammād al-Barbarī, his governor of Yemen; 26.- 157b *Risālat ahl Šan'ā' šikāyata Ḥammad al-Barbarī ilā l-Amīn*; 27.- 161b a letter from al-Musta'in bi-llāh, the 12th 'Abbāsīd Caliph, about a question of *waqf*; 28.- 162b-166 report of events connected with some governors of Yemen during the Caliphate of ar-Rašīd and al-Ma'mūn; 29.- 166b *Kitāb al-Ma'mūn ilā Ishāq b. al-'Abbās* (b. Muḥ.) (cf. *Šan'ā' etc.*, cit., 54) *ya'muruḥu bil-ḥaḡḡ*; 30.- 167a *Wilāyat Ishāq b. al-'Abbās al-'Abbāsī*; 31.- 171a *'Ahd al-Muntaṣir bi-llāh* (the 11th 'Abbāsīd Caliph) *ilā Muḥ. b. Yūsuf al-Ḥudāqī fī tauliyat al-qaḍā'* 'alā l-Yaman; 32.- 173b a letter of al-Mu'tamid (above 1), dealing with the misdeeds of Ibrāhīm b. Muḥ. b. Yu'fir (above 15).

Add. (175b+93a) *Qaṣ.*, here 65 vv.-ā'ira, by Qudam b. Qādim (published by E. Griffini, *Il poemetto di Qudam ben Qādim: nuova versione della saga yemenica del reggente 'Abd Kulāl (400-480 di Cristo)*, in "Riv. St. Orient.", VII, 1918, 293-363.

SERIES H

156 Mss.

1623.

H 1. 420ff. (1,418-20 blank) 41 × 27 cm. As regards the date of the copy, the question is rather difficult to be solved: the date in the col., *alf wa-'išrin mi'a*, no doubt wrong, maybe must be rectified into *alf wa-'išrin sana*, i.e. 1020/1611. Moreover, it was formerly barred and replaced in a marginal note by 23 Ġumādā II 675/10.XI.1276. Relying on such an information and considering that an-Nawawī died in 676/1279, Griffini (cf. Gr.² p.75) stated that the ms. is an autograph, but it's evident that the assertion of an-Nawawī (*faraḡtu min ilḥ.*) refers to the completion of his work, so the probable date of the copy might be 1020/1611, according to the above suggested correction. Otherwise, the date given at the end of *niṣf* 1 (f.206b), Thursday 22 Ġumādā II 822/16.VII.1419, no reasonable explanation can actually be given.

Valuable ms., in a quite regular, rather small and thin, nice nashī, a little inclined to links (f.304 by different hand); on the mgs., as well as on the upper edge of the recto of every leaf, very many references to the contents (on the mgs. of ff.232-4 some chapters, perhaps additions, by a later hand); the bulk of the ms. in good condition, cover seriously damaged, especially in the spine, under plate and f.1 torn out.

(2-417) *Šarḥ 'alā ṣ-Šaḥīḥ* li-Muslim (above 1489), properly called *al-Minhāḡ*, by Muḥyiddīn Abū Zakariyā' Yaḥyā b. Šaraf an-Nawāwī (sic) (GAL I,160:3.2/167:1.2 397:[30].XI/500 S I,265:3.15; GAS I,137:[76].5, recording an impressive list of mss. The comm. consists of two parts (-216; 217-end); as to the intr. (2-10a), cf. the description in Berl.1234. The proper comm. begins f.10a, dealing until f.23a with the introduction of the *Šaḥīḥ* (cf. Berl. 1227): it is introduced firstly by the rubric *aṣ-šarḥ*, then always *qauluhu* is used. Here is the plan of the work (the *kitāb*'s only are mentioned): 23a *al-imān*, 79a *aṭ-ṭahāra*, 93b *al-ḥaiḍ*, 107a *aṣ-ṣalāt*, 152a *faḍā'il al-Qur'ān*, 156b *al-ḡum'a*, 164a *al-kusūf*, 171b *az-zakāt*, 185a *aṣ-ṣiyām*, 194b *al-i'tikāf*, 195b *al-ḥaḡḡ*, 232a *an-nikāḥ*, 241a *ar-raḍā'*, 245a *aṭ-ṭalāq*, 252a *al-'itq*, 254a *al-buyū'*, 259b *al-musāqāt*, 268a *al-farā'id*, 269b *al-ḥibāt*, 270a *al-waṣīya*, 273a *an-nuḍur*, 273b *al-aimān*, 277a *al-qasāma*, 281b *al-ḥudūd*, 287a *al-aqḍiya*,

290b *aḍ-diyāfa*, 309b *al-imāra*, 320b *aṣ-ṣaid waḍ-dabā'ih*, 323b *al-aḍāhi*, 327a *al-aṣriba*, 330a *ādāb al-ṭa'ām waṣ-ṣarāb*, 336a *al-libās waz-zīna*, 344a *al-ādāb*, 346b *as-salām*, 349b *aṭ-ṭibb wal-maraḍ war-ruqā*, 356a *qatl al-ḥayyāt*, 357a *alfāz min al-adab*, 358a *aṣ-ṣi'r*, 384b *al-birr waṣ-ṣila wal-adab*, 390b *al-qadar*, 392b *al-'ilm*, 397a *at-tauba*, 402a *ṣifāt al-munāfiqin*, 404b *al-ḡanna*, 407a *al-ḡitan wa-aṣrāt as-sā'ā*, 413a *az-zuhd*, 417a *at-tafsīr*.

1624.

H 2. 217 ff. 24 × 37 cm. (*safina*) in restored condition, originally a little smaller. Excellent, brilliant copy, executed in different colours, and in a fast calligraphic, round, entirely vocalized nashī, as regards the proper text which takes the middle of each page, while the glosses, in a smaller, but quite nice script, are on both sides of the text. As it appears from f.161b, according to the statement of Griffini (cf. Gr.² p.70), this is an autograph, to be dated ca 680/1280, unfortunately defective at the beginning and end: the original numeration is to be found firstly f.3 (No.38) and lastly f.209 (No.331). The following leaves are somewhat damaged: 37, 95, 100bis, 105-111, 120, 131, 132, 134, 141, 143, 144, 147, 148-156, 161, 173-177, 185, 186, 188-191, 197, 198-217 (the last two fragments only). To be pointed out, f.1a, an eulogy of the work, written in 1170/1757 by Ishāq b. Yūsuf ḥ. Ismā'il (above 177), and published by Griffini (cf. Gr.² p.71); and ibid. a property certificate by al-Mahdī al-'Abbās ḥ. Ḥusain b. Qāsim, the 52nd Zaidī Imām (d.1189/1770: F. Sayyid 413).

(Ibis-216) Torso of *ad-Durr al-farid fī bait al-qaṣid*, by Muḥ. b. Saifaddīn Aidamur (GAL S I,444:14 and especially GAS II,91:15, where a careful description of the work is given, as well as a list of the other extant copies, preserved mainly in Turkish libraries, some being complete, so that F. Sezgin was enabled to draw from the introduction an essential information about the thought of the author about the poetry). Such a peculiar anthology of verses by different authors is alphabetically arranged according to the initial letter of the verses, the second one being also taken into account in order to assure a further order inside each section. As explained in GAS, loc.cit., the work is quite peculiar, not only because of its unique structure, but also thanks to the extraordinary richness of poetical documentation, especially due to the fact that the glosses are often nothing but quotations of partial or even complete poems. On account of the value of the present ms., a detailed survey of its contents is unavoidable: Ibis glosses only; the text begins f.2 within letter *bā'*; then 17a *tā'*; 58a *tā'*; 63a *ḡim*; 73a *hā'* (after f.81 a gap); 86b *hā'* (after f.99 a gap); 100a *dāl* (defective at the beginning); 104b *dāl*; 110b *rā'*; 125b *zā'*; 128b *ṣin*; 149b *ṣin* (after f.155 a gap); 156a *'ain* (one leaf only!); 157a *ḡain* (defective at the beginning, a gap after f.160); 161a *fā'* (defective at the beginning). Both at the beginning and the end of each section the name of the concerned letter is always preceded by *ḥarf*: e.g. *ḥarf tā'*, *tamma ḥarf tā'*.

1625.

H 3. 93 ff. 38 × 27 cm. (f.2 33 × 22 cm., f.3 34 × 22 cm.) Copied III 1208/1794 (cf. col. and 88a). Careful execution (excepted IV, written in a quite common, rough script), in a recent, but regular, very thick, large nashī, by at least three different, but similar hands: ff.5-8 (=I)

and 9-13a; 13b-17a a smaller, thinner, very compact writing; 18-88a (=III); II and III have an *'unwān* in large characters, included in a many-coloured frame; text of I decorated by small many-coloured stars at the beginning and the end, as well as in the middle of each verse; text of III included in a double red line frame, the mgs. being included in a further frame in red ink; incipit of III richly ornamented by a triple frame, the intermediate one consisting of flowers in red ink; in II and III rubrics in different colours overall; in II the names of the stones are repeated on the mgs., as well as most of the titles of the chapters in III. Thick paper; the body of the ms. in good condition, cover rather damaged.

I (5-8) *Qilādat ad-durr al-mantūr fī ḍikr al-ba't wan-nuṣūr*, qaṣ. 119 vv.-ri by ḥ'Abdal'azīz b. Aḥmad b. Sa'id ad-Dīrīnī (see 444:VII).

II (9-17a) *Nuzhat al-abṣār fī ḥawāṣṣ al-aḥḡār*, an anonymous treatise on the stones, as well as some metals, and their physical and medico-magical properties, consisting of two parts, the first one divided into 30 numbered *bāb*, as many as the concerned stones are, and the second one, improperly called *bāb* too, dealing quite briefly with further 30 stones, every one of these sections having the heading *bāb* (again!) *ḥaḡar*... Two other mss. only are as far known: Ber.6217 and Paris 277.3. Inc. *al-ḡ. li-llāh al-'azīz al-ḡaffār al-wāḥid al-qahḡār wa-mukawwir al-lail 'alā n-nahār ḡaliq as-samawāt wal-arḍ wa-mā fihā min 'aḡā'ib al-āṭār ilḡ*. Here are the contents (the word *bāb* omitted): 1 *yāqūt* = corundum, and especially ruby (EP² XI,285).- 2 *lu'lu'* = pearl (EP² V,826).- 3 *zumurrud* = emerald (EP² XI,615).- 4 *zabarḡad* = chrysolite.- 5 *balahḡṣ* = balas-ruby, a variety of ruby of a pale rose-red colour (Dozy I,109).- 6 *banfaṣ* = amethyst (cf. No.20).- 7 *biḡādi* = carbuncle, a variety of ruby (Ull.II,125).- 8 *almās* = diamond (EP² I,431).- 9 *'ain al-hirr* = cat's eye, opal.- 10 *bāzahr* (sic instead of *bādzahr*) = bezoar, i.e. antidote, from Pers. *bād* "protection" and *zahr* "poison".- 11 *firūzaḡ* = turquoise (EP² II,949).- 12 *'aqīq* = agate or cornelian (EP² I,346).- 13 *ḡaz'* = onyx (Ull.II, Ind.495).- 14 *maḡnāṭis* = magnetite (EP² V,1156).- 15 *sunbād/daḡ* = emery (Dozy I,689).- 16 *dahnaḡ* = malachite (EP² II,95).- 17 *lāzuward/lāzward* = lapis-lazuli (D.Goltz, *Studien zur Geschichte der Mineralnamen in Pharmazie, Chemie und Medizin von den Anfängen bis Paracelsus*, Wiesbaden 1972, p.264).- 18 *marḡān* = coral (EP² VI,541).- 19 *sabaḡ* = obsidian (Ull.II, Ind. 497) or jet (Dozy I,624 "jais, bijoux de deuil").- 20 *ḡamas/ṣt* = amethyst (cf. No.6).- 21 *ḡumāḡān* (ms. *ḡumahān*) = *santalum* "espèce de Pierre" (Dozy I,403).- 22 *yaṣm* = jade (EP² XI,322).- 23 *y.q.n.b.* ("useful for stomach disease").- 24 *billaur* = beryl (EP² I,1256).- 25 *talq* = talc (Goltz, cit., p.279).- 26 *ḡahab* = gold (EP² II,220; Goltz, cit., p.255).- *fiḡḡa* = silver (EP² I,903; Goltz, cit., p.278).- 28 *nuḡās* = copper (EP² VIII,113; Goltz, cit., p.262).- 29 *raṣāṣ* = lead (Goltz, cit., p.243).- 30 *ḡadid* = iron (EP² III,23; Goltz, cit., p.252). Second part (heading *bāb ḡaḡar* abbreviated *ḡ.*): 1 *ḡ. al-ḡuṭṭāf* = a sort of stone growing in the entrails of the bird called swift (Ull.II,107).- 2 *ḡ. ar-raḡā* = "the grindstone", i.e. the stone by which the grindstone is made.- 3 *ḡ. ar-ruḡām* = the marble.- 4 *ḡ.ad-d.h.t.*, called also *ḡ. aṣ-ṣayāṭin*, a red stone which under certain conditions can change colour.- 5 *ḡ.al-'anbar* = amber (EP² I,498).- 6 *ḡ.al-f.yḡān*, a stone useful for the treatment of madness.- 7 *zabad al-baḡr* = pumice stone (Ull.II,266; Goltz, cit., pp.242 and 294).- 8 *ḡ. al-maḡḡūm* = a stone useful against elephantiasis.- 9 *ḡ. as-sabaḡ* (duplication of No.19 of part one!).- 10 *ḡ.ad-daḡāḡ* = a sort of stone growing in the entrails of the chicken (Ull.II,107).- 11 *ḡ.al-baḡt* = actite or eagle-stone (according to Dozy I,121; cf. Ull.II,113 n.1).- 12 *ḡ. k.r.ṣād* = "a black

stone to be found on the seashore".- 13 *h. al-furūğ* = "a stone efficacious for getting rid of diabolic temptations and whatever ache".- 14 *h. Tarsūtūs* (Thersites?) = "a deadly stone for those who drink the water where it might have fallen".- 15 *h. fā.sā* = "a bright stone whose powder is deadly for whatever animal".- 16 *h. al-kahrubā* = ambergris (EI² IV,465).- 17 *h. az-zuğāğ* = the glass stone, i.e. the stone used for producing glass (EI² XI,596).- 18 *h. at-tūtiyā* = calamine (Dozy I,250).- 19 *h. al-iṭmid* = antimony (Goltz, cit., p.238).- 20 *h. az-zi/ungāfr* = cinnabar (Goltz, cit., p.286).- 21 *h. al-f.lifid (q.liqid?)* = "a stone to be used as an antihemorrhagic or an insecticide".- 22 *h. at-tinkār* = borax (Goltz, cit., p.281).- 23 *h. al-milḥ* = salt (EI² VII,57).- 24 *h. an-naṭrūn* = nitre (EI² VII,1037).- 25 *h. al-bāh* = "the Aphrodisiac stone".- 26 *h. an-naum* = "the sleeping stone".- 27 *h. Irmīyūn* = "Hermione's (?) stone, used for getting eye powder".- 28 *h. al-Ḥabaš* = "the Ethiopian stone", used for the treatment of the wounds".- 29 *h. aš-šanaubar* = "the pine-tree stone", useful against the jaundice.- 30 *h. Filifūs (?)* "Philip's stone", having an apotropaic power against both the *ḡinn* and every kind of wild beasts and insects.

III (18-88a) *ʿAğāʾib al-malakūt*, by Abū Ḡaʿfar Muḥ. b. ʿAbdallāh al-Kisāʾī (see II60, whose information is advisable to be supplemented here, also on account of the fact that the text of the present work is far from being standing in the different mss). Here are the main headings: 19a *awwal mā ḥalaqa llāh*; 19b *al-lauḥ wal-qalam*; 20b *al-ʿarš wal-kursi*; 24a *ḥalq al-araḍin*; 26a *ṣifat al-ḡahannam taḥt al-arḍ*; 26b *as-sabʿ as-samawāt*; 28a *ṣifat al-malāʾika*; 30b *ašḡār al-ḡanna*; 31a *al-bait al-maʾmūr fi s-samāʾ*; ibid. *nuḡūm as-samawāt*; 32b *ḥalq aš-šams wal-qamar wal-lail wan-nahār*; 33b *kusūf aš-šams wal-qamar*; 36a *al-maḡarra fi s-samāʾ*; 36b *al-faḡr waš-šafaq*; 39a *haiʾat al-arḍ*; 40a *al-ḡibāl ʿalā l-arḍ*; 42b *biḥār al-arḍ allatī yarkabuhā n-nās*; 44a *mā ʿalā l-arḍ min anḥār al-ḡinān*; 43b *ar-riyāḥ*; 47a *as-saḥāb mā huwa*; 47b *al-matar*; 50a *al-qaus allatī fi l-hawā*; 50b *az-zalāzil war-raḡafāt*; 51b *sukkān al-arḍ qabl Ādam*; 52b *ḥalq Ādam*; 55b *kaifiyat iḡwāʾ aš-šaitān ibn Ādam*; 58b *malʾak al-maut wa-kaifa yaʾḥdu r-rūḥ*; 60b *maskan ar-rūḥ*; 61b *maʾiyat ar-rūḥ*; 62a *ʿaḍb al-qabr wa-suʾāl Munkar wa-Nakir*; 64a *lailat aš-šakk wa-lailat al-qadr*; 66b *al-mamsūḥ*; 67a *mā ruwiya min al-aḥbār fi āḥir ad-dunyā*; 69b *al-ʿalāmāt az-zāhira d-dālla ʿalā s-sāʾa*; 70b *ḥurūḡ al-Qaḥṭānī wal-Ḡurhumī was-Sufyānī*; 71b *ḥurūḡ al-Mahdi wa-faṭḥ al-Qusṭanṭīniya*; 72b *ḥurūḡ ad-Daḡḡāl*; 74a *nuzūl ʿIsā ʾm li-qitāl ad-Daḡḡāl*; 75a *ḥurūḡ Yāḡūḡ wa-Māḡūḡ*; 76a *ḥurūḡ al-Ḥabašī li-hadm al-Kaʾba*; 76b *ṭulūʾ aš-šams min maḡribihā*; 78a *ḥurūḡ dābbat al-arḍ*; 80a *qiyām as-sāʾa*; 82a *ṣifāt al-ḥalāʾiq kaifa yuʾtā bihim yaum al-qiyāma*; 83a *ḡahannam kaifa yuʾtā biḥā yaum al-qiyāma*; 83b *aš-ṣirāṭ yumaddu ʿalā matn ḡahannam*; 84b *naṣb al-mizān*; 85b *taṭayur al-kutub yaum al-qiyāma*; 86b *ahl an-nār kaifa yuʾaḍḍabūn*; 87b *ahl al-ḡanna kaifa yatanaʾamūn*.

IV Minor texts: a) 1a-b a prayer, inc. *Allāhumma innaka ḥamid maḡid wadūd šakūr* (= Berl.3649:42); b) 2-3 Qur. 2:31-63; c) 4a-b *Waṣīya* by the Prophet for the keeper of *ar-rauḍa š-šarīfa* in the Mosque of Medina; d) 17a-b another prayer, inc. *Allāhumma innī asʾaluka yā ḥannān yā mannān yā dayyān yā burḥān yā ʾaẓīm aš-šaʾn*; e) 89a-b poetry by ʿAlī b. Muḥ. al-Hattār, who likely lived in the 11th/17th cent.: an eulogy, 21 vv.-*āʾitu*, of Šaʿfīlislām Aḥmad b. ʿAbdalwāsiʾ <b. ʿAbdarraḥmān> al-Qurašī <al-ʿUlufī aš-Šanʾānī>, whose father died 1108/1696 (cf. Kaḥḥ.VI,215 and Ḥabšī² Ind 664); besides, 18 vv.-*ani* and 9 vv.-*ali*; f) 90b-91 a short compendium on inheritance law; g) 88b two nice verses by Yaḥyā b. Muḥ.

b. ʿAlī b. Ḥusain b. Aḥmad b. Yaḥyā aš-Šiʿī al-ʿAdlī, unidentified: *amūtu wa-yabqā kullu šaiʾin katabtuhu / fa-billāhi man yaqraʾu l-kitāba daʾā liyā // ʿasā llāhu yaḡfiru li wa-yaʾfū bi-luṭfihi / wa-yasmaḥu zallātī wa-sūʾa fi ʿāliyā* (= I'll die, but all what I wrote shall last; for God's sake! whoever shall read my writings, let him pray for me! Maybe God will forgive me and have mercy on me, He'll be indulgent for my lapses and my misdeeds).

1626.

H 4. 354 ff. (included f.150 bis; 1b-3, 352b-353 blank) 34 × 22 cm. Collated 1060/1650 (information by ʿAlī b. Ḥusain b. ʿAlī b. Ibrāhīm, unidentified). Sumptuous ms., in a very nice, middle-sized, round, slightly inclined to left, partially vocalized nashī; text included in a frame with many-coloured lines; rich illumination, consisting of more than 190 circles, sometimes in coloured inks, including the titles of the chapters, in golden ink, and ornamented along the circumferences by floreal stylized motifs, usually in a pale green ink; the same pattern, but in a larger size, is to be found in the *ʿunwān* (title-page); 4b beginning of the first chapter, with title in red ink inside a golden band. Unhappily, the ms. as a whole is in a very bad condition, both in the body, the leaves being mostly loose and dirty, and in the cover (lower plate torn out).

(4-351) *Sira Rasūl Allāh*, by <Abū> Muḥammad ʿAbdalmalik Ibn Hišām an-Naḥwī al-Baṣrī (see 136), in the recension of Muḥ. b. Ishāq b. Yasār (cf. GAS I,288:1). Some headings: 28b *aulād ʿAbdalmuṭṭalib b. Hišām*; 36a *ḍikr ḥaḡr Zamzam*; 45b *nikāḥ RA Ḥadiḡa*; 52b *amr Salmān al-Fārisī*; 57b *ibtidāʾ tanzīl al-Qurʾān*; 68b *mā dāra bain RA wa-ruʾasāʾ Quraiš*; 84a *amr aš-šiʿb waš-šahīfa*; 94a *amr al-isrāʾ wal-maʾāriḡ* (sic, for *al-miʾrāḡ*); 102b *amr al-ʿAqaba l-ūlā*; 111b *ḍikr al-muhāḡirin ilā l-Madīna*; 14b *hiḡra RA*; 149b *ḡazwat al-Badr al-kubrā*; 178b *ḍikr mā qīla min aš-šiʿr fi yaum Badr*; 191a *ḡazwat Uḡud*; 229b *ḡazwat al-ḥan-daḡ*; 253b *ḡazwat al-Ḥudaibīya*; 259a *ḡazwa Ḥaibar*; 174b *ḍikr faṭḥ Makka*; 331a *ḡaḡḡat al-wadāʾ*; 349a *ḡahāz RA*.

1627.

H 5. 135 ff. (74a, 97a, 115b, 134-5 blank) 30 × 20 cm., but the size of many leaves is quite different (e.g. f.52-6, 59-66, 68-77, 79-86, 89-96, 99-106, 109-116, 119, 122-3, 125-6, 130-2); 34 X 23½ cm. the cover, added later, in cardboard covered by dark blue linen. Rather peculiar, elderly writing, in an exceptionally thick, middle-sized, rather compact, vowelless, but regular nashī (from f.123 a similar, but different hand, in a smaller, rather coarse script).

Thanks to the comparison with 791:II, this text could be identified with a torso of vol.II of <al-Laʾālī l-muḍīʾa fi aḡbār az-Zaidīya, by Aḥmad b. Muḥ. b. Šalāḥ aš-Šarafī>, containing the commentary on vv. 167-181 of Ibn al-Wazīr's *al-Bassāma š-ṣuḡrā*. At the beginning, f.1a some information on Zaid b. Ḥasan <b. ʿAlī al-Ḥurasānī> al-Baiḡaḡī (d. ca 550/1155: Madelung Ind.260) and al-Ḥākim Abū Saʿd al-Muḡsin <b. Muḥ. Ibn Karāma <al-Ḡuṣamī al-Baiḡaḡī> (avove 73) and his death in 494/1101; ibid. a list of the works by <al-Mutawakkil> Aḥmad b. Sulaimān, the 11th Zaidī Imām; all what follows until f.44a concerns the events of his reign until his death, f. 44b, 566/1171, the source being a *Sira* (cf. col. *wa-ilā ḡadāʾ n-*

tahā mā naqaltuhu min Stratihi li-anni lam aqif illā 'alā l-ğuz' al-awwal minhā), very probably that one composed by Sulaimān b. Yaḥyā aṭ-Taqaṭī (d. in the second half of the 6th/12th cent.), according to IAR I,251a, since no other else is known; some items, introduced all by *ḍikr*: 1b the *karāmāt* by al-Imām, 2a the beginning of his *da'wa*, 14b *al-maḥrağ ilā l-Ğauf*, 17a *al-maḥrağ al-kabir ilā Nağrān*, 19a *al-maḥrağ ilā Tihāma* against al-Qarmaṭī 'Alī b. Maḥdī, the founder of the Maḥdid dynasty in Zabid (cf. F.Sayyid 391), 23a *duḥūl Ṣan'ā' wa-faṭḥihā*; 44b-103 the imāmate of al-Manṣūr 'Abdallāh b. Ḥamza, the source being *as-Sira* <ṣ-ṣarifa l-Manṣūriya, li-Ruknaddīn> Abū Firās <Fāḍil b. 'Abbās b. 'Alī Du'tum aṣ-Ṣan'āni>, who finished it in 615/1218 (cf. Ḥabṣī² 409 and Ḥabṣī 37; see vol.II of it above No.882); some items: 52a the first *da'wa* in 583/1185, 57a *da'watuhu l-amma*, 62a *qiṣṣa fath Ṣan'ā'*, 65b *q. Damār wa-faṭḥihā*, 72a *q. ġazwa Nağrān al-ūlā*, 82b *ḍikr taraf min aḥbār al-Muṭarrifiya*, 83b *ḍikr al-Naṣwān*, 98b death of the Imām in 614/1217; 100-103 three *waṣīya*'s by him; 103a likely the beginning of the imāmate of 'Imādaddīn Dū ṣ-ṣarafain Abū l-Muzaḥḥar Yaḥyā b. Ḥamza b. Sulaimān; 112a *ḍikr dawla Banī Rasūl*; 126a *da'wa Muḥammad b.al-Muṭaḥhar <b. Yaḥyā>*, the 19th Zaidī Imām (d.728/1327: F.Sayyid 407).

1628.

H 6. 188 ff. (I-3a, 14b, 17-22, 186b blank) 33×23 cm. Recent ms., copied II (title-page) 1280/1863. Two hands, both in common script; in II few rubrics until f.135 ca, then titles often in grey ink; ff.3b-18, 23b-30 included in a frame (two lines, blue and red). Good condition as a whole; cover and flap with a poor decoration.

I (3b-14a, 15-16) The present text, pertaining to the Qur'ānic sciences, whose author appears just at the beginning to have been <Ṣamsaddīn> Muḥ. b. Maḥmūd b. Muḥ. al-Ḥusainī aṣ-Samarqandī <al-Hamaḍānī> (GAL S I,727:12a; Kaḥḥ. XII,4 with the right date of the death: 780/1378; *Ḥadiya* II,106), is titleless. One needs however only to read the exhaustive as well as passionate introduction for realizing that its contents plainly agree with the work, recorded by Kaḥḥ., loc.cit., and called *aṣ-Ṣanā'i' allatī 'ltazamahā fi muṣḥaf katabahu bi-yadihi*. In fact, the author, after having complained of the lack of interest in Qur'ān and Tradition on the part of many people, states that his aim is to make up for such a muddle. He tells to have seen a copy of the Qur'ān, where thirty *ṣanā'i'* had been used, but without any systematic plan, with reference alternatively to the beginning or the end of the lines (*suṭūr*). Therefore, in the present manual on the "technical devices" (this seems to be approximately the meaning of *ṣanā'i' a/ṣanā'i'*), to be used for a correct writing and reading of the Qur'ān, he says to have grouped the *ṣanā'i'* into two sections (*qism*): the first one concerning the *tasbiḥāt*, the *taḥmidāt*, the *tahlilāt*, as well as the names of the Prophet (100 *ṣanā'a* in all for 799 *mauḍi'*, or text passages); the second one concerning the names of Allāh (100 *ṣanā'a* for 3459 *mauḍi'*) and other matters (100 further *ṣanā'a* for 3821 *mauḍi'*). Moreover, *qism* 1 deals with some "non specific" (*ğair maḥṣūṣ*) material, divided into 10 *qawānīn*; as to *qism* 2, it deals in its turn with what is written between the lines, on the margins, and after the end of the Qur'ānic text. To sum up, the *ṣanā'i'* total 415. As to the proper text, it's arranged, from 4b to 14a, in the shape of *ğadāwil*, and divided into the following paragraphs: *ḍikr aṣ-ṣanā'i' allatī fi awā'il as-suṭūr*; 7a *mimmā rū'ya fi awāḥir as-suṭūr min asmā' Allāh al-ḥusnā*; 9b *mā ru'ya aiḍan fi awāḥir as-suṭūr min anwā' muḥtali-*

fa; 11b no title, some cases being devoted to the division of the text according to the liturgical use (*aḥmās*, *asdas*, etc. until 'uṣūr); 12a some *bāb:al-waqf*, *al-waqf 'alā marsūm al-ḥaṭṭ*; 12b *at-takbīr fi qirā'at Ibn Kaṭīr*; ibid. *maḥariğ al-ḥurūf wa-ṣiḥāṭihā*; 13a *az-zawā'id*; 14a *min al-farṣ (?) mimmā kaṭura takrāruhu fi l-Qur'ān*; 15a *aṣ-ṣanā'i' allatī ta'allaqat bi-ğamī' kitābat al-Qur'ān*; ibid. *aṣ-ṣanā'i' al-ḥāriğā 'an kitābat al-Qur'ān*; 15b *min aṣ-ṣanā'i' al-ḥāriğā mā yata'allaqu bi-wuṣūf as-Sağāwandī* (cf. GAL I,408:10.1: Muḥ. b. Ṭaifūr al-Ğazanawī as-Sağāwandī, *K.al-Waqf wal-ibtidā'*); 16a *min aṣ-ṣanā'i' al-maḍkūra mā yata'allaqu bi-mā'āt al-Qur'ān* (on the 30 kinds of the word *mā*, as they occur in the Qur'ān); ibid. *min aṣ-ṣanā'i' al-maḍkūra bayān ağzā' al-Qur'ān wa-hiya* 15; 16b *ḍikr mā kutiba ba'd tamām al-Qur'ān*. Inc. *al-ḥ. li-llāh alladī ṣaraḥa bi-anwār asrār al-Qur'ān ṣudūr al-'arīfin fa-nṣaraḥa... ṣudūr al-'alimin... wa-ba'd fa-inna l-'abd aḍ-ḍa'if... Muḥ. b. Maḥmūd... as-Samarqandī yaqūlu: lammā ra'aitu n-nās qad a'raḍū 'an Kitāb Allāh... wa-lammā kāna min ābā'i l-anğād wa-aslāfi l-amğād tilāwat al-Qur'ān bit-tartil... fa-'ntahağtu ḍālika l-manhağ wa-'stahrağtu min aṣ-ṣanā'i' mā yabluğ l-wafā' ilḥ*. No other copy of the above described text seems to be extant!

II (21-186a) The first half only (chapters 1-48) of *al-Mustaṭraf fi kull fann mustaṭraf*, by <Muḥ. b. Aḥmad b. Manṣūr> al-Ibṣīḥī (see CCCXLVIII:B, where 620 must be rectified into 820, and 960).

Add. F.23a An information, dated 28 rağab 1295/28.VII,1878, about a flood which ravaged Ṣan'ā' on 23rd of the same month, because of a violent storm.

1629.

H 7. 154 ff. (19b-22,25a blank) 32½×21½ cm. Copied I (from the autograph) 1293/1876, II 1160/1747 (mg. f.144b in red ink). Nice script in II: rather large, round, vocalized nashī. Good condition, excepted the last leaves; cover and flap simply ornamented.

I (1-19a) *al-Wağḥ al-ḥasan al-muḍhib lil-ḥazan*, by Ḍiyā'alislām Iṣḥāq b. Yūsuf b. al-Mutawakkil Ismā'il (see 536 and 895:XIV; to be added Ḥabṣī² 230).

II (33-143,144b) *Tafrīğ al-kurūb wa-takfīr aḍ-ḍunūb fi faḍā'il 'Alī wa-ahl baitihi wa-ḥawāṣṣihi*, a collection of traditions alphabetically arranged, by the author of I (see 177; title recorded by Ḥabṣī² 448; add. Ṣan'ā' 862 (2 mss., titles having a few variants). On the mgs. plenty of mixed glosses, but also a lot of traditions in addition to those of the text; f.144a an extended quotation from the *K. al-Aḥdāt lil-Madā'ini* (GAS I,315:20).

III Minor texts: a) 19a *Ḥuṭba RA fi Tabūk*, from *al-Hudā an-nabawī*, alias *Zād al-ma'ād ilḥ*. li-Ibn Qayyim al-Ğauziya (above 571:III and 1181:III.b); b) 23a *Du'ā'* by Ḥusain b. 'Alī (*Allāhumma anta ṭiqatī fi kull kurab*); c) 23b-24a and 25b-32 the short and respectively the long preface to II, whose text actually begins without any introduction: as told by the anonymous copyist (f.32b), who was writing in 1293/1876, the author of II composed firstly (in rhymed prose) a provisional foreword, here quoted in ff.23b-24a (inc. *naḥmaduka yā man bawwa'a 'Alīyan fi l-'ulā makānan 'alīyan*), and then a second one, more extended, here in ff.25b-32, inc. *al-ḥ. li-llāh alladī ḥaṣṣa man ṣā'a min ḥalqihi bit-tafḍil ilḥ*; d) 24b 10

vv.-*ālī*, addressed to al-Mutawakkil Ismā'il by aš-šarīfa Faḍila bt. Šihāb, unknown; e) 145a *al-Kalimāt al-mi'a*, by 'Alī b. Abī Ṭālib (see CLX), said to have been collected by al-Ġāhiz (cf. Berl. 8656); f) 145b a set of traditions concerning 'Alī, handed down by al-Muwaffaq b. Aḥmad al-Bakrī al-Ḥwārizmī, likely drawn from his *K.al-Fuṣūl as-sab'a wal-išrīn* (above 380:I); g) 146-152 extr. from *Aḥbār Šiffin*, a title which doesn't allow to identify the work, since a dozen of works are called so (cf. GAS I,858 and 911); h) 153b *Habar maqtal 'Alī*; i) ibid. *Waṣīya* by 'Alī, inc. *auṣā annahu yašhada anna lā ilāha illā 'llāhu*.

1630.

H 8. 136 ff. 32½ × 22½ cm. Copied 1202/1788 by Ismā'il b. Muḥ. b. Aḥmad al-Ġašim from the autograph (cf. note on the mg. at the end). Poor copy, in a common, coarse, rather thick and compact script: from f.120 ca smaller script, by a different hand. Rather good condition, the cover only a little damaged.

Mašā'ir al-Azhār wa-ša'ā'ir al-abrār, by 'Alī b. Aḥmad b. Muḥ. b. 'Izzaddīn as-Salīfī (cf. Yāq.III,119 and Forrer 92). The author is quite unknown to all available reference works, IAR included, as well as this title, missing even in the detailed list of *al-Azhār*'s commentaries, given by Ḥabši 94-6. The essential information, drawn from the introduction, is that the work aims at being a summary (*muḥtaṣar*) of *al-Azhār*, restricted to the religious-judicial questions (*ḥuḡaḡ*), otherwise said (cf. the title) the *ša'ā'ir*. As to the contents, the work appears to be complete, though the title-page tells that the ms. contains vol.I only! Here is the list of the *kitāb*'s (subdivided into *bāb*): 1b *ṭahāra*; 14a *ṣalāt*; 38a *ḡanā'iz*; 41b *zakāt*; 48a *ḥums*; 50a *ṣiyām*; 53b *ḥaḡḡ*; 63a *nikāḥ*; 72b *ṭalāq*; 84b *bai'*; 97b *ṣuf'a*; 100a *iḡāra*; 105b *šarika*; 108a *rahn*; 109a *'āriya*; 109b *hiba*; 113a *wadī'a*; 114b *'itq*; 116a *aimān*; 122a *iqrār*; 123a *šahādāt*; 124b *wakāla*; 132a *waṣāyā*; 133a *siyar*. Inc. *al-ḥ. li-llāh alladhī 'azza sulṭānuhu wa-bahara 'alā sā'ir al-barāhīn burhānuhu ilḡ*.

1631.

H 9. 367 f. (1,367b blank) 32½ × 21½ cm. Copied 1194/1780. Two different hands: ff-2-233 a solid, thick, very compact nashī, ff.234-end a rather thin, round script; pages included in a frame (two lines in red ink); sumptuous title in large characters, the same being used in the chapters as well. Good condition, excepted the cover with flap: upper plate and spine damaged.

Vol.II, or III, according to a notice on the title-page and on the edge (the work should have four *ḡuz*, as stated in a property certificate f.1a), of *Ṭaṭīḥ al-qulūb wal-abṣār lil-iḥtiḍa' ilā kaifiyat iqtitāf Aṭmār al-Azhār*, the commentary by Muḥ. b. Yaḥyā b. Muḥ. Ibn Baḥrān on *Aṭmār al-Azhār* (lil-Mutawakkil Šarafaddīn Yaḥyā b. Šamsaddīn) (see 101 and 1298:I). Text begins in the *k. at-ṭalāq* and end in *k. al-'itq*, last section being f.359a *bāb at-tadbīr*.



1632.

H 10. 430 ff. (1,288b-289a blank) 32 × 21 cm. Copied I 1149/1736. Good ms. by two different hands: I in a thick, rather large, but not very nice nashī, II in a quite elegant, round, more compact script, each sentence being separated by unusual heart-shaped dots in red ink; text of I included in a frame (two red lines); titles of the chapters in *tuluʿī* characters. Good condition, except cover (flap torn out).

I (2-288a) *Hidāyat al-afkār ilā maʿānī al-Azhār fī fiqh al-ʿitra al-aḥār* (li-Ibn al-Murtaḍā), by Ibrāhīm b. Muḥ. b. ʿAbdallāh al-Wazīr (see 242 and 1296), complete, last chapter being f.279a the *k. al-farāʿid*.

II (289b-429) *Hidāyat al-afkār fī ḥall maʿānī al-Azhār*. Despite the resemblance to the title of I, this text is quite different, consisting actually of glosses (*ḥawāṣṣī*), as stated in a preliminary, interesting note by (Fahṛaddīn) ʿAbdallāh b. Šarafaddīn Yaḥyā b. Šamsaddīn (d.993/1585, cf. Ḥabšī² Ind.664; biography in IAR II,38b), likely the copyist, who informs that the present ms. was copied from a copy of the autograph, with the addition of some glosses, due to the author as well, which he could find in the autograph itself, but were omitted in the copy. Who is the author, it's impossible to say, nor the list given by Ḥabšī 95-96 is a valuable aid; the only certain datum is the time when he was living, namely the 10th/16th cent. As regards the text, it has no introduction, and it's divided in as many *kitāb* as the basic work. Inc. *masāʿil: al-masāʿil qarḃān: ʿaqlī wa-huwa mā lā yuʿlamu illā bil-ʿaql wa-šarʿī wa-huwa mā lā yuʿlamu illā biš-šarʿ wa-huwa nauʿān: uṣūl wa-furūʿ*. Then: 293a *ṭahāra: šaṭr al-imān ... li-anna l-imān yuṭahhiru naḡāsāt al-bāṭin*; 315b *ḡanāʿiz*; 319b *zakāt*; 325a *ḥums*; 326a *ṣiyām*; 329a *ḥaḡḡ*; 337b *nikāḥ*; 344b *ṭalāq*; 350b *baiʿ wa-širāʿ*; 361a *šufʿa*; 373b *waqf*; 380a *ʿitq*; 386b *aimān*; 396a *šahādāt*; 403b *qaḍāʿ*; 405b *ḥudūd*; 418a *ṣiyar*.

1633.

H 11. 213 ff. (45b, 213a-b blank) 31 × 21 cm. Recent copy, in a regular, rather nice, middle-sized, fully vowelless nashī, by one and the same hand.

I (1-45a) Contrary to the title, by a later hand (*Šarḥ al-Aṭmār ilḥ.* li-Ibn Bahrān), the text is that of the commentary *qauluhu* on the introduction of *K. al-Azhār* (above 27), that Ibn Bahrān included in his comm. on *Aṭmār al-Azhār*, alias *Taftūḥ al-qulūb ilḥ.* (above 101 and 1631), immediately after the comm. on the introduction of *K. Aṭmār ilḥ.* (cf. Ber. 4937 and II below). The proper *Šarḥ al-Aṭmār* begins f.25a by the *k. aṭ-ṭahāra*, which breaks off just after the beginning of *bāb al-miyāh*.

II (46-212) *Šarḥ al-Aṭmār ilḥ.*, by (Muḥ. b. Yaḥyā b. Muḥ.) Ibn Bahrān, comprising: 46-62 the comm. on the introduction of *al-Aṭmār* (inc.*al-ḥ. li-llāh alladī nawwara qulūb auliyaʿihi bi-maṣābiḥ al-ʿirfān*); 62b-67 the comm. on the introduction of *al-Azhār* (=I above); 67b-end the following sections of the comm. on *al-Aṭmār: aṭ-ṭahāra*; 88a *al-miyāh*; 107b *al-ḡusl*; 151b *al-ḥaiḍ*; 158b *aṣ-ṣalāt*; 176b *al-auḡāt*; 189b *ṣifāt aṣ-ṣalāt*; 212b *ṣunan aṣ-ṣalāt*.

IX

Sira Rasūl Allāh, by ʿAbdalmalik Ibn Hišām
(Cat. No. 1626, f. 56a).

Some chapters on the beginning of the Prophetic mission of Muḥammad.

1634.

H 12. 357 ff. (356b-357 blank) 31½ × 22 cm. Collated I (note mg. f.329b) 1194/1780, and II (note at the end) 1242/1826. Recent ms. Good copy by three hands: ff.4b-218 rather thin, sharp nashī; 219-329 round, very thick, spaced, quite regular script; 330-end common, rather compact script; text included in a frame until f.329 (red ink until f.218, then black one); cover in bad condition (flap missing).

I (4-356a) The same work as in 1633:II. This one, just as that, begins (ff.4b-26) with the comm. on *al-Aṭmār* 's introduction, then (ff.26b-35) goes on by the comm. on *al-Azhar* 's *muqaddima*. The proper comm. on *al-Aṭmār* starts from f.35b. Contents: <ğuz> I (cf. note at the end of f.329b), consisting of *k. at-tahāra* (until f.125a), 125b *k. aṣ-ṣalāt*, 279a *k. al-ğānā'iz*; 329b *ğuz* II: *k. az-zakāt*.

II (1-3) Minor texts: a) 1b extracts from *al-Mukātabāt* li-Ḥasan b. Ḥamza al-Qāsimī (maybe identical with Ḥasan b. Ḥamza b. 'Alī al-'Alawī at-Ṭabari al-Mura' 'aṣī, d.358/969, cf. Kaḥḥ.III,221); *Ta'riḥ Ṣan'ā'* li-Rāzī (above 722); *Ṭirāz a'lām az-zaman fi ṭabaqāt a'yān ahl al-Yaman* (attributed to al-Firūzābādī ṣāhib *al-Qāmūs*, instead of 'Alī b. AB Ibn Wahhās al-Ḥazraḡi: F. Sayyid 164:4), on Aḥmad <b. 'Aṭṭāṣ Ibn 'Alawān (above 28:X) and his father; b) 2a extr. from *'Uyūn al-aḥbār* li-'Isā <b. Aḥmad> al-Andalusī (GAL II,459:1/609 S II,690), *Rauḍat al-azhār* <wa-tuḥfat an-nuḥūs wa-nuzhat al-abṣār li-Ḥasan b. 'Alī b. Ḥalaf al-Qurṭubī> (GAL S I,596:8d), on the death of the Caliph 'Umar b. 'Abdal'azīz, *Tuḥfat al-albāb* (maybe the work by Muḥ. b. 'Ab'arraḥīm al-Māzinī al-Andalusī (GAL I,477:5.1/629 S I,878), on Dū l-qarnain; c) 3a extr. from *al-Faṭḥ* <al-'azīz al-ğaffār ilḥ> and its comm. <aṣ-Ṣumūs wal-aqmār lil-Muqrānī> (above 235).

1635.

H 13. 430 ff. (1-7, 425-9 blank) 30 × 20 cm. Copied 1061/1651. Good copy, by at least three hands: ff.1-121a common, rather small, sharp, compact script; ff.121b-222a thick, compact nashī, slightly inclined to right; ff.222b-end common, rather thick, compact script. Rather good condition.

(8-424) Vols. II and III (unlike the statement in the title-page, by a later hand, that there is vol.II only), of the same work as in 1633:II. Some headings (*kitāb* or alternative *bāb*): 8b *al-bai'*, 75b *aṣ-ṣuf'a*, 147b *al-waqf*, 194b *al-aimān*, 261b *aṣ-ṣahādāt*, 300a *al-qaḍā'*, 334a *al-ğināyāt*, 369b *al-waṣāyā*, 386b *as-siyar*.

1636.

H 14. 342 ff. (132b blank) 30½ × 20½ cm. Copied II 1102/1691. Very good copy, as for I, in a quite regular, rather thick, compact nashī, slightly inclined to links. Good condition (only flap missing).

I (3b-130, 133-331a) Vol.II (out of three, as explicitly stated at the end) of the same work as in 1633:II: from *k. an-nikāḥ* to (f.308a) *k. al-waqf*.

II (331-335a) *al-Ḥuḡaḡ al-muta'ādida 'alā anna ṭ-ṭalāq ṭalāt bi-lafẓ au alfāz min ġair ṭaḥallul raḡ'a wāḥida*, by al-Mutawakkil Ismā'il <b. al-Manṣūr Qāsim b. Muḥ.>. Recorded, with the simplified title *Risāla fi ṭ-ṭalāq li-ṭalāt*, by *Badr* I,147 and Ḥabṣī 141:8. Another ms. is Rampur III, 453, said to be "the unique copy of a treatise on the legal position of three divorces administered in a sentence or in one place, composed in 1077/1666".

III Minor texts: a) 1a qaṣ. 40 vv.-āl, inc. *al-ḥamdu li-llāhi 'alā kulli ḥāl / mā ḥāḡa balbāla wa-mā qarra bāl*, by al-Mahdī li-dīn Allāh Aḥmad b. Yaḥyā <Ibn al-Murtaḍā>; b) 1b-3a *ar-R.l-Wāzi'a li-dawī l-albāb 'an farṭ aṣ-ṣakk wal-irtiyāb* (the first half only), by al-Mu'ayyad bi-llāh Yaḥyā b. Ḥamza (see 461:IV and 1084:IV); c) 131a *ğawāb* by al-Mutawakkil <Ismā'il> on a question about the shops in the markets to be watched over; d) 335b-336 three narratives on the *makr* (in connection with Qur.35:41), from an unidentified source, and another from *al-Faraḡ ba'd aṣ-ṣidda* lil-Muḥassin b. 'Alī at-Tanūḥī (GAL I,155:10.1/162 S I,253); e) 338a-b juridical answer on *tauqūt aṣ-ṣalawāt*; f) 339a extr. from *an-Nāsiḥ wal-mansūḥ* li-'Abdallāh b. Ḥusain <Ṣāhib az-Za'farān> (see 75:XII); g) 340a id. from <Murūḡ aḍ-ḍahab> lil-Mas'ūdī (above 127), on the chronology; h) 341a-b anonymous tract on the trial records (*aḥkām ad-da'wā*); i) 342a-b extr. from *Ḍiyā' dawī l-abṣār ilḥ*. liṣ-Ṣarafi (see 634 and 957).

1637.

H 15. 340 ff. 31 × 20½ cm. Copied 1090/1679. Excellent copy, likely by one and the same hand (though the size of the script becomes in progress always smaller), in a well proportioned, rather thick and compact nashī; text included in a frame (red ink). Good condition (flap only missing).

(4-339) Vol. III of the same work as 1633:II, title and author's name being given in full. Contents the following chapters: 6a *waqf*; 32b *wadī'a*; 37a *ğasb*; 52b *'itq*; 74b *aimān*; 98a *aḍ-ḍālla wal-laḡa*; 103b *ṣaid*; 125b *libās*; 133a *da'awā*; 149a *iqrār*; 162a *ṣahādāt*; 182a *wakāla*; 208b *qaḍā'*; 223a *ḥudūd*; 246b *ğināyāt*; 284a *waṣāyā*; 301a *siyar*.

1638.

H 16. 300 ff. (3b, 300 blank) 31½ × 22 cm. Copied 1183/1769, partially, by Sa'id b. Ismā'il ar-Raṣīdī aḍ-Ḍūrānī. Rather good copy, likely by two hands: ff.4-147 common, round, thick nashī, ff.148-end smaller, thinner, more compact script. Good condition, excepted the cover, damaged especially in the spine.

I (4-299a) Vol. III of the same work as 1633:II, with the same chapters recorded above in No. 1637, beginning respectively in the following ff.: 4b, 6a, 30a, 35a, 51b, 73a, 96b, 101b, 123a, 131a, 144b, 155b, 171a, 189a, 197a, 213a, 235a, 249b.

II Minor texts: a) 1b-3a extr., concerning questions on *al-ḥaiḍ*, from *K. al-Intiṣār* <al-ğāmi' li-maḍāhib 'ulamā' al-amṣār lil-Mu'ayyad Yaḥyā b. Ḥamza b. 'Alī> (GAL II,186:II/237; Ḥabṣī 70:8; cf. Berl.4950:XIV.99); b) 299b 12 vv.-bu, praising the work in I, by Muḥ. b. 'Alī b. Ḥasan (?).

1639.

H 17. 173 ff. 31 × 22 cm. Copied 1147/1734 by Muḥsin b. Ḥasan b. Qāsim «ar-Rauḍī» (cf. above 123:I). Rather sumptuous copy, in a common, round, rather thick, spaced nashī; text included in a yellow-blue-red frame and divided by a lot of many-coloured asterisks; ink of different colours (green, yellow, light blue) in the titles of the chapters as well as in the words commented upon in the gloss (III); poor 'unwān at the beginning as well as before every chapter. The bulk of the ms., excepted some loose leaves, in good condition; cover seriously damaged (no flap).

I (text written in red ink!) Vol.I (cf.col.) of *al-Azhār fī fiqh al-a'imma l-aṭhār*, by al-Mahdi Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 27 and 1261:II): 4b *ṭahāra*; 23b *ṣalāt*; 56b *ḡanā'iz*; 65a *zakāt*; 81b *ḥums*; 86b *ṣiyām*; 95b *ḥaḡḡ*; 119a *nikāḥ*; 143b *ṭalāq*.

II (text written in black ink, and inserted in that of I!) The titleless commentary on I, by Ḡamāladdīn 'Alī b. Ḥusain «b. Muḥ.» al-Miswārī (d.1034/1625: IAR II,55b; *Badr S* 164; Ḥabšī²435). None of the sources mentions this work. Inc. *muqaddima lā yasa'ū: ai lā yaḡūzu, l-muqallid ḡahluḥā: ai al-iḥlāl bi-ma'rifatihā*.

III (in the interior margin, from f.4b) Gloss *qauluhu*, non continuous, on I, by Ibn al-Murtaḍā himself, called *K.al-Anwār* (thus title-page), no doubt identical with *al-Anwār fī l-āṭār an-nāṣṣa 'alā masā'il al-Azhār*, recorded by Berl.4950:XV.163 (another ms. Ṣan'ā' 850: *al-Anwār al-kāṣifa 'an maḥāsin al-āṭār ilḥ.*). Inc. *Allāhumma innahu 'aẓuma nawāluḥa... wa-ḡalla ḡalāluka fa-mā qaddarnāka ḥaḡḡa qadrika ilḥ.*

1640.

H 18. 309 ff. 30 × 21 cm. Rather recent copy, in a common, round, thick, compact nashī; good condition, the cover only seriously damaged.

Vol.III of al *Qamar an-nawwār*, the very extended commentary on Ibn al-Murtaḍā's *al-Baḥr az-zahḥār* by Šarafaddīn Ḥusain b. Yaḥyā b. Muḥ. Ibn Ḥanaš (see 573:I; as for the author, to be add. *Ṭab.Zaid.* III,151; *Sources*, 121 No.513; no mention of the work in GAL II, 187:7:II/239 S II,245, nor in Ḥabšī²!). Some glosses. Since no other ms. of the work is known, a summary survey of the present copy deserves to be given, even if it contains a very restricted portion, i.e. 1b *k. al-ḥaḡḡ* and 132b *k. an-nikāḥ*, the text being divided mainly into *bāb*, and these in their turn into a lot of *far'* and *mas'ala*: 65b *al-ḥaḡḡ ifrād wa-tamattu' wa-qirān iḡmā'an*; 96b *wat-tamattu' fī l-luḡa al-intifā'*; 105b *wal-qārīn man yaḡma'u bi-niyya iḡrāmihi ḡiḡḡa wa-'umra*; 111b *wal-'umra maṣrū'a iḡmā'an*; 114a *wal-iḡṣār fī l-luḡa al-man'*; 163a *man yuḥramu nikāḥahā*; 181a *al-auliya'*: *walī n-nikāḥ dū n-nasab*; 197b *al-'uyūb allatī yuṣaḡu bihā n-nikāḥ*; 212a *al-mu'aṣṣara*; 241b *al-muḥūr*; 282b *iḡṭilāf az-za-uḡain fī ṣ-ṣadāq*; 286a *ankiḡa l-mamālīk*; 300a *al-firāṣ*; 306a *ankiḡa l-kuffār*.

Add. (Title-page) *Taqrīz*, 14 vv.-ā'ilu, of the above work, by Badraddīn Muḥ. b. Ḥasan al-Ḥaimī, unidentified.

1641.

H 19. 217 ff. 31 × 21 cm. Good copy, in a quite regular, nice, rather small and compact nashī; text included in red ink frame. Good condition, but the last leaves are torn out, as well as the plates; no flap nor spine.

Vol.II (out of four, as said here in the title-page) of the work recorded above in 1633:II, by 'Izzaddīn Muḥ. b. Yaḥyā b. Muḥ. Ibn Baḥrān, defective at the end. Contents: 1b *al-ḥaḡḡ*; 64a *an-nikāḥ*; 138a *aṭ-ṭalāq*.

1642.

H 20. 261 ff. (2b, 3b, 192b, 261 blank) Copied I and II 1132/1720. Good copy, likely by three hands: I regular, middle-sized, round, rather compact script; II larger, spaced, partially vocalized nashī; III Persian hand; text of I included in a red ink frame; f.4a poor 'unwān. Rather bad condition: leaves throughout loose, many dirtstains, cover damaged in the spine.

I (3a, 4-192a) *at-Tashīl fī ṭ-ṭibb*, i.e. *Tashīl al-manāfi' fī ṭ-ṭibb wal-ḡikma*, by Ibrāḥīm b. 'Abdarrahmān b. 'Alī b. AB al-Azraq (see 117:I and 160 as well as 835). F.3a *fihrist*. Contents, divided into 5 *qism*: 6a *q.1 fī ṭ-ṭabā'i' al-arba'*; 10b *q.2 fī tafsīr al-ḡubūb wa-ṭabā'i' al-aḡḡiya wal-adwiya*; between ff. 42 and 43 a gap, corresponding to the end of *qism 2* (last section *faṣl fī kaifiya ṣurb al-mā'*) and the beginning of *qism 3* (*faṣl fī-mā yaṣluḡu lil-badan fī ḡāl aṣ-ṣiḡḡa*); 60a *q.4 fī 'ilāḡ al-amrād al-ḡāṣṣa*; 124a *q.5 fī l-amrād al-'amma l-mustaḡila*; from 181b *manāfi' al-Qur'an*.

Add.: 191b 13 vv.-adi, by the author himself; then, 192a, other 13 vv.-anā.

II (193-257a) *ad-Durar al-manẓūma fī l-adwiya l-mufrada l-ma'lūma*, a poem on pharmacology, ca 950 vv.-li, by Muḥ. b. Aḥmad b. Rāḡiḡ al-Bura'i (title and author mentioned by Ḥabšī² 496, citing another ms. in a private library of Ṣan'ā', but without any other information, included the date of the death; unknown to all other reference-books!). As explained in vv. 25-27, the matter is divided into two *qism*, in addition to a *muqaddima* and a *ḡatima*. Inc. *bada'tu bi-ismi llāḡi dī r-raḡmati l-'alī / wa-lillāḡi aulā l-ḡamdi id ḡu lahu walī*. In vv.21-24, the author tells to have relied firstly on al-Kamarānī's work (cf. above 117:I), but to have added much material from many other sources. As to the verses, after the short preface, they are grouped under titles, whose it may be advisable to give here the list: <*qism 1*> 195a *ḡilyat aṣḡāb aṭ-ṭabā'i' al-arba'* *awwaluhā d-damawī*; 196a *'alāmāt al-maut*; then 196a -199b some sections beginning all *tadbīr...: al-insān fī ṣ-ṣiḡḡa, aṣ-ṣurb, an-naum, al-ḡimā', al-ahwiya, aṣnāf al-wabā', al-'awāriḡ an-nafsāniya, a'dā' al-insān, al-ḡiḡāma, al-musahhilāt*; 200a *kaifiyat aṣ-ṣalāḡ aṭ-ṭibbī*; ibid. *aṣ-ṣurū' fī l-maḡāṣid*; then from 200b an extended survey of the remedies (*adwiya*) for the following diseases: 200b *'ilal ar-ra's*, 203a *aṣ-ṣudā'*, 203b *an-nazalāt*, 204 *as-suhād wal-araq*, 205b *aṣ-ṣar' wal-ḡunūn*, 207 *auḡā' al-'ain*, 210b *bayāḡ al-'ain*, 211b *ṣuḡr al-'ain*, 212a *nazalāt al-'ain*, 214a *auḡā' al-uḡn*, 215a *auḡā' al-anf*, 216a *al-fam*; 219b *al-liḡwa* (=facial paresis, cf. Kaz. II,546), 220a *al-ḡanāẓir* (=adenoids); 220b *al-ḡalq*, 221a *auḡā' aṣ-ṣadr*, 221b *al-ḡayaṭān* (=vomit), 222b *as-su'al*, 223a *ar-ri'a wa-dāt al-ḡanb*, 224a *waḡ' al-baṭn*, 224b *as-surra*, 225a *al-qarqara wan-*

naḥḥ, 225b *aṭ-ṭiḥāl*, 226a *al-istisqā'*, 227a *al-kabid*, 227b *auḡā' az-zahr*, 228a *al-fatq*, 229a *al-bāh*, 231b *auḡā' ḥabl al-mar'a*, 232a *tashīl al-wilāda*, 233a *ḥaṣr al-baul*, 234b *auḡā' al-ma'ida*, 235a *al-bawāsir*, 238b *auḡā' al-malḥ* (=luxation) *wa-dā' al-fil*, 239a *ad-dāḥis* (=whitlow, hagnail); *qism* 2: 239a *al-'ilal al-'amma*, 239b *al-aurām*, 240a *al-qūbā'* (=ring-worm), *ibid.* *aṣ-ṣarā* (=nettle rash), 240b *al-ḡarab* (itch) 241a *al-yaraqān*, 242a *al-ḡudām*; 243a *al-baraṣ*, 244a *al-fāliḡ* (=paralysis), 244a *al-arwāḥ fī l-ḡasad*, 245a *'irq an-nasā wa-waḡ' al-wirk*, 246a *al-kasr fī l-a'dā'*, 246b *al-ḥummayāt*, 247b *al-ḡudari* (=smallpox), 248b *al-ḡirāḥāt*, 249b *'aḡḡat al-kalb*, 250a *malsū' al-ḥayyāt*, 251a *ḥarq an-nār*, 251b *ṭard al-hawāmm*, 252a *aṣ-ṣurubāt al-musahhila liṭ-ṭabā'i*, 253b *al-'ilal al-mutawallida min as-saudā'*, *ibid.* *adwiya suqūṭ al-quwwa*, 256a *anwā' al-halilaḡāt* (cf. E.I. Suppl. 349 s.v. *Haliladḡ*).

III Two extracts on lexical matter: a) 257b, 260a (lower part of the page), 260b *tafsīr asāmī l-'aḡamiya l-qadīma bil-'arabiya* (breaks off in letter *sin*; b) 258, 260a *tafsīr mā yaḡḡu-ruhu l-aṭibbā' min asmā' al-'aḡāqir wal-aṣḡār*.

1643.

H 21. 308 ff. (254b, 307a, 308 blank) 30½ × 20½ cm. Copied 1070/1660. Careful copy, copiously vocalized, in a round, very small, compact script until f.123 and in ff.257-304; then, ff.124-254a, common, regular, rather sharp nashī; on the mgs. the names of the men dealt with in the biographies, in very large characters. After f.308 are inserted 4 loose leaves with an extr. from an unidentified *qauluhu*-commentary, in an extremely small, compact script. Rather good condition, but very many dirtstains.

I (7-306) *Wafayāt al-a'yān wa-anbā' abnā' az-zamān*: alternative title *Ta'riḥ*, e.g. ff. 71b (col. of *ḡuz'* I), 124a (title-page of *ḡuz'* III), 254a (col. of *ḡuz'* III), 255a (title-page of *ḡuz'* IV), by Šamsaddīn Aḡmad b. Muḥ. b. Ibrāhīm Ibn Ḥallikān, complete copy in 4 parts, beginning respectively ff.7, 72, 124, 255. *Fihrist* (ff.1b-3, 305b-306) (see 34).

II Minor texts: a) 4b 10 verses, said to have been composed by <Muḥ. b. Qāsim> Ibn al-Anbarī (GAL I,119:10/122) as introduction to Ibn Duraid's *al-Maqṣūra* (above CCCLI:Z); b) 5a extr. from *bāb al-hā'* of *Kitāb* (=Firdaus al-aḡbār) Širawaiḥ <b.Šahridār b. Širawaiḥ> ad-Dailamī (GAL I,344:5.3/420 S I,586) on the ḡadīt *ḥuliqtu anā wa-'Alī min nūr wāḡid qabl an yuḡlaqa Ādam*; c) *ibid.* 8 vv.-*ādah* by <Šarafaddīn> Ḥasan b. 'Alī b. Ḥifzallāḥ an-Nu'mī, unidentified (cited by Vat.1130:11.e only), on *al-lfāda fī ta'riḥ dawī š-šaraf was-sāda li-Waḡihaddīn an-Nāṣir b. 'Abdalḡafiz* <b. 'Abdallāḥ al-Muḡallā aṣ-Šarafī> (on this author cf. above 382:IV; the work, missing in F.Sayyid 240!, recorded by Ḥabṣī² 438 with the title *'Ilm al-ifāda fī ta'riḥ al-a'imma s-sāda*), and 4 vv.-*i'ūbu* by the son of this latter, Ḥusain (above 863:IX; add. *Sources* 117 No.503, giving the date of his death, 1111/1700); d) 5b qaṣ 44 vv.-*a'i*, being a reply to Ibn Sinā *al-Q. an-Naṣfiya* (above CCXXVI:Y) by Muḥ. b. Ibrāhīm <b. 'Alī> al-Wazirī (see 837:II.d), copied 1074/1664 by Ḥusain b. Nāṣir b. 'Abdalḡafiz; e) 6a anonymous answers to theological and juridical questions, put by Waḡihaddīn 'Abdalḡadī b. al-Maqbūl (?), copied 1080/1669 by the same.

1644.

H 22. 90 ff. (33b blank) 31 × 21 cm. Good copy, dated I and II 1147/1734, in a regular, round, thick nashī, fully vocalized in II; throughout red ink frame. Copyist (cf.col. of II) Ḥasan b. 'Alī al-Faḡlī (?). Cover in a rather bad condition.

I (2-33a) *Ḥadiqat an-naṣar wa-baḡat al-fikar fī 'aḡā'ib as-safar*, usually called *Sirat al-Haimī ilā bilād al-Ḥabaša*, by Ḥasan b. Aḡmad <b. Sāliḡ> al-Ḥaimī al-Kaukabānī (see 159:I and 1482:VII; to be rectified GAL S II,550-1:7, recording two different works. No division in the text, the rubrics of the contents being on the mgs., in red ink.

II (34-89a) *Ladḡat al-wasan*, namely the poems (except the last chapter) by the author of I, collected by his grandson Šihābaddīn Aḡmad. b. Muḥ. b. Ḥasan al-Ḥaimī (above 259:III). This one composed a biography of his ancestor and an elegy for his death, 50 vv.-*lā*, which is put before the *diwān*, together with six other elegies by other authors, two of which by Ibrāhīm b. Šāliḡ al-Hindī (d.1101/1690, cf. Ḥabṣī² 336). The text is divided into the following 5 *faṣl* (cf.Berl. 8430, probably the only other copy known): 47b *fī-mā qālahu wa-lam yuḡab 'alaihi*; 61a *fī-mā katabahu wa-aḡāba l-maktūb 'alaihi*; 72b *fī-mā kutiba ilaihi wa-aḡāba 'anhu*; 83b *fī-mā mudiḡa bihi wa-lam yuḡib 'anhu*; 84b *fī-mā kutiba ilaihi min al-kalām al-mantūr*.

III Minor texts: a) 34a the first 15 vv. of <*ad-Dahab al-muṣaffā fī madḡ al-muṣtaṣā*, by 'Alī b. Aḡmad b. Muḥ. b. Ishāq (see 7:III.q), then the qaṣ.-*di* (here 13 vv. only) in honour of Fāṭima <by the same> (see 547:III); b) 34b-35a *Lāmīyat al-'Arab* (here 64 vv.), by Mūsā (sic) Ibn Bahrān (see 153:I.d); c) 89b 9 *taḡmis -di* by al-Ḥitī (=Haitamī) 'Alī b. 'Aṭiya b. Ḥasan al-Ḥamawī (GAL II,333:3/461 S II,461).

1645.

H 23. 307 ff. 30 × 20½ cm. (1b, 306b-307a blank). Copied 1083/1672. Careful copy, in a regular, round, thick nashī. No rubrics. Good condition, excepted some damages in the cover (flap missing).

(2-306a) Vol. II (k. *aṣ-ṣuf'a-k. as-siyar*) of *al-Wābil al-miḡzār al-muṭ'im li-Aṭmār al-Azhār* (lil-Mutawakkil Šarafaddīn Yaḡyā), by 'Imādaddīn Yaḡyā b. Muḥ. b. Ḥasan al-Muqrānī (thus ms.). The same vol. in 944 (see above, as well as 311).

Add. F.307b extr. from *K. al-Fa'l* (cf. above CLXIV:B), on the reading of *sūrat al-Fātiḡa* and *sūrat al-Iḡlās*.

1646.

H 24. 279 ff. (273a, 274b-275a, 277b-279 blank) 30 × 20 cm. Copied 1029/1620 (cf. col. of II). Rather good copy, in a regular, rather small and thin nashī, red ink frame. Bad condition, especially the side edge; throughout dirtstains; cover damaged both in the plates and in the spine (flap missing).

I (1-267) *aš-Šumūs wal-aqmār at-tāli'a min ufq Fath al-'aziz al-ğaffār ilh.*, by 'Imādaddīn Yahyā b. Muḥ. b. Ḥasan al-Muqrā'i (see details about the identity of the work above in 235 and 885; add. Ḥabšī² 214). Some rubrics: 5b *muqaddima*, 12b *at-tahāra*, 49b *al-ḥağğ*, 88b *al-bai'*, 172a *al-aimān*, 210b *al-qaḍā'*, 230b *waṣāyā*, 250b *as-siyar*.

II (267b-272) An appendix by the author of I, aiming at fulling the gap usually found in the *furū'*-works, where no special chapter is devoted to such an important matter as the difference between the *af'āl al-ğawāriḥ* and the *af'āl al-qulūb*, otherwise said between *al-ḥalāl* and *al-ḥarām*. That's why he decided to deal here with the *mabāḥiṭ aš-šurūr*, i.e. the 17 vices, from *at-takabbur* to *al-buḥl*.

1647.

H 25. 243 ff. (1b, 135a, 243 blank) 29½ × 20 cm. Three different hands, the whole being in nashī: ff.2-122 round, thick, 123-140 thinner, likely later, 141-end similar to the first hand, but thinner and more compact. Bad condition as a whole: leaves mostly loose; no spine in the cover, upper plate torn out.

Torso of *al-Kaššāf 'an ḥaqā'iq at-tanzil*, by az-Zamaḥṣarī (see CCLXXV:E). To be stressed that in the upper margin of ff. 2-122 and 141-2 the text of the Qur'ān itself is recorded in full, in black ink, while in the commentary it's quoted in red ink. The text begins with verse 39 of sūra 8 *al-Anfāl*, then come the following sūra's: 7a s. 9 *at-Tauba*; 27a s.10 *Yūnus*; 40a s.11 *Hūd*; 56a s.12 *Yūsuf*; 76b s.13 *ar-Ra'd*; 83a s.14 *Ibrāhim*; 91a s.15 *al-Ḥiğr* (cf.E.I. III,377); 96b s.16 *an-Naḥl*; 109a s.17 *Banī Isrā'il*; 122a s.18 *al-Kahf*; 135b s.19 *Maryam*; 146b s.20 *Ṭā'-Hā'*; 158b s.21 *al-Anbiyā'*; 168b s.22 *al-Ḥağğ*; 176b s.23 *al-Mu'minin*; 184a s. 24 *an-Nūr*; 197b s.25 *al-Furqān*; 207b s.26 *aš-Šu'arā'*; 219a s.27 *an-Naml*; 231b s.28 *al-Qaṣaṣ*, until v.85.

1648.

H 26. 259 ff. (1, 2b, 258-9 blank) 30 × 20½ cm. Good copy, in a regular, middle-sized, rather thin and sharp nashī. Both the ms. and the cover in good condition; floral ornament in the plates.

(3b-257a) First *ğuz'* (cf.col.) of *al-Aḥkām al-mutaḍammīn li-fiqh a'immat al-islām*, being part II of *al-Baḥr az-zahḥār*, <by Ibn al-Murtaḍā> (see II:II and 839:II): *k. at-tahāra-k. aš-ṣiyām*. As usual, the distinctive feature is a plenty of *mas'ala*'s. Some glosses. Add. F.257b a prayer, inc. *Allāhumma inni ašhaduka wa-anta ḥair aš-šāhidin*.

1649.

H 27. 263 ff. 30 × 20 cm. Copied 1104/1693. Careful copy, in a round, well proportioned, rather small nashī; good condition, except some damages in the spine and the flap.

Vol.IV (the last) of *al-Ğaiṭ al-midrār <al-mufattiḥ li-kamā'im al-Azhār>*, the autocommentary by <Ibn al-Murtaḍā> on *al-Azhār* (see details above in 1313). It contains the following chapters: 1b *aimān*, 51a *da'āwā*, 69b *iqrār*, 83b *šahādāt*, 117a *wakāla*, 163b *ḥudūd*, 182b *ğināyāt*, 213b, 229b *siyar*.

Add. F.263b *Manzūma fi maṭālim Tihāma liz-zar'*, 53 vv.-mi, by Sirāğ<addīn> AB b. 'Alī <b. Mūsā> al-Hāmili (the same, with some variants in the title, in Caet.345.I f.6b): inc. *naẓamtu niẓāman miṭla durrin munaḍḍadi / bi-'ilmi l-maḍārī fi Tihāmati fa-'lami*.

1650.

H 28. 242 ff. 30 × 21 cm. Good copy, likely by the same hand (except ff.1-14, in a larger, thicker nashī), though the copyist seems to have modified his writing, so that ff.15-80 ca are written in a smaller, thinner script, while the rest until the end is in a quite thicker one. Cover in a very bad condition.

(1-241) Vol.I (22b *k. at-tahāra*-203b *k. al-buyū'*) of *al-Bustān al-ğāmi' lil-fawākih al-ḥisān al-muṭmir lil-yāqūt wal-marğān an-nāfiq bi-ḥuğāğ masā'il al-Bayān*, the comm. by Muḥ. b. Aḥmad b. Yahyā Ibn Muẓaffar on *al-Bayān aš-šāfi ilh.* of his grandfather 'Imādaddīn Yahyā (above 226:I; see 2 and 937).

1651.

H 29. III f. (1b, 6b-7a, 110a, 111b blank) 30½ × 21 cm. Copied I 1036/1627, the *Ḥāšiya* 1037/1628, this one by al-Hādī b. 'Alī b. Ṣalāḥ al-Kaḥlānī, unidentified. Excellent copy, as regards I, in a common, regular, round nashī (6 to 11 lines per page!). Good condition (only flap missing).

I (10-108) *al-Aṭmār (=Aṭmār al-Azhār) fi fiqh al-a'imma l-aṭḥār*, the comm. on Ibn al-Murtaḍā's *al-Azhār* by his grandson al-Mutawakkil Šarafaddīn Yahyā b. Šamsaddīn <Ḥasan> (see details in 1387:I), complete, with a full *Ḥāšiya* (below II).

II (ibid. on the mgs.) *Ḥāšiya 'alā l-Aṭmār* (above I), anonymous, but to be identified with the unique mentioned by the sources and ascribed to Ḥasan b. Muḥ. b. 'Alī az-Zuraiqī (d.960/1553: Ḥabšī² 211 and 604; *Badr S* 78; *Kaḥḥ*. III,287; author recorded also by *GAL S* II,558:4a; cf. moreover *Sources* 88 No.384).

III (109a-b) *K. al-Ḥuqūq*, or better *R. fi Ḥuqūq Allāh*, by Abū l-Ḥusain Zaid b. 'Alī, who handed down the text from Abū Ḥalid 'Amr b. Ḥalid al-Wāsiṭi (cf. *GAS I*,Ind. 800) (*GAL S* I,314:[1].10; *GAS I*,559:10 citing two other copies, one of which *Vat*.1027.4).

IV Miscellaneous: a) 4a 12 *taḥmīs*, ending -ūn, by 'Alī b. Ibrāhīm <b. Muḥ.> al-Amīr (above 756:VI), inc. *kun ḡalisan fi kulli š-šu'un / wa-'šrab rāḥa ḡikrihi taḥzā bis-sukūn*; b) 4b <al-Q. az-Zainabiyā>, here 63 vv.-bu (see *XCVIII:D*); c) 5a-b poem in honour of 'Alī, 44 strophes, ending all with his name, inc. *yā ḡiyāṭa l-mustaḡiṭina anta li / yā 'azīma š-ša'ni yā ni'ma l-wali // as'aluka taḥtimu bi-ḥairin 'amali / bin-nabiyyi wal-āli wa-maulānā 'Alī*; d) 5b-6a <at-Tā'iya ṣ-ṣuğrā>, 65 vv.-ti, by 'Umar <b. 'Alī> Ibn al-Fāriḍ

(GAL I,263:[6].2/306 S I,464); e) 8-9b *fā'ida fi wuḡūb mutāba'at an-nabī*, from *Zād al-ma'ād fi hady hair al-'ibād* li-Ibn Qayyim al-Ġauziya (cf. above 571:III).

1652.

H 30. 260 ff. (258a, 260 blank) 30 × 20½ cm. Copied I 947/1540, II 955/1548. As regards I, it's a very good copy, in a fine, round, well proportioned nashī; title with a nice 'unwān (gold and blue ink). Good condition (only flap missing), with floral ornament in the plates.

I (4-253a) Vol.I (sūra's 19 to 114) of *Taḡrīd al-Kaššāf* *ma'a ziyāda nukat liṭāf* (liz-Zamaḡṣarī), by Ḡamāladdīn 'Alī b. Muḥ. b. Abī l-Qāsim ... b. al-Hādī ilā llāh Yaḥyā (see above 164). Outline of the contents: 9b sūra 20; 73b s.30; 123b s.40; 160a s.50; 187b s.60; 203b s.70; 221b s.80; 234b s.90; 243a s. 100; 251b s.114.

II (2b-3, 4a below the title of I, 253b-257) *ar-Risāla l-muḥida*, said to be an answer to the Ottoman governor (*bāšā min al-Arwām* [pl of. *Rūm*]), by Šarafaddīn <Yaḥyā b. Šams-addīn>. The identity of the author, whose *laqab* only is to be found in the text, is undoubtedly supported by the chronology: in fact, he died in 965/1558, just during the first Ottoman occupation of the Yemen (943/1536-1045/1635). The text is divided into 4 *faṣl*: 2b f.1 *fi 'ttiba' sabil an-nabī*; ibid. f.2 *an-nahy 'an at-tafarruq wa-'an iḥdāt maḍhab ḥamis ḡair al-arba'a*; 256a f.3 *huwa l-iftihār bi-qurbā sayyid al-mursalīn*; 257a f.4 *wa-huwa ana l-ḥilāfa qad ḥutimat bi-'Alī b. Abī Ṭālib*.

1653.

H 31. 273 ff. 30 × 21 cm. Copied 1042/1632, in a quite regular, round, rather thick and small, compact nashī; f.227a a drawing in red ink. Good condition as a whole; floral ornamented plates.

Vol. II (k. *az-zakāt*-f.227a k. *aṭ-ṭalāq*) of *al-Ġaiṭ al-midrār* *al-mufattiḥ li-kamā'im al-Azhār*, by al-Mahdi Yaḥyā b. Aḥmad Ibn al-Murtaḍā (see 1313).

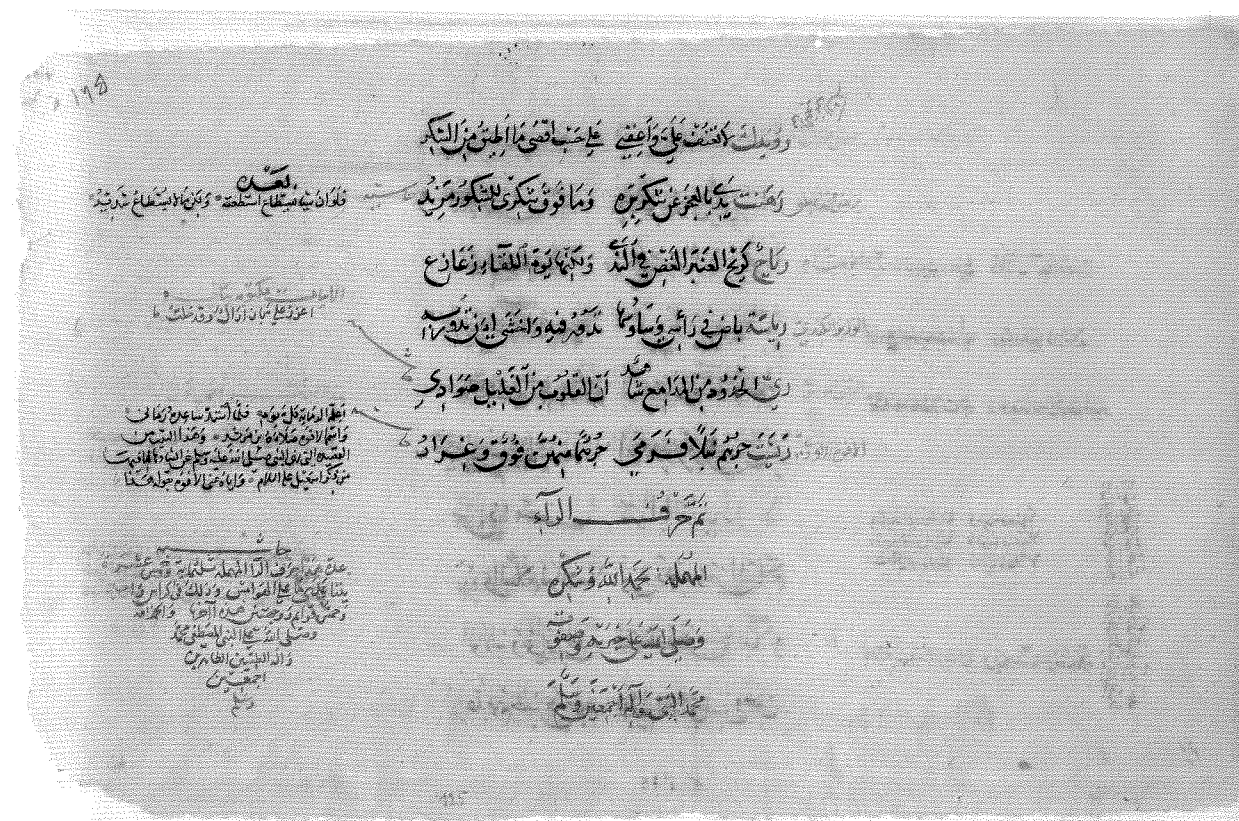
1654.

H 32. 384 ff. 29½ × 20½ cm. Recent, good copy, in a thick, rather sharp, compact nashī. Good condition, except cover (no flap).

Vol.II (k. *aṭ-ṭalāq*-k. *al-ḡaṣb*) of *Takmil Šarḥ al-Azhār* (title in the col.), a supplement to Ibn Miṭṭāḥ's *al-Muntaza' al-muḥtār ilḥ*. (above 8), by <Aḥmad b. Yaḥyā b. Aḥmad Ibn Ḥābis ad-Dawwārī> (see the same vol. above 217; to be added Ḥabšī² 219 and, as regards the author, *Sources* 53 No.228).

1655.

H 33. 271 ff. (271a blank) 29½ × 20½ cm. Careful copy, in a quite solid, compact nashī. Good condition, except cover (no flap).



(1-270) Vol.III of *Tanqih al-anzār al-mūṣil ilā Hidāyat al-afkār* <ilā ma'ānī l-Azhār> ilh., a commentary on Ibn al-Wazīr's *Hidāya* (above 242 and 1296), by Ibrāhīm b. Muḥ. b. Aḥmad <al-Mu'ayyadī> (d.1083/1672: *Tab.Zaid.* III,6; *Badr S* 9; *Sources* 136 No.582; as for the work, it's cited without the title by Ḥabšī² 221 and *Badr S*; very probably it's identical with BMS 384, containing vol.I under the title *Munaqqih al-anzār ilh.*, and informing that the work is the completion of a commentary begun by Ṣalāḥ b. Aḥmad b. Maḥdī al-Mu'ayyadī (cf. above 271), who was "overtaken by the death in the bloom of the life"; author and work missing in GAL!; another ms. (vol.II) Ṣan'ā' 286.Rubrics, all named *bāb* (excepted the first) are the following: 1b 'āriya, 31b waqf, 58b wadī'a, 85a 'itq, 101a kitāba, 110a aimān, 125b kaffāra, 130a nuḍur, 137b ḍālla wa-laqta, 150b ḍabḥ, 155a al-aḍḥiya wal-'aqīqa (cf. Kaz. II,306), 164a at'ima, 183b libās, 205 da'āwā wa-bayyināt, 286b iqrār, 241b ṣahādāt, 270b wakāla.

1656.

H 34. 104 ff. 29×20 cm. Good copy, in a nice, very regular nashī, by a Persian hand; yellowish paper; drawings in ff.4b, 6a-b, 7b; in f.21b and from f.43a many empty spaces, likely to be used for illuminations; these ones are to be found in the ff.45b, 47b, 49a, 50a, 57b, 58a-b, 59a. Very bad condition, almost all leaves loose, a few damaged by worms; cover in cardboard quite damaged, especially in the spine.

Torso of <'Aḡā'ib al-maḥlūqāt wa-ḡarā'ib al-mauḡūdāt, by Zakariyā' b. Muḥ. b. Maḥmūd al-Qazwīnī> (GAL I,481:12/633 S I,882:12.1; other mss. Chester B. 3489; Inst.Vostok. 9600-03; Köprülü II,II,510 No.201; Topkapı III,7170-3; Bagdad Auqāf IV, 189 No.6583; Ṣan'ā' 682; Dam. Zāh., *Ḡuḡrafiya* 121-2 (2 mss.)). Since the arrangement of the leaves has been seriously upset, and moreover there are many gaps in the text, it was decided to give up the attempt to put them in the right order, and to describe the contents just as it's provided by the ms., but with a careful reference to the F. Wüstenfeld's edition (Göttingen, 1849), as follows.

F.1 end of *maqāla 1 fi l-'ulwiyāt* (consisting of 13 *naẓar*), and beginning of *maqāla 2 fi s-suḡfityāt* (divided into 5 *naẓar*), with its extended introduction; 1b *an-naẓar 1 fi ḥaqīqat al-'anāṣir ilh.*; 2a *an-n.2 fi kurat an-nār*; 3-6 *an-n. 3 fi kurat al-hawā'*, incomplete (Wüst. 88-100); 7a <*maq.1*>: *an-n.12 fi sukkān as-samawāt*, from paragraph *Munkar wa-Nakir*; 8-10a *id. an-n. 13 fi z-zamān*, incomplete, until *faṣl fi ṣuḡūr al-'Arab* (only *muḥarram* to *ḡumādā II*) (Wüst. 60-69); a gap after 10a; 11a *id. an-n.10 fi falak al-burūḡ*; 12a *id. an-n.11 fi falak al-aflāk* (Wüst.52-54); 12b *id. beginning of an-n.12 fi sukkān as-samawāt* (above 7a = Wüst. 55 sqq.), then a gap; 13a -18a *maqāla 2: an-n.5 fi kurat al-arḍ* (part of *faṣl fi fawā'id al-ḡibāl*) (Wüst. 150-175); 18a -22b *id. faṣl fi tawallud al-anḥār* (Wüst.175-188); 22b-27a *faṣl fi tawallud al-'uyūn wal-ābār* (Wüst. 188-202); 27a *an-naẓar fi l-kā'ināt* (Wüst. 202; Berl. 6161 supposes this chapter to be the *maqāla 3*, though this contradicts the statement f.1: *inna kitābanā ḥaḍā 'ṣtamala 'alā maqālatain*); 28a -41 <*maq.3*>: *an-n. 1 fi l-ma'diniyāt* (Wüst. 203-245); 42-61 *id.: an-n. 2 fi n-nabāt*, in alphabetical order, incomplete (Wüst.245-275); 62-67 a section of *maq.1:n. 13* (above 8-13), dealing with the Syriac and Persian calendar (Wüst. 74-88); after f.67 a gap, then 68-71a a fragment of <*maq.3*>: *an-n. 3 fi l-ḥayawān*; 71-73

X

ad-Durr al-farīd fi bait al-qaṣīd, by Muḥ. b. Saifaddīn Aidamur
(Cat. No. 1624, f. 125a).

Anthology of poetry: end of the section of verses beginning by letter *rā'*.

maq.2: an-n.5 fī kurat al-arḍ (above 13a) (Wüst. 143-150); then, after a gap, in f.74, 75-79a a survey of some virtues, from *maq.3: an-n.3 fī l-ḥayawān* (above 68 sqq.) (Wüst.309 sqq.); 79b-87 *id.: an-n.4 fī taṣrīḥ a'ḍā' al-insān* (Wüst. 328-349); 87-104 after a gap, a fragment on some fishes, from *maq.3: an-n.3 fī l-ḥayawān* (above 68 sqq.), then a section of *maq.2: fī n-nabāt*, from *biṭṭiḥ* to *yaqīn* (cf. above 42 sqq.) (Wüst. 275-301); 104b just the beginning of *maq.3: an-n.3 fī l-ḥayawān* (Wüst.301).

Add. F. 64a qaṣ. 55. vv.-*bu*, by Šāliḥ b. 'Abdalquddūs *al-Azdī* (GAS II,461), inc. *alā ayyuhā l-mar'u l-ḥakīmu l-muḥaddabu / atānā kitābun ṭāla minhu t-ta'aḡḡubu*.

1657.

H 35. III ff. (40b blank) 29×19 cm. Copied I 1066/1656 by Qāsim b. Ḥāšim an-Naḥa'ī (cf. Forrer 312). Two hands: ff.1-50 and 64-III a fine, rather thin, compact nashī; 51b-60a round, thick, but regular script. Rather bad condition, as a whole: throughout dirtstains, many leaves damaged, someones (ff.62-80) loose; cover roughly restored, but badly damaged, especially in the flop.

I (1-40a) *Sulwān al-muṭā' fī 'udwān al-atbā'*, by Muḥ. b. 'Abdallāh b. Muḥ. Ibn Zafar *al-Ṣiqillī* (see 1349:I; add. Vat.Barb. 92.2, omitted in GAL; Birmingham 1322; Yale 454; Garr.² 4276 [2 mss.]; Chester B. 5461; Rabat² 1099; SOAS 305; Inst.Vost. 9046-8; Topkapı III,5061; Bagdad Auqāf III,36 No.4494; Tun.² 519 3881).

II (41-50) A fragment of *'Arā'is al-maḡālis*, by Aḥmad b. Muḥ. b. Ibrāhīm al-Ta'labī (see 169 and especially 1493): a) *Maḡlis fī ḍikr Būlūḡiyā*, alias *Qīṣṣa Būlūḡiyā* (cf. in Berl. 8969 the detailed account of the story; another copy in Vat.Borg.90.2 with ref.); b) 44b *Maḡlis fī ḍikr Dī l-qarnain*.

III (51b-63) A set of *bāb: fī faḍl mā ḡā'a fī tilāwat al-Qur'ān, mā ḡā'a fī faḍl al-'ilm wa-ta'allumihi, fī ḍ-ḍikr wa-maḡālis aḍ-ḍikr, fī faḍā'il Raḡab, fī ṣalāt an-nāfila, fī ṣalāt aḍ-ḍuḡā, fī ṣalāt at-tasbiḥ*

IV (64-IIIa) *Lubb al-lubāb muṭrib al-albāb*, in 10 numbered *bāb*, from *b.1 fī l-karam wa-ḥusn al-aḥlāq* to *b. 10 fī ḥikāyāt aṣ-ṣāliḥīn waz-zuhḥād was-sā'iḥīn* (but *bāb* 7-8 are missing, cf. the description in Wien 414; see 773:II with alternative titles; add. Garr.² 4278 and CairoH II,275), by Šihābaddīn Abū l-Ḥasan Aḥmad b. Muḥ. b. Ibrāhīm al-Aṣ'arī (but Kaḥḥ.II,59 and Ḥabšī² 316: al-Ḥanafī) al-Yamanī (quite uncertain the date of his death; GAL I,430/553 and S I,765, as well as Kaḥḥ.I,189: 600/1203; GAL S I,558: 500/1106 or 600/1203; F.Sayyid 115 and Kaḥḥ. II,59: 550/1155; *Idāḥ* II,84: 812/1409! [814/1411, given above in No.773:II, is wrong]).

V Minor texts: a) 62b a list of the authorities of al-Buḥārī, from a writing by Šāliḥ b. Šiddīq an-Namāzī (above 33); b) *ibid.* 13 vv.-*ah* from *al-Amālī* lil-Muršad billāh (above 633:I); c) 63a a text on al-Burāq (cf. EP I,1350); d) 63b *at-Tulāṭiyāt* by al-Buḥārī (see 15:III.c and 850:VI); e) IIIb the first 28 vv. of the *Lāmīyat al-'Aḡam* by al-Tuḡrā'ī (see CCXXVI:S).

1658.

H 36. 231 ff. (95b, 160b, 227b blank) 24×18 cm. (but many leaves, until ca f.160, have a smaller size, so that they look as inserted slips). The hands are different too, though having in common a round, thick script: 3b-32 a rather rough, larger one; 32b-200 regular, well proportioned writing (but quite thinner in ff.67-75); from f.201 a very peculiar, small, compact nashī; yellowish paper; in rather bad condition, especially the cover.

(3-230) Vol.II (the same as above 791) of *al-La'ālī l-muḍī'a fī aḥbār a'immat az-Zaidīya wa-mu'taḍīdī l-'itra z-zakīya wa-man 'araḍahum min sā'ir al-bariya*, by Šamsaddīn Aḥmad b. Muḥ. b. Šalāḥ aṣ-Šarafī (see 357 and 1627). This part of the renowned commentary on Ibn al-Wazīr's *al-Bassāma ṣ-ṣuḡrā* (above 198:XIII) concerns the vv. 123-163. Here is a survey of the contents: 3b-15a the 'Abbāsīd Caliphate from al-Mu'tamid (d.279/892) to al-Muqtadir (d.320/932); from 15a the commentary on vv.124-8 deals with an-Nāšir al-Uṭrūš (above 4:III) and his descendants; 32-57 again the 'Abbāsīd Caliphate, from al-Qāḥir (deposed in 322/934) to the last Caliph al-Musta'šim (d.656/1258); 57b *Aḥbār Banī Ḥamdān* (317/929-394/1003: EP III,128 s.v. Ḥamdānides); 67a *nubḍa aḥbār Banī Būya ad-Dayālīma* (320/932-447/1005: EP I,1390 s.v. Buwayhides); 76a *Aḥbār Šāḥib Ibn 'Abbād waṣīr B. Būya*; 77a *ḍikr ibtidā' daulat as-salāṭīn as-Salḡūḡīya* (from 429/1037); 80b *ḍikr tarāf min aḥbār Banī Mirdās mulūk Ḥalab* (414/1023-472/1079: EP VII,117 s.v.Mirdās (Banū)/Mirdāsides); 86a *aḥbār al-Mahdī... Ibn Tūmart* (above 1146:I); 96a *ḍikr ta'riḥ ḡāmi' min al-ḥiḡra n-nabawiya*, being a chronological outline starting from Muḥammad to the eclipse of the 'Abbāsīd Caliphate; 98a *ḍikr daulat al-'Ubaidīyīn* (297/909-567/1171: EP II,870 s.v. Fātimides, and V,1233 s.v. al-Mahdī 'Ubaid Allāh); 106b *ḍikr mā qīla fī nasab al-'Ubaidīyīn*; 116a *ḍikr man tawallā 'alā l-Yaman fī daulat al-'Umayyīyīn*; 116bis *b id. fī daula Banī l-'Abbās*; 122a *ḍikr al-Qarāmiṭa bil-Yaman*; 133b *tumma waṣala l-Imām Qāsim b. 'Alī b. 'Abdallāh* (GAS I,568:12) *ilā l-Yaman*; 163b *al-Imām al-Mahdī li-dīn Allāh Abū 'Abdallāh Muḥ.b.Ḥasan ad-Dā'i b. Abi Ḥasan Qāsim* (d.360/971, cf. Zambaur 192); 199b *ḍikr ḥurūḡ Banī ṣ-Ṣulaiḥī* (349/1047-535/1140, cf. F.Sayyid 385); 216b *ḍikr man malaka Ṣan'a' ba'd aṣ-Ṣulaiḥīyīn*; 223a *ḍikr qiyām 'Alī b. Mahdī* (the founder of the Mahdid dynasty, 553/1158-569/1174, cf. F.Sayyid 391); 226a *ḍikr daula Banī Ayyūb* (569/1174-626/1229, cf. F.Sayyid 392); 228b *qiyām al-Imām al-Manṣūr 'Abdallāh b. Ḥamza*. To be noted that in parallel with the events of the 'Abbāsīd Caliphate are mentioned those concerning the 'Alid Imāms too. Besides, it deserves to be stressed that a source often quoted is *at-Ta'riḥ al-Muzaḡḡarī* by Ibrāhīm b. 'Abdallāh b. 'Abdalmun'im Ibn Abī d-Dam *al-Hamdānī al-Ḥamawī* (GAL I,346:II.1 S I,588).

1659.

H 37. 210 ff. (207-210a blank) 28½×20½ cm. Copied I and II 868/1464 by 'Alī b. Muḥ. b. Dā'ūd aṣ-Šu'aīṭirī al-Hamdānī az-Zaidī, the owner of the ms.(but the whole ms. is by the same hand). Excellent copy, in a quite regular, solid, small, compact nashī; dark yellowish paper. In very good condition (some damages in the cover, no flap), plates with a geometrical ornamentation.

I (9-184) Vol. II of *Tagrid al-Kaššāf ma'a ziyāda nukat liṭāf*, by 'Alī b. Muḥ. b. Abī l-Qāsim (see 164 and 1652:I). This is a summary outline of the contents: 9b sūra 19; 12b s.20; 35a s.25; 54b s.30; 69b s.35; 88b s.40; 103b s.45; 115a s.50; 124b s.55; 135a s.60; 139a s.65; 147a s.70; 154a s.75; 160b s.80; 165b s.85; 170b s.90; 174a s.95; 177a s.100; 179a s.105 and 106; 180b s.109 and 110; 183b s.114.

II (191-206) *al-Ḥawāšī l-mukmila li-aḥādīṭ at-Takmila* (= *Takmilat al-Aḥkām ilḥ.* li-Ibn al-Murtaḍā, above 248:V and 839:I), by 'Alī b. Zaid <b.Ḥasan aš-Šazabī> (see 1385:II).

III Miscellaneous: a) 5a elegy 50 vv.-ru for the owner and copyist of the ms., by <'Aḡud-addīn> Aḥmad b. Qāsim aš-Šāmī (d. after 800/1397-8, cf. *Sources* 43 No.185); b) 5b *Qiṣṣat Aṣḥāb al-uḥdūd* (cf. Qur. 85:4 and EP I,713); ibid. *Qiṣṣa Barṣiṣa* (cf. EP I,1086); c) 6b-8 *Ḥuṭbat al-wadā'* <by the Prophet> (see 186:VIII); d) 8b *bāb mā ḡā'a fī faḍl al-'azl* (= the "coitus interruptus", according EP I,849) *wa-l-ḥaṭṭ 'alaihi*; ibid. some traditions on the value of the hospitality; e) 185a *Qiṣṣat Aṣḥāb al-fīl* (cf. Berl.8422 f.88a), said to be taken from *Maṭāli'* *al-budūr al-'aliya fī manāzil as-surūr al-adabiya* li-'Alī b. Muḥ. b. Muḥ. aš-Širbīnī (GAL II,303:6/390; author also in Kaḥḥ.II,218); f) 185b-186a *at-Taḍkira li-ḡawī l-albāb fī mā yuḥtāḡu ilaihi min ma'rīfat al-ḥisāb*, being an instruction for calculating the times of the canonical prayers; g) 186a some sayings and a sermon by 'Alī; h) 186b-187a narrative about a woman, named Zainab, who was taken prisoner and then released, having applied to the Prophet; i) 187a anecdote of a tiresome Bedouin who annoyed the Prophet by his asking presents again and again, thereupon Ḥassān b. Tābit (GAS II,289) composed some verses; k) 187b-189 *Ḥawāšī al-kalim*, by az-Zamaḥṣārī (see CCLXI:D and 863:VIII); l) 190a-b *Risāla*, addressed to his brother, by Šarafaddīn Muḥ. b. Yūsuf b. Hiba <al-Fuḍālī al-Qudamī> (author above 188:I; cf. also Ḥabšī² 114).

1660.

H 38. 257 ff. (1b, 2b, 257b blank) 28½×19½ cm. Copied 1087/1676. Common, regular, rather sharp, compact nashī. Good condition, only cover (with some floral ornamentation) taken off and slightly damaged.

Vol.III of *al-Ġaiṭ al-midrār al-mufattiḥ li-kamā'im al-Azhār ilḥ.* (complete title in the col.), by al-Mahdī li-dīn Allāh Aḥmad b. Yaḥyā Ibn al-Murtaḍā, from *bāb al-'ida*, in the chapter on *ṭalāq*, until b. *al-walā'*, just as in No.1313 (see above).

1661.

H 39. 165 ff. 26½×20 cm. Copied 814/1411. Valuable ms., but in a coarse, round, rather thick nashī; yellowish paper. In bad condition as a whole, the interior mg. as well as the first and the last leaves eaten by worms; in rather good condition the cover, with plates and flap in dark blue cardboard.

Vol.II of *Muḥtaṣar Nihāyat Ibn al-Aṭir* (= *an-Nihāya fī ḡarīb al-ḥadīṭ* li-Mubārak b. Muḥ. b. Muḥ. Ibn al-Aṭir, above 873), by Muḥ. b. Nāḡī b. Mas'ūd al-Ḥumlānī (cf. Forrer 302), whose father, living in the 8th/14th cent., is recorded by Ḥabšī² 188. Neither the author nor

his work are mentioned by the available reference-works, included HH_VI, 403 No.14096 and *Hadiya*; therefore it must be inferred that the present ms. is a unicum! The contents are arranged alphabetically according to the basic work, the main division being into the letters (*ḥarf*...), as follows: 1b *ḡād*; 7a *ṭā'*; 13b *zā'*; 15b *'ain*; 41b *ḡain*; 52a *fā'*; 65a *qāf*; 90a *kāf*; 104b *lām*; 115a *mīm*; 127a *nūn*; 145a *wāw*; 157a *hā'*; 163b *yā'*.

1662.

H 40. 307 ff. (1a-b, 307a-b blank) 29×20½ cm. Excellent, sumptuous, rather old copy, in a very fine, round, spaced nashī; text (sometimes the whole page) often underlined in red ink; yellowish paper. In quite good condition, as to the bulk of the ms.; seriously damaged the cover, especially in the spine (plates and flap with geometrical decoration).

(2-306) Vol.I of *K. al-Aḥkām al-mutaḍammīn li-fiqh a'immat al-islām*, part II of Ibn al-Murtaḍā's *al-Baḥr az-zahḥār ilḥ.* (see 11:II and 839:II); title in its full length, and the name of the author with its complete *nasab* tracing back to 'Alī b. Abi Ṭālib, in the title-page, where is to be found also the list of the ca 70 symbols of the sources quoted in the text, and moreover the list of those of the 18 ḥadīṭ-collections exploited in the work. Some glosses. Contents, the following *kitāb*'s: 3a *aṭ-ṭahāra*; 84b *aṣ-ṣalāt*; 267b *az-zakāt*, imperfect.

1663.

H 41. 203 ff. 27×20½ cm. Copied 889/1484 by al-Mu'āfā b. Zaid b. 'Alī b. Ibrāhīm al-Ḥimyarī az-Zaidī. Very good execution, in a round, thick, quite compact script; yellowish paper. In good condition, as regards the ms., though a few leaves are taken off, but cover is seriously damaged, without flap (half spine is missing too).

Vol.I (cf.col.) of *al-Bayān aš-šāfi al-muntaẓa' min al-burhān al-kāfi*, by 'Imādaddīn Yaḥyā b. Aḥmad Ibn Muẓaffar (see 226:I and 1185), defective at the beginning, last chapter being, f.180b, k. *al-iḡārāt*.

Besides, 11 ff. (15×10 cm) are inserted, with the beginning of *K. al-Azhār*.

1664.

H 42. 210 ff. 27×20½ cm Copied 874/1469. Good ms., in a common, rather thick and compact nashī (the last ten leaves in a rough script); yellowish paper. Rather bad condition (dirtstains throughout); cover seriously damaged.

I (1-201a) Vol.II of *al-Bayān aš-šāfi ilḥ.* (see the preceding ms.). Some *kitāb*'s of the contents: 1b *aš-ṣarika*; 10b *ar-rahn*; 23b *al-waqf*; 45a *al-'itq*; 59b *al-aimān*; 86a *ad-da'āwā*; 107a *aš-ṣahādāt*; 136a *al-qaḍā'*; 155a *al-ḡināyāt*; 178a *al-waṣāyā*; 188a *as-siyar*. Plenty of glosses.

II (201b-210) Miscellaneous: a) *Ḥuṭba* by al-Mutawakkil Muṭahhar <b. Muḥ. b. Sulaimān> b. Yaḥyā <al-Ḥamzī>, the 31st Zaidī Imām (d.879/1474: GAL II,180:4/271 S II,233; F.Sayyid 410; Ḥabšī 110); b) 203b three questions, concerning *waqf* and heritage, with answers by al-

Manšūr bi-llāh <'Abdallāh b. Hamza> (cf. Ḥabšī 38, mentioning 4 *ḡawāb* with proper titles, and besides above 995:I,XI,XIII); c) 204, 206-209a a text on Paradise and those who are living there, being actually a dialogue between Muḥammad and an angel, who answers his questions on how are his parents (cf. Berl. 2707 and 2720); d) 205b *ad-Durr al-manzūm wal-mufawwaf al-ma'lūm* (sic: see 226:III; add. Ḥabšī² 580:3, citing also this very ms.), by al-Wāṭiq bi-llāh Muṭahhar <b. Muḥ. b. Muṭahhar>, who addressed this letter to an-Nāṣir Ṣalāḥaddīn Muḥ. b. al-Mahdī 'Alī, just after his accession to the Imāmate in 773/1371 (cf. F.Sayyid 409), claiming unsuccessfully for himself this right (cf. *Badr* II,311); e) 209b-210 a text on the therapeutic use of some sūras of the Qur'ān; f) after 210, an independent leaf (22×16 cm) with the first 40 vv. of Ibn Bahrān's *Lāmīyat al-'Arab* (see 153:I.d).

1665.

H 43. 128 ff. (127b-128 blank) 26×18½ cm. Excellent ms., copied III (col.125b) 708/1308, but the two main texts, I and II, look very similar, though by different hands: I in a round, thicker script, and II in a thinner one, rather sharp, slightly inclined to right, both however being very nice. In a very good condition, included the cover (only flap missing).

I (1-55a the first lines only) *Nihāyat al-iḡāz fī dirāyat al-i'ḡāz*, by <Fahṛaddīn Muḥ. b. 'Umar b. Ḥusain a r - R ā z ī> (GAL I,508:VIII/669 S I,924; add. Köprülü I,144 No.1450, and Ṣan'ā' 929). In the introduction the author says to have based his work on the two treatises by 'Abdalqāhir, to be identified as 'Abdalqāhir b. 'Abdarrahmān b. Muḥ. al-Ḡurgānī, *Dalā'il al-i'ḡāz* and *Asrār al-balāḡa* (GAL I,288:[5].V and respectively IV). The contents are divided as follows: *muqaddima* (2 faṣl), 2a f.1 *anna l-Qur'ān mu'ḡiz wa-anna dalīl al-i'ḡāz fī faṣāḥatihi*, 2b f.2 fī *ṣaraf 'ilm al-faṣāḡa*; then two *ḡumla*: 3a *ḡumla* 1, consisting of a *muqaddima* (2 faṣl) and two *qism*: 4a q.1 fī *d-dalāla l-laḡziya* (6 faṣl); 11a q.2 fī *aḡkām ad-dalāla l-ma'nawīya* (5 qā'ida): 1 titleless (16 faṣl); 14b 2 fī *l-ḡaḡiqa wal-maḡāz* (14 faṣl); 18a 3 fī *t-taṣbih* (4 bāb); 26b 4 fī *l-isti'āra* (3 bāb); 33b 5 fī *l-kināya* (3 faṣl); 34b *ḡumla* 2 fī *l-murakkab*, consisting of 6 bāb: 35a b.1 fī *ḡaḡiqat an-naḡar*; 38b b.2 fī *t-taḡdīm wat-ta'ḡīr*; 43a b.3 fī *l-faṣl wal-waṣl*; 46a b.4 fī *l-ḡaḡf wal-iḡmār*; 48b b.5 fī *l-mabāḡiṭ al-muta'allīqa bi-an wa-innamā*; 52b b.6 fī *arba'a fuṣūl mutafarriqa*. Inc. *al-ḡ. li-llāh al-munazzah 'an muṣābahat al-muḡḡaṭāt al-mumkināt al-muḡaddas 'an muṣākalat al-maḡlūḡāt al-muta'ālī 'an yuḡḡita bihi l-amkina wal-aḡyāz wal-ḡihāt... ammā ba'd aḡḡaḡqu l-faḡḡā'il bit-taḡdīm... al-'ilm al-laḡī lā ṣaraf illā wa-huwa s-sabil ilaihi wa-lā ḡair illā wa-huwa d-dalīl 'alaihi ilḡ.*

II (60-125) *Ḡurar al-fawā'id/fara'id wa-durar al-qalā'id fī l-muḡḡadarāt*, or else called *al-Ḡurar wad-durar*, by <'Alam al-ḡudā a ṣ - Ṣ ar īf al-Murṡaḡā 'Alī b. Ḥusain <b. Mūsā> al-Mūsawī, whose biographical note is in the title-page (GAL I,404:1.1/511 S I,704; add. Vat.1732-3 with alternative titles and ref.; Garr.² 514 (3 mss.); Inst. Vost. 1213; Berl.² 437 with ref.). An essential description in Berl. 8740-1. The present ms. contains a minor portion of the work, namely the first 15 *maḡlis*, out of 82. No introduction; division into sections, named *maḡlis*, whose the first two only are numbered, while the others are introduced by *maḡlis aḡar*. A set of *maḡlis* deals with the interpretation of a Qur'ānic verse, beginning usually by *ta'wil āya ilḡ.*, or in *sa'ala sāl'il fa-qāla: mā ta'wil qaulihi ta'ālā ilḡ.*, then follows the *ḡawāb*, with a rich display of quotations, mainly of ancient poets. Here is the list

of the *maḡlis* preserved in the present ms., and in case of the Qur'ānic verses: 61b m.1 Qur.17:17; 63a m.2 Qur.17:87; 67b Qur.7:104=26:31; 71b Qur. 10:100; 75a Qur.44:27; 79b Qur.11:120; 84b Qur.17:74; 89a Qur.12:18; 93a Qur.109:2; 99a an inquiry about Manichaeism (*zandaqa*), with reference to Muḡī' b. Iyās (GAS II,467), suspected to be a *zindīq* (cf. EP² XI, 552 s.v. *zindīq*); 105a this section deals with Abū Ḥuḡaif Wāṣil b. 'Aṡā' al-Ḡazzāl (GAS I,596), the alleged founder of the Mu'tazila; 108b here comes in question <Abū 'Uṡmān> 'Amr b. 'Ubaid (GAS I,597); 112b Abū Sahl Bīṣr b. al-Mu'tamir (GAS I,615), another Mu'tazilī scholar, is here dealt with; 117a Qur. 2:172; 121b Qur. 2:166.

III Miscellaneous: a) 55a, 59, 60 (the 6 last lines) a texte on some privileges of 'Alī; b) 55b an extract from *al-Ḥiṡaṡ* li-l-Maḡrīzī (above CXXIV and 824) on the 20 sects (*firaq*) of al-Mu'tazila; c) 125b-126 a similar text from *al-Milal wan-niḡal* liṣ-Ṣaḡrastānī (above 107:VI); d) 127a an extract from Ibn Abī l-Ḥadīd's *Ṣarḡ Nahḡ al-balāḡa* (above CCCXV) on the difference between *al-'ilm* and *al-idrāk*.

1666.

H 44. 190 ff. 26½×21 cm. Rather old ms., by one and the same hand, in a common, round nashī. In good condition, except the cover (upper plate and flap missing).

Vol.I of *Muḡtaṣar an-Nihāya* (= *an-Nihāya fī ḡarīb al-ḡadīt*) li-Ibn al-Aṡīr (title and author in the col.), by Ḡamāladdīn Muḡ. b. Nāḡī b. Mas'ūd al-Ḥumlānī (see vol.II in 1661). Defective at the beginning. The introduction end f.2b last line, then follow the sections, alphabetically arranged according the letters (until f.116 the words taken into account are written on the mgs. in red ink): 3a *hamza*; 19b *bā'*; 39b *tā'*; 45b *tā'*; 51b *ḡim*; 73a *ḡā'*; 104b *ḡā'*; 122a *dāl*; 129a *dāl*; 132a *rā'*; 149b *zā'*; 153b *sīm*; 170b *ṣīm*; 182a *ṣād*. Likely a unicum (cf. above 1661).

1667.

H 45. 271 ff. 27×19 cm. Rather old ms. Good copy, by two different hands (title-page and f. 2b later additions): ff.3-112a in a nice, rather thin, vertically stretched script; ff.112b-269b in a very peculiar, quite regular, round, small, extremely thick nashī; no rubrics at all. In good condition (only cover with the under plate taken off).

(2-269) Vol.IV (but Ḥabšī² 192 states that the work consists of three vols. only!) of *ad-Dibāḡ an-naḡīr wa-zahr al-waṣā'il al-munīr fī iḡḡāḡ Luma' al-Amīr*, by Fahṛaddīn 'Abdallāh b. Ḥasan ad-Dawwārī (author above 5), a commentary *qauluhu* on Ibn al-Amīr's *al-Luma'* (above 91 and 1193). The work is missing in GAL S I,701:10.2, but mentioned by IAR II,18b; one other ms. only cited by Ḥabšī² loc.cit, as existing in Ṣan'ā' (cf. Catalogue p.876). Vol.I in No. 1675. Contents, the following *kitāb*'s, with a peculiar division into a lot of *mas'ala*'s inside each chapter: 2b *al-aimān*; 21a *an-nuḡdur*; 29a *aḡ -ḡawāll wal-laḡṡa wal-laḡī*; 34a *aṣ-ṣaid*; 37a *aḡ-dabā'iḡ wal-aḡḡāḡ*; 43a *al-aṡ'ima wal-aṣriba*; 50b *al-libās was-saṡr wal-istiḡḡān*; 56a *ad-da'āwā wal-bayyināt*; 75a *al-igrār*; 88a *aṣ-ṣaḡḡādāt...*; 144b *adab al-qāḡī*; 214b *al-waṣāyā*; 233a *as-siyar*.

1668.

H 46. 207 ff. (1b blank) 26×19 cm. Old ms. (the date, partially erased, is actually illegible). Good copy, in a round, rather thick, fully vowelless nashī; yellowish paper, excepted ff. 70-87, supplemented later. In good condition; cover with plates in cardboard, no flap.

(2b-206) Vol. V (the same as above in No. 200) of *Šarḥ al-Qāḍi lit-Taḥrīr* (thus col.), namely *Ta'liq at-Taḥrīr fi l-fiqh* <lin-Nāṭiq bil-ḥaqq al-Buḥānī>, called also *al-Ġāmi' fi fiqh az-Zaidiyya*, by <Zaid b. Muḥ. al-Kallāri> (see 18:I and 900). Contents contain the following *kitāb*'s, subdivided into a few *bāb*'s, and these ones into a lot of *mas'ala*'s: 2b *an-naḥāqāt*; 19a *ar-raḍā'*; 31a *al-buyū'* (13 unnumbered *bāb* from b. *al-buyū' aṣ-ṣaḥiḥa* to b. *as-salam*; 177b *aṣ-ṣuf'a* (two *bāb*: 191b *mā yubṭilu ṣ-ṣuf'a wa-mā lā yubṭiluhā*; 202b *iḥtilāf aṣ-ṣaḥi' wal-muštari*).

1669.

H 47. 247 ff. (1b-2, 247 blank) 28×20 cm. (f. 17 one half only). Copied 1874/1469 by Šāliḥ b. Ḥusain b. Yaḥyā. Rather good copy, in a common, round, middle-sized, very compact nashī; yellowish paper. In bad condition as a whole, especially the cover (no flap); leaves mainly loose.

I (4-240) Vol. I of *Taḡrīd al-Kaššāf ma'a ziyāda nukat liṭāf*, by Abū l-Ḥasan 'Alī b. Muḥ. b. Abī l-Qāsim, whose genealogy until 'Alī b. Abī Ṭālib is given in the title-page (see 164 and 1652:I). With reference to the Qur'ānic sūras, the contents can be outlined as follows: 4b introduction; 8a sūra 1; 9a s. 2; 49b s. 3; 69b s. 4; 87b s. 5; 101b s. 6; 117b s. 7; 134a s. 8; 141a s. 9; 157a s. 10; 165b s. 11; 176b s. 12; 189a s. 13; 196b s. 14; 201a s. 15, called by mistake s. *ar-Ra'd* (=s. 13!) instead of s. *al-Ḥiḡr*; 205b s. 16; 217b s. 17; 232a s. 18. A few glosses.

II Miscellaneous: a) 241a a Šūfī text, followed by verses, inc. *inna lil-murtāḍ šarā'it wa-hiya 'iqāb: al-'aqaba l-ūlā faṭm al-ḡawāriḥ 'an al-muḥālafāt aṣ-ṣar'iya*; b) 242a-b two Šūfī poems, 20 and 33 vv.-li respectively, from K. *Ḥall ar-rumūz li-ahl at-tariqa*, i.e. *Ḥall ar-rumūz wa-mafātīḥ al-kunūz* li-'Izzaddīn 'Abdassalām b. Aḥmad Ibn Ġānim al-Maqdisī (GAL I, 451:[34].2/587 S I, 809); c) 242b-245) *al-Masālik al-ḡaliya fi l-qawā'id al-'arabiya*, a compendium of grammar, imperfect (here 41 *bāb*), by Badraddīn Abū Muḥ. 'Abdallāh b. Muḥ. Ibn Farḥūn al-Ya'marī <at-Tūnus> al-Mālikī (missing in GAL S, 221:3a; author cf. Kaḥḥ. VI, 137; *Ḥadiya* I, 467); d) 246a-b poem, ca 60 vv.-'i, on al-Kaina'i (above 175) by al-Ḥādī b. Ibrāhīm <b. 'Alī al-Wazīr> (above 4:XXIII); then an elegy for 'Alī, 31 vv. -mā, each one beginning by a letter of the alphabet, inc. *alifun allaftu ma'āṭira wa-malāḥimā*.

1670.

H 48. 88 ff. 30×20 cm. Rather recent ms., written in a nice, round, rather large nashī; text included in a red ink frame. In very bad condition: dirtstains and dampstains throughout; leaves mostly loose; cover seriously damaged.

Manāzil al-aḥbāb wa-manāzih al-albāb, by Šihābaddīn <Abū t-Tanā> Maḥmūd <b. Salmān Ibn Fahd> al-Ḥalabī <al-Ḥanbalī> (GAL II, 44:1.2/54 S II, 43; HH VI, 128 No. 13916; description in Berl. 8369). Collection of both narratives and poems on love and lovers, without any systematic arrangement. Therefore a tentative outline of the contents can only record some items occurring in the text, viz.: 2a *faḍl al-mutaḥabbīn fi llāh 'azza wa-ḡalla*; 3a *ḍikr al-iqtisād fi l-ḥubb wal-buḡḍ*; 3b *ḍikr man ḍuriba bihi l-maṭal min al-'uṣṣāq*; 5a *ḍikr mā ḡā'a fi ḥayy 'Uḍra wa-annahum araqu l-'Arab ṭibā'an*; 6a *ḍikr man ustuṣhida fihi biṣ-ṣi'r qabl ma'rifatihi*; 7a *ḍikr man 'aliqa bi-awwal nazra*; 8a *mā warada fi 'iṣq al-mulūk*; 9a *mā warada fi ḍikr hawā ṣ-ṣibā wa-tarḡiḥ al-hawā al-awwal*; 9b *al-ḡawā min kalām al-ḥukamā*; ibid. *mā warada min ḍikr mabādi' al-hawā*; 12a *min kalām al-bulaḡā' fi madḥ al-hawā wal-ḡarām*; 14a *mā warada fi ḍamm al-hawā wa-tahwīl amrihi*; 15a *mā warada fi l-'afāf*; 18a *qāla l-mu'allif: wa-min hāhunā naḍkuru mā 'ttafaqa irāduhu... min aḥbār ahl al-hawā wa-maṣāri'ihim*. From here onwards is therefore actually impossible to give any detailed outline, at least until f. 50b, where these other items occur: *wa-min ablaḡ mā warada fi kitmān al-ḡawā ilḥ.*; 52a *wa-mimmā warada fi auṣāf al-hawā*; 52b id. *fi musā'adat ahl al-hawā*. The text is imperfect (maybe one leaf only is missing), the end being *qāla l-mu'allif: ... wa-min al-ān tanaitu l-qalam 'an at-tatabbu' li-hāḍihi l-amṭāl wal-aḥbār 'an ūlā'ika l-'uṣṣāq wa-qad ḥaṣaltu l-kifāya bi-mā ḍakartu fi hāḍihi l-aurāq ilḥ.*

1671.

H 49. 249 ff. (1-2, 248b-249 blank) 29×20 cm. Rather recent ms. Poor copy, in a common, rather rough, sharp nashī (f. 2-7, 248a, in white paper, supplemented later); yellowish paper. In bad condition: dirtstains and dampstains throughout; ff. 1-165 are taken off.

(2-248a) Vol. I of *Ḥayāt al-ḥayawān al-kubrā*, by Ġamāladdīn Abū l-Baqā' Muḥ. b. Mūsā b. 'Isā a d-Damīrī (see vol. II in 178 and 832). The following letters are dealt with: 2a *hamza*, including, ff. 23-56, in connection with the item *iwazz* (=goose), a summary of the whole history of the Caliphate; 58b last line *bā'*; 91b *tā'*; 97a *tā'*; 104a *ḡim*; 128b *hā'*; 167b *hā'*; 183a *dāl*; 204a *dāl*; 221a *sin*; 238a *šin*. As usual, the treatment of every item is made through a division into sections, concerning respectively the proverbs (*amṭāl*), the properties (*hawāṣṣ*), and the oneiric interpretation (*ta'bīr*) of the concerned animal.

1672.

H 50. 283 ff. (281b-282a blank) 28×21 cm. Copied 835/1431 by Aḥmad b. 'Āmir b. 'Alī b. Muḥ. b. Nāḡī b. Yaḥyā. Excellent ms., in a quite regular, nice, round, rather thick, vowelless nashī; yellowish paper. In very good condition (the cover only slightly damaged in the flap); geometrical ornamentation in the plates.

(3-281a) Vol. II of *al-Ġaiṭ al-midrār al-mufattiḥ li-kamā'im al-Azhār*, by al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 1313 and 1323). Contents identical with that of 1313, with a first col., as there, at the end of *k. aṣ-ṣiyām*, and the same information that there is the

end of *ğuz* II, out of six. The *kitāb*'s begin respectively in the following leaves: 3*b* *az-zakāt*; 56*a* *al-ḥums*; 63*b* *aş-şiyām*; 87*b* *al-ḥağğ*; 140*a* *an-nikāḥ*; 235*a* *aṭ-ṭalāq*.

Add.: a) 1-2 some *ḥadīṭ*'s, from *K. al-Baraka fī faḍl as-sa'y wal-baraka*, by Muḥ. b. 'Abdarrahmān b. 'Umar al-Ḥubaiṣī al-Waṣābī (see 1443:I); b) 282*b* a text in prose and verses *fī ma'rifat al-manāzil fī n-nuḡūm fī ṭ-ṭālī* 'wal-ḡārib wal-mutawassīṭ'; c) 283*b* a note on the dimensions of al-Ka'ba.

1673.

H 51. 224 ff. (222*a* blank) 29×21 cm. Rather old ms. Good copy, by two hands: ff.1*b*-180 round, very thick nashī; ff.181-221 thinner, sharp, more compact script; yellowish paper. In very bad condition the cover (no flap); plates with simple floral decoration.

(1-221) <Vol.II of *al-Baḥr az-zahḥār ilh.*, alias *al-Aḥkām*, by al-Mahdī Aḥmad b. Yaḥyā Ibn al-Murtaḍā> (see 11:II). In fact, the ms. contains only the portion of vol.II, which starts from *k. al-waqf* and ends, f.197, in *k. as-siyar*. From f.211*b* the first appendix, called *ad-Durra l-munīra fī l-ḡarīb min fiqh as-sira* (see 423), and from 215*a* the second one, *at-Takmila lil-Aḥkām wat-taṣfiya 'an bawāṭin al-āṭām* (see 248:V). Plenty of glosses.

Add.: a) 222*b* an extract from *K. Hidāyat al-mustaršidin*, by an unidentified Imām (therefore different from the homonymous work in 312:VI); b) 223*b* the beginning of az-Zamahṣārī's *Nawābiḡ al-kilām* (see CCLXI:D and 863:VIII).

1674.

H 52. 216 ff. 27×18 cm. Copied 724/1324 by Muḥ. b. 'Abdarrahmān b. Muḥ. b. Maṣṣūr b. 'Abdallāh b. As'ad an-Nizārī. Excellent copy, in a quite peculiar, very small, compact nashī; division of the text by means of red ink dots; the items recorded on the mgs. in red ink too; yellowish paper. In good condition, but the cover seriously damaged (no flap).

an-Nihāya fī ḡarīb al-ḥadīṭ wal-aṭar, by Maḡdaddīn Abū s-Sa'ādāt al-Mubārak b. Muḥ. Ibn al-Aṭīr> (but in the title-page erroneously ascribed to his brother 'Izzaddīn Abū l-Ḥasan 'Alī!; see 873, containing the vol.II only). Contents: 1*b*-2*b* introduction (cf. the extended summary in Berl.1650); then the matter, divided into *bāb*, alphabetically arranged, as follows: 2*b* *hamza*; 10*b* *bā*'; 19*a* *tā*'; 21*b* *tā*'; 24*a* *ḡim*; 33*a* *hā*'; 48*a* *hā*'; 58*a* *dāl*; 63*a* *dāl*; 66*a* *rā*'; 78*a* *zā*'; 81*b* *sīn*; 93*a* *šin*; 102*a* *ṣād*; 108*b* *dād*; 111*a* *tā*'; 116*b* *zā*'; 117*a* 'ain'; 133*b* *ḡain*; 140*a* *fā*'; 148*a* *qāf*; 161*b* *kāf*; 170*a* *lām*; 176*b* *mīm*; 185*b* *nūn*; 200*a* *wāw*; 209*b* *hā*'; 215*a* *yā*'.

1675.

H 53. 212 ff. 27½×18½ cm. Rather old ms., in a common, but regular, sharp, thin, very compact nashī (title-page by a latter hand; the first 17 ff. by a similar hand, but in a rather round script); many leaves pink coloured. The bulk of the ms. in a rather good condition, but the cover, with a geometrical decoration, badly damaged.

(2-211*a*) Vol.I (cf. col.) of *ad-Dibāḡ an-naḍir wa-zahr al-wasā'il al-munir fī idāḥ Luma' al-Amīr*, by Faḥraddīn 'Abdallāh b. Ḥasan ad-Dawwārī (see 1667, containing vol.IV). Since the copies of this first part of the work seem to be rare, it seems advisable to give a closer description of its contents. Inc. *Allāha aḥmadu bi-ḡami' maḥāmidihi s-sanīya wa-īyyāhu as'alu l-hidāya mutawassilan bi-ma'āqid 'izzihi l-'aliya...ammā ba'd lammā 'ttafaqa...tamām samā' Kitāb al-Luma'...waqa'at al-isti'āna bi-llāh ta'ālā 'alā ta'liq dālika wa-raqmīhi ilh.* Then comes, until f.11*a*, the commentary on the introduction of *al-Luma'*, according to its division into 7 *faṣl*: 2*b* f.1 *fī l-bidāya*; 4*b* f.2 *fī ma'nā l-ḥamd wa-alfāz al-ḥuṭba*; 6*b* f.3 *fī l-ḡaraḍ ad-dā'i l-amīr ilā ta'liḥ ḥādā l-kitāb*; 8*a* f.4 *fī faḍl al-'ilm wal-'ulamā' wal-muta'allimīn*; 9*a* f.5 *fī faḍl 'ilm al-fiqh*; ibid. f.6 *fī faḍl ahl al-bait wa-ṣi'atihim*; 10*a* f.7 *al-kalām 'alā kutub al-kitāb wa-mā yataṣa'abu min dālika*. From f.11*a* begins the commentary *qauluhu* on the following *kitāb*'s: <*aṭ-tahāra*>; 56*b* *aş-ṣalāt*; 118*a* *al-ḡanā'iz*; 127*b* *az-zakāt*; 160*b* *al-ḥums*; 164*a* *aş-şiyām*; 176*b* *al-ḥağğ*.

1676.

H 54. 71 ff. 29×20 cm. Copied 1093/1682, in a common, rather rough, round, very thick, fully vowelless nashī. In rather bad condition, dampstains throughout; very poor cover, taken off from the bulk of the ms.

at-Tamaṭṭul wal-muḥāḍara, by Abū l-Manṣūr 'Abdalmalik b. Muḥ. b. Ismā'il aṭ-Ṭa'ālībī (see 805:II; add. GAS VIII,236:II, with a list of many mss. mainly from Turkish libraries, and 276; Princ. N.S. 1494; Inst.Vost. 9034-5; Köprülü II,23 No.1229). This adab-work has a main division into 4 *faṣl*: 2*a* f.1 *fī ḡikr aḥwāl al-insān wa-aṭwārihi l-muḥṭa-lifa wal-ḡawāriḥ*; 23*a* f. 2 *fī l-maḥāsin wa-makārim al-aḥlāq wal-mamādiḥ*; 37*b* f.3 *fī l-maḡābiḥ wa-masāwi' l-aḥlāq*; 58*b* f.4 *fī funūn muḥṭalifa* (the same division in H 11,420 No.3585, but with different titles: f.1 *fī l-madḡal*; f.2 *fī mā yaḡrī maḡrā l-amṭāl*; f.3 *fī mā yakturu t-tamaṭṭul bihi*; f. 4 *fī sā'ir al-funūn wal-a'rāḍ*). Inside each of these sections there are some rubrics which are worth mentioning, viz.: 4*b* *mimmā yutamattalu bihi min qīṣaṣ al-anbiyā'*; 5*a* *mimmā yutamattalu bihi min aḥwāl an-nabī*; 13*a* *al-abyāt as-sā'ira lil-mutaqaddimīn fī ṣadr al-islām*; 14*a* *al-amṭāl as-sā'ira lil-muḥṭaṭīn*; 18*b* *al-amṭāl as-sā'ira lil-muwalladīn*; 20*b* *amṭāl ahl al-'aṣr*; then sayings of different classes of men, viz.: 23 sovereigns and kings, 25*a* eloquent people (*bulaḡā'*), 26*a* ministers, 27*a* governors and officials, 28*a* men of letters (*udabā'*), 28*b* teachers, 30*a* scholars and philosophers; 30*b* *min kalām al-udabā'* 'inda maut al-Iskandar; 31*a* doctors; 31*b* poets; 36*a* Arab women; 37*a* Arab boys and young people; in *faṣl* 3 proverbs on heavenly bodies, winds, days and nights, mountains and stones, clothes, minerals, weapons, etc.; 49*a* *mimmā yutamattalu bihi min a'ḍā' al-insān az-zāhira wal-bāṭina*; 51*b* sayings on the Ka'ba and the pilgrimage; 52*a* *mimmā yutamattalu bihi min al-ḡayawānāt*; 58*b* *fī aḥwāl al-insān*, namely the different lifetimes from youth to death; 64*a* *fī l-maḥāsin wa-makārim al-aḥlāq*; 66*a* *fī l-maḡābiḥ wa-masāwi' al-aḥlāq*; 69*a* *fī funūn ṣattā*. From f. f.27*b* a work, entitled *K. al-Manḡaḡ*, unidentified, is often quoted as the source of the text.

1677.

H 55. 266 ff. (1,2b, 265b, 266 blank) 28×20 cm. Copied 1085/1674. Good copy, in a quite regular, sharp, compact nashī. In a very good condition; cover with floral decoration.

(3-265a) Vol.I (not II, as stated in the title-page, by a later hand!) of *al-Ġaiṭ al-midrār al-mufattiḥ li-kamā'im al-Azhār*, by al-Mahdī li-dīn Allāh Aḥmad b. Yaḥyā Ibn al-Mur-taḍā (see 1313, where no other ms. containing vol.I is recorded). The first two chapters, on *ṭahāra* and *ṣalāt*, are missing! Contents, the following *kitāb*'s: 3b *az-zakāt*; 57a *al-ḥums*; 64a *aṣ-ṣiyām*; 85b *al-ḥağğ*; 134b *an-nikāḥ*; 221a *aṭ-ṭalāq*.

1678.

H 56. 205 ff. (1b blank) 28×18 cm. Rather old ms. Good copy, in a peculiar, round, rather thin, compact nashī, inclined to right; yellowish paper (excepted ff.190-2, by a later hand). From ca f.170 the leaves are damaged by damp, and a few are roughly restored; cover badly damaged both in the flap and in the spine.

(2-205) Torso of *al-Kaṣṣāf 'an ḥaqā'iq at-tanzīl*, by Maḥmūd b. 'Umar b. Muḥ. az-Za-maḥṣarī (see CCLXXV:E and 31:I). The text begins from Qur.6:160; the then following sūras: 2b s.7; 35a s. 8; 49b s. 9; 74a s. 10; 89a s.11; 108b s.12; 132a s. 13; 139a s. 14; 150a s. 15; 156b s.16; 172b s. 17; 189b s.18, until v.98.

1679.

H 57. 159 ff. 28×19 cm. Rather old ms. Good copy, in a regular, round, rather thick nashī; text included in a red ink frame. In a rather good condition as a whole, included cover with floral ornamentation, but there are dirtstains throughout.

Vol.II (chapters 50-84, but with a fragment of vol.I between f.137 and f.141, see below) of *al-Mustaṭraf fi kull fann mustaṭraf*, by Šihābaddīn Muḥ. b. Aḥmad ḥ. Manšūr al-Ibšīhī (see CCCXLVIII:B, 960 and 1628:II, these two latters containing vol.I). A summary of the contents: 1b-2a *fihrist*; 36a *bāb* 60; 48-76 *bāb* 62 on the animals, with an extended list of them in alphabetical order; 99b *bāb* 70; 112b-135a a rich selection of poetry; 135a beginning of *bāb* 73, which breaks off after f.136; 137 the end of *bāb* 46 (!); 137b *bāb* 47; 138a-141 *bāb* 48; 142 end of *bāb* 81 and beginning of *bāb* 82; 150b *bāb* 83; 156b *bāb* 84.

1680.

H 58. 62 ff. 29×19 cm. Rather old ms., written on a brownish paper in a nice, fairly thick, round, very large nashī, but in the worst condition: almost all the leaves are more or less seriously damaged (e.g. ff.4-II, 16-28, and 43-60 in the upper mg.), and because of the narrow margins, as well as the numerous holes and tears, the text has often suffered an irrecoverable loss; besides, some leaves (e.g. ff.1-3, 62) are nothing but slips of paper, and at the end ca 10 leaves were cut off. No cover, which is replaced by two stiff plates of dark grey cardboard.

In spite of such a bad condition there are by chance some clues, provided by the text itself, which allow to assess somehow its value, to place it in its historical context and even to identify its author. First of all, the present set of 47 poems, devoid as it is of any formal arrangement, looks clearly as the torso of a *Dīwān*, whose peculiar feature lies in the fact that it was composed mostly (see below) on behalf of a Šulaiḥī Sulṭān, more exactly 'Alī b. Muḥ. b. 'Alī, the founder of the Šulaiḥid dynasty (ruled 439/1047 to 473/1081: F.Sayyid 385 and EP IX,850 s.v. Šulayḥides). Though his name doesn't appear anywhere in the text, an irrefutable evidence of his being the patron of these poetical performances is the *Waṣīya* (No.41) for his son al-Mukarram Aḥmad (ruled 473/1081 to 484/1091: F.Sayyid 386); on the other hand, not a few dated poems - Nos.8,9,23-26,28,33,47- were written in the period 447/1055 to 459/1067, during his reign (otherwise, mentions of the Šulaiḥids occur here and there, e.g. No.14 v.6, No.16 v.8, No.23 v.34). As regards the author, an unexpected help was supplied by an interesting passage (f.10a), telling that, when the Sulṭān came back from Maifa'a (cf. Forrer 153 n.5, citing a Wādī Maifa'a in Ḥaḍramaut) and arrived in the region of Yaḥṣīb (Yāq.IV,1011), 'Amr (likely the author of these poems) paid him a visit and said him to have seen his horses breathless and one of them, Sālim, who had become unmanageable. Thereupon he remembered a verse of al-Mutanabbī and decided to compose a poem, including this very verse, which turns out to be just the 20th. So, since the major court poets of the Šulaiḥids are known (cf. their list in Aḥmad Ḥusain Šarafaddīn, *Ta'riḥ al-fikr al-islāmī fi l-Yaman*, al-Qāhira, 1388/1968, p.94), and the only one named 'Amr is 'Amr b. Yaḥyā al-Haitamī, otherwise unknown, this one seems obviously to be credited with the authorship of the present *Dīwān*. Now, an outline of the contents might be useful inasmuch, besides dealing with a few historical events, it could give some picture of the cultural environment of the Šulaiḥid court, not to mention the value of such a rare, though fragmentary, poetical heritage, with a special emphasis on a few Ismā'īlī poems (Nos.2,43,44), not preserved anywhere else.

As a rule, each poem is formally introduced by such a device: *wa-amara aiḍan...an ya'mala 'alā lisānihi* (on this idiom cf. Dozy II,528) *'alā wazn ilḥ*. Then follows the name of a poet (A) and one verse by him (B), to be used by 'Amr as a pattern for the new poem (C) which is quoted immediately after. To be pointed out that there are several interlinear lexical glosses. This is finally the detailed survey:

1) 3a A: Qaṭarī b. al-Fuḡā'a al-Māzinī (GAS II,350) + B: 1 v.-ā'i (wāfir), inc. *aqūlu lahā wa-qad ṭarat ša'ā'an* (cf. IH² IV,94) + C: inc. *'aḍirī min 'aḍūlin fi 'ittibā'i* (most of the text missing, the leaves being torn).- 2) 4a A: Ḥusain b. 'Amir, the first Bāṭinī dā'i in Yemen, who lived at the time of the 8th Zaidī Imām, Abū Ḥāšim Ḥasan b. 'Abdarraḥmān (418/1027 to 431/1040; cf. Madelung 202 and F.Sayyid 405) + B: *ḍakartuka yā Manšūru wal-lailu ḥāliku* (ṭawīl) + C: 29 vv., inc. *ariqtu li-barqin lāḥa wal-lailu ḥāliku* 3) 5a A: 'Amr ḥ. 'Amir b. Zaidmanāt Ibn al-Iṭnāba al-Anṣārī (GAS II,288) + B: *abat li 'iffatī wa-abā balā'i* (wāfir), this verse being inserted by means of a *taḍmīn* as v.22 in the following poem, + C: 30 vv. *i/ūhi*, inc. *haḡartu n-nauma lil-barqī l-lamūhi* - 4) 6a A: Anon. + B: *iḍāmā aradta l-'iz-za fi āli Yaṭribin* (ṭawīl) + C: 23 vv.-a'i, inc. *a -'aḍilū in lam ta'raqi li fa-aḡa'i*; 5) 7a A and B missing + C: 46 vv.-iḡi (kāmil); 6) 8b A: Anon. + B: *yā ayyuhā r-raḡulu l-muḡawwīlu riḡlahu* (kāmil) + C: 30 vv.-āfi, inc. *a'lā l-'ulā mā šida bil-asyāfi*; 7) 10a A: al-Mutanabbī

(see III:1) + B: *a-lā qalla mā tabqā 'alā mā badā lahā* (ṭawīl) + C: 28 vv.-*ā'iqu*, inc.*wa-qā'ilatin inna l-'aiša ḥalāwatun*. Before there's the interesting passage recorded above, concerning the Sulṭān and the poet 'Amr; - 8) 11b A and B missing, + C: 44 vv.-*āti* (ḥafif), inc.*ḥabbiri 'an ḥaliliki s-sā'ilāti*, the poem having been composed in 455/1063, when the Sulṭān came back from Mecca and raided al-Qafil (cf. Yāq.IV,154);9) 13a A: <Muḥ. b. Ḥusain b. Mūsā aš-Šarīf> ar-Raḍī (GAS II,595 and see above CCLIV:C) + B *wa-šāḥibin fi l-ḥayyi ḡazzām* + C: 25 vv.-*ām* (sarī'), inc. *man ḥāma bil-ḥurradi au bil-mudām* (the poem having been composed in Aden, in 456/1064);- 10) 14a A: Ḥassān b. Tābit (GAS II,289) + B: *'adimnā ḥailanā in lam tarwihā* (wāfir) + C: 27 vv.-*ā'u*, inc.*a-fi šarafti 'alā aḥadin ḥafā'u*; 11) 15b A: al-Mutanabbī (above 7) + *nazūru diyāran ma tuḥibbu lahan ma'nā [=ma'anā]* (ṭawīl) + C: 17 vv.-*nā*, inc. *sal-i n-nāsa man dā r-rābiṭu l-ḡa'si in ṣulnā*; 12) 16a A: Anon. *wa-la-qad šahidtu l-ḥaila yauma t-tirādi* (kāmil) + C: 23 vv.-*ālī*, inc. *ḡairi yamilu ilā maqāli l-'uddali*;13) 17a A: Anon., but according to Kāmil I,100, by Abū ṭ-Tamaḥān al-Qainī (GAS II,282) + B: *wa-innī min al-qaumi llaḍina hum humun* (ṭawīl) +C: 19 vv.-*ā'ibuh*, inc. *ilayya bi-man dāqat 'alaihi makāsibuh*; 14) 18a A: aš-Šarīf ar-Raḍī (above 9) +B: defective at the beginning +C: 24 vv.-*āḥ*, inc. *immā yaku šaibun bi-fauidi lāḥ* (mutaqārib); 15) 19a A: aš-Šarīf ar-Raḍī (above 9) + B: *ista'lamūna mā yakūnu minnī* (raḡaz) +C: 24 vv.-*nī*, inc. ... *tar-fu l-fātināti 'anni*; 16) 20a A: aš-Šarīf ar-Raḍī (above 9), B missing + C: 26 vv.-*luḥā* (kāmil), inc. *ḥaḡarat duyūfi wa-'talaltu bi-'illatin*.- 17) 21b A: <'Alī b. Muḥ> 'Alawī al-Bašra (see 249:VI) + B: 1st hemistich imperfect *saifuka wal-lailu ayyuhā r-raḡulu* (munsariḥ) + C: 27 vv.-*lu*, inc.*ḡaira r-rubū'i yantābuhā l-baḡalu*; 18) 22b A: 'Alawī al-Bašra +B: *man kāna yardā bi-ḥiṣnin yasta'izzu bihi* (basīṭ) + C: 21 vv.-*āsi*, inc. *man kāna muštaḡilan bil-ḡidi wal-ka'si*; 19) 23a last line A: 'Alawī al-Bašra + B: *li-llāhi darru 'mri'in lam tarḡa himmatuhu* (basīṭ) + C: 19 vv.-*ūti*, inc. *ḥubbī muḡaddan (?) imāmu l-'ašri li sababun*; 20) 24b A: 'Umar <b. 'Abdallāh> Ibn Abī Rabī'a (GAS II,415) + B: *wa-innī min qaumin kirāmin a'izzatin* (ṭawīl) + C: 26 vv.-*ā'iri*, inc. *'alat himmatī 'an an ašīḥā li-zāḡiri*; 21) 25b last line A: Anon. + B: one verse only (kāmil) + C: 23 vv.-*bi*, inc. *yā Ya'rubu waiḥaka hal zafirta bi-māḡidin*.- 22) 26b third last line A: Anon. + B: one verse only (ṭawīl) + C: 25 vv.-*ā'ibi*, inc. *ṭilābu l-'ulā bil-murḥafāti l-qawādibi*; 23) 27b third last line A: <'Aḡudaddaula Abū Šuḡā' Širūwaiḥ b. Šahridār> Fannā Ḥusrau ad-Dailamī <al-Hamaḡānī> (GAL I,344:5/419 S I,586; Kaḡḡ. IV,313) + B: one verse only (raḡaz) + C: 56 vv. *mā li tabāyunu r-rusūmi min waṭar* (composed in 448/1056); 24) 30a A and B missing + C: 65 vv.-*ā'i* (kāmil), inc. *a-atatka yā 'bna ḡa'farin anbā'i* (composed in 450/1058); 25) 32a last line: elegy, 29 vv.-*āni* (ṭawīl), for al-Amīr al-A'azz (d. muḡarram 458/3.XII.1065-2.I.1066, cf. a note by a later hand on f.32b first line), inc. *fu'ādun bi-arbāqi l-ka'ābati 'āni*; 26) 33b A: <aš-Šarīf> ar-Raḍī + B: *adkar-tumāni ṭilbata t-ṭawā'ili* (raḡaz) + C: 67 vv.-*ā'ili*, inc. *šababtumā nāra 'tizāmi šāḡili* (composed in 447/1055); 27) 36a elegy for the same amīr, 45 vv.-*āri*, inc. *fi l-qalbi ba'daka ḡaḡwatun min nāri*; 28) 37b qaṣ. 57 vv.-*dī* (ṭawīl), composed in 459/1067 by order of the Sulṭān, when he was in Radwān (cf. Forrer Ind.315), as incitement to move to Ḥaḡramaut (incipit imperfect); 29) 40a qaṣ. 28 vv.-*ūfā* (ḡafif): A and B missing +C, inc. *lā talūman-na ḥā'iman mašḡūfa*; 30) 41a qaṣ. 31 vv.-*āmu* (wāfir): A and B missing + C, inc. *a-yatni ḡarba 'azmatī l-malāmu* (wāfir); 31) 42a qaṣ. 24 vv.-*ābi*: A and B missing + C, inc. *abat 'azmatī an tanṭani li-'iṭābi* (ṭawīl); 32) 43a qaṣ. 25 vv.-*ā'iru*: ā and missing + C, inc. *lā yar-da'unī 'ammā uḡāwilu zāḡiru (=zāḡirun; kāmil)*; 33) 43b -45a 1st line qaṣ. 30 vv.*dī*, addressed

by order of the Sulṭān to the Banū Qaḡṭān, and composed in sawwāl 459/15.VIII-12.IX.1067): no A nor B + C, inc. *a-Ya'rubu hal faḡarti bi-miṭli maḡdī*; 34) 45a qaṣ. 33 vv.-*ri*, addressed *ilā ašrāf al-Ḥaramain min walad al-Ḥasan wal-Ḥusain*: no A nor B + C, *bil-biḡdi wal-ḡurdi l-'ināqi d-dumri* (kāmil); 35) 46a qaṣ. 35 vv.-*āda*, addressed to the Sulṭān for telling him about his own pilgrimage to Mecca: A and B missing + C, inc.*hammun 'arā wahnān fa-anbā l-wisāda* (mutaqārib); 36) 47b qaṣ. 34 vv.-*āmi* (ṭawīl) composed by order of the Sulṭān for praising Sa'id b. Qais <al-Hamdānī> (EP² III,126 s.v. Hamdān, and 248 s.v. al-Ḥasan b. 'Alī b. Abī Ṭālib), when he fought at Šifṭin in support of 'Alī; 37) 49a qaṣ.30 vv.-*ā'u*, composed by order of the Sulṭān in honour of an unnamed high-ranking and quite pious lady: no A nor B + C, inc.*bi-sanā 'alā'iki zuyyinat Ṣan'ā'u*; 38) 50a qaṣ. 40 vv.-*ūlu* (kāmil) on the same subject: A Samau'al b. 'Ādiyā' (GAS II,249) + B (hardly readable) + C, inc. *maḡalluki 'indī fa-'laminna ḡalilu*; 39) 51b qaṣ. 67 vv.-*ru* (ṭawīl), written by order of the Sulṭān for praising the Aus and the Ḥazraḡ, as well as the other Yemeni tribes: A and B missing + C, inc.*ṭariqu l-'ulā illā 'alā aḡliḡa wa'ru (=wa'run)*; 40) 54a qaṣ. 40 vv.-*āri* (mutaqārib), addressed to Nizār (cf.EP² VIII,84 s.v. Nizār b. Ma'add b. 'Adnān), in order to press for an agreement with Qaḡṭān: no A nor B + C, inc. *atat li aḡlāqi wa-tibu niḡāri*; 41) 55b last line, *Waṣiya* 29 vv.-*ami* (kāmil), composed by order of the Sulṭān for his son al-Mukarram Aḡmad <b. 'Alī> (see above introduction), inc. imperfect *al-ḡazmu qabla l-'azmi*; 42) 57a a *ḡumainī* poem, 19 vv. rhyming all -*bah* in both hemistichs, composed in imitation of a poem by ad-Dā'i al-awwal <Ḥusain b. 'Āmir> (see above 2); 43) 57b qaṣ. 31 vv.-*bih* (munsariḥ): A Ḥusain b. 'Āmir + B, inc. *innī bi-rabbi a'ūdu min ḡaḡdabih* + C, inc. *hammun 'arā fan-naḡātu min waṣabih*; 44) 58b qaṣ. 36 vv.-*ā'ahā* (mutaqārib): A Ḥusain b. 'Āmir + B, inc.*matā ṭaḡa'u l-ḡarbu auzārahā* + C, inc. missing; 45) 60a qaṣ. 43 vv.-*ālī* (ḡafif): A and B missing + C, inc. *qad faṣalnā bi-ḡundinā min Azāli* (this is the old name of Ṣan'ā', cf. Yāq.I,231 and *Ṣan'ā'* etc., cit., Ind.608); 46) 61b 22 vv.-*iyi*, dated end 459/1067, inc. imperfect and text seriously damaged; 47) 62a the beginning only of a poem ending -*ālā*.

1681.

H 59. 248 ff. 27×18 cm. Copied 1174/1760 by Muḡ. b. Maḡdī b. Yaḡyā. Good ms., by two hands: ff.1b-21a a sharp, rather thin, very compact script; ff. 21b-248a a common, round, rather thick nashī, very compact too. In good condition (only flap missing).

Vol. II of *az-Zuhūr al-mušriqa wan-nafaḡāt al-'abiqa*, a commentary on al-Amīr's *Luma' ilḡ*. (above 91:I), by Naḡmaddīn Abū Muḡ. Yūsuf b. Aḡmad b. Muḡ. b. 'Utmān (see 20, containing the last part only of vol.II, and 1194, containing vol.I). The present ms. contains actually the commentary to the vols.III (ff.1-75; 132-151) and IV (ff.152-197; 76-131; 198-247) of the basic work, as it appears from the following outline: ff.1-75 *kitāb aš-šuf'a-k. al-ḡaṣb*, incomplete; ff.76-131 *k. aš-šahādāt*, acephalous, -*k. al-ḡudūd*, incomplete; ff. 132-151 end of *k.al-ḡaṣb -k.al-'itq wal-walā'*; ff.152-197 *k.al-aimān -k. aš-šahādāt*; ff. 198-247 *k. al-ḡudūd -k. as-siyar*.

1682.

H 60. 282 ff. 26½×18 cm. Copied I 742/1342 and II 939/1532. Excellent ms., in a nice, rather sharp, well proportioned nashī both in I and II, though by different hands; f.1 'unwān. In good condition, included the cover (only flap missing).

I (1-219) *al-Muṭawwal*, alias *aš-Šarḥ al-muṭawwal* (=the "extended" commentary) '*alā Talḥiṣ al-Miftāḥ* (lil-Qazwīnī), by Mas'ūd b. 'Umar b. 'Abdallāh at-Taftāzānī (see 257:I and 1197:II). Contents: 6a *muqaddima*; 15b *fann 1*: 'ilm al-ma'ānī; 137b f.2: 'ilm al-bayān; 187b f.3: 'ilm al-badī'.

II (220-282) The title '*Ain al-qawā'id fi l-manṭiq ilḥ.* is plainly false!. As it's clearly explained in the foreword there's here its commentary *Baḥr al-fawā'id*, by the author himself, 'Alī b. 'Umar b. 'Alī al-Qazwīnī al-Kātibī (GAL I,467:[26].III/614, recording two mss. only; not in SI,848!). Inc. *ammā ba'd ḥamd Allāh waṭ-ṭanā' 'alaihi bi-mā huwa ahluhu wa-mustahiqquhu...fa-inna ḡamā'a min al-'ulamā' al-kibār allaḍin šaraktuhum fi l-baḥṭ...iltamasū minnī imlā' kitāb fi l-manṭiq...alā tartīb ar-risāla llati katabtuhā fi ḥādā l-fann wa-sammaituhā bi-'Ain al-qawā'id li-yakūna ka-šarḥ lahā...fa-as'aftuhum bi-ḍālika wa-šara'tu fi imlā' mā ḥaḍarānī fi l-waqt...min ḡair ruḡū' ilā kitāb ma'a ziyādāt šarīfa wa-taqrīrāt laṭīfa sanāḥat lil-fikr fi l-ḥāl wa-sammaituhu bi-Baḥr al-fawā'id fi šarḥ 'Ain al-qawā'id. Text divided into a *muqaddima* (2 baḥṭ), and 3 *maqāla*'s: f.222a m. 1 fi l-mufradāt; 227a m.2 fi l-qadāyā; 247b m.3 fi l-qiyās; as to the *ḥātima*, its beginning couldn't be ascertained at all!*

Add.: f. 282b qaṣ. 32 vv-*i'ūna*, by Muḥ. b. Ismā'il ḥ. Šalāḥ al-Amīr, for Nāšir b. Ḥusain al-Maḥbišī aš-Šahārī aš-Šan'ānī (d.1191/1777: *Našr* II, 763), on the occasion of his nomination as a qāḍī.

1683.

H 61. 145 ff. (129b blank) 27×20 cm. Excellent, old ms., until f.127, by two hands: ff.1-9b (the first half page) in a solid, "geometrical", thick script, then from the second half of f.9b in a quite regular, round, smaller, very compact nashī; ff.128-145 supplemented by a later hand; no title pages for the single texts ("scriptio continua"); yellowish paper. In a good condition as a whole (only flap missing).

I (1-66) *Nahḡ al-balāḡa*, by aš-Šarīf ar-Raḍī Muḥ.(but in the text, by mistake, Aḥmad!) b. Ḥusain b. Mūsā al-Ḥusainī (see 56:I and 908:I). Contents as usually divided into three *bāb*: 2b *al-muḥṭār min ḥuṭab AM wa-awāmīrihi*; 45b *al-muḥṭār min kutub AM wa-rasā'ilihi*; 58b *al-muḥṭār min ḥikam AM wa-mawā'izihī wa-aḡwibatihī*.

II (66b-72b) *aš-Šihāb fi l-mawā'iz wal-ādāb wal-ḥikam wal-waṣāyā wal-amṭāl*, by Muḥ. b. Salāma b. Ḡa'far al-Qudā'i (see 285:II, III5:I and especially 1267:IV, with shorter titles).

III (72b-75b) *al-Ḥuṭab* (col. *al-Aḥādīṭ*) *al-Arba'ūn as-Sailaqīya*, by Ḥabīb al-Qāsim/Hair Zaid b. 'Abdallāh b. Mas'ūd al-Hāšimī (d. after 400/1010: *Kaḥḥ*.IV,190), and transmit-

ted by Abū Ṭālib Ḥasan b. Muḥ. b. al-Mahdī al-Ḥasanī as-Sailaqī (d. after 458/1066: *Tab.Zaid*. III,117; *Sources* 91 No. 393), hence this usual title (for details on the transmission cf. BMS 156; see 248:III, to be rectified according the above information).

IV (75b-80b) *al-Aḥādīṭ al-Arba'ūn al-'Alawīya*, transmitted by 'Alī ḥ. Abī Ṭālib, in the recension of Šamsaddīn Ḡa'far b. Aḥmad b. 'Abdassalām (cf. above 10:I; GAL S I,700:[5a].4, citing BMS 1230:I as the only ms. known; to be added Šan'ā' 843 (2 mss.); the work is probably the same as that mentioned by Ḥabšī² 40 under the title *al-Arba'ūn al-ḥadīṭ al-Ḡa'farīya*). Unlike the numerous similar *Arba'ūn*-collections, this one has a distinct subject for every tradition, as follows: 1 *faḍl al-'ilm wa-ahlihi*; 2 *isti'māl al-'ilm*; 3 *al-ḥaṭṭ 'alā l-iḥtimām bil-'ilm*; 4 *faḍl al-Qur'ān*; 5 *faḍl al-imān*; 6 *bayān tafāḍul al-imān*; 7 *faḍl an-nabī*; 8 *al-ḥaṭṭ 'alā ṣalāt 'alā n-nabī*; 9 *faḍl Amīr al-mu'minīn*; 10 *faḍl ahl al-bait*; 11 *al-wuḍū'*; 12 *al-ḡusl*; 13 *faḍl al-wuḍū' ba'd as-siwāk*; 14 *kaun al-wuḍū' šarṭ fi ṣiḥḥat aṣ-ṣalāt*; 15 *ad-du'a 'ind al-wuḍū'*; 16 *yawāqūt aṣ-ṣalāt*; 17 *faḍl aṣ-ṣalawāt wa-ṣalāt al-ḡum'a*; 18 *kaifiya ṣalāt al-ḡamā'a*; 19 *ḥuṣu' aṣ-ṣalāt*; 20 *faḍl al-masāḡid*; 21 *faḍl aṣ-ṣadaqa*; 22 *ṣadaqat al-yusr*; 23 *al-farḍ*; 24 *faḍl šahr Ramaḍān*; 25 *faḍl aṣ-ṣiyām*; 26 *fi l-ma'ḍūrīn min aṣ-ṣaum*; 27 *al-ḥaḡḡ*; 28 *al-ḡihād*; 29 *ṭawāb aš-šahīd*; 30 *birr al-wālidain wa-ṣilat ar-raḥim*; 31 *an-nikāḥ*; 32 *kasb al-ḥalāl*; 33 *al-muṣāraka*; 34 *al-qaḍā'*; 35 *al-maraḍ wa-'iyādat al-marḍā*; 36 *iḥbāt al-'iwaḍ*; 37 *fi-mā yabtalī llāh bihi 'ibādahu*; 38 *at-tarḡīb fi 'ibādat Allāh*; 39 *ḍikr al-maut*; 40 *ḍikr al-ḡanna wan-nār*.

V (80b-82) Another set of forty ḥadīṭ, called *Qawā'id al-islām*, being nothing but *al-Arba'ūn an-Nawawīya*, by Ḥabīb al-Nawawī (cf. note on the mg.; see CCLXXVI-II:C.).

VI (84-90a) *Masā'il al-Ibādīya*, a collection of ca 70 questions about the interpretation of Qur'ānic verses, put by 'Abdallāh b. Aḥmad at-Tamīmī, unidentified, to the third Zaidī Imām, an-Nāšir li-dīn Allāh Aḥmad b. al-Hādī Yaḥyā ḥ. Ḥusain b. Qāsim (d.325/937: F.Sayyid 405; GAS I,568:10; the work mentioned by Ḥabšī 20 as *ar-Radd 'alā l-Ibādīya*), with the concerned answers.No other copy known!

VII (90a-114b) *an-Nuṣra li-maḍāhib al-'itra*, by Šamsaddīn Ḡa'far b. Aḥmad b. 'Abdassalām b. Abī Yaḥyā (missing both in GAL and in IAR; one other ms., preserved in a private, not closer mentioned library, is recorded by Ḥabšī² 98). It's a polemical tract against a work, likely by a Šāfi'i author, consisting of three parts: the first one (ff.90a last lines-91a last line), giving a summary of the work, which appears divided into 6 *faṣl*; the second one (ff.91b-97a) is the proper refutation, being answers to questions, 15 in all; the third one (ff.97a-114b) expounds the Zaidī doctrine in ca 50 unnumbered *bāb*. Inc. *al-ḥ. li-llāh 'alā mā manna bihi min al-iršād wal-hudā wa-waffāqa lahu min muwāfaqat ahl al-birr wat-taqwā wa-muṭāba'at ahl bait nabīyihī...ammā ba'd fa-qad waṣala l-kitāb min šāḥibihī muṣṭamilan 'alā fuṣūl sitta ilḥ.* The six *faṣl* are the following: 1 *fa-innahu 'ftataḥa l-kitāb bi-ta'zim nafsihi wa-annahu ḡ-ḡāfir bil-murāḥ ilḥ*; 2 *fa-innahu 'ttaba'a kalāmahu l-awwal bil-wa'z li-ḥuṣūmihi wa-amrihim bil-iṣṭigāl bi-aḥwālihim ilḥ*; 3 *wa-huwa t-taḥaddī li-muḥālifihi wa-taqri'uhum bil-'aḡz 'an mu'āwanatihi ilḥ*; 4 *fa-huwa mā arādahu min ḍikr maulānā l-Imām al-Mutawakkil...Aḥmad b. Sulaimān b. al-Hādī ilā l-ḥaqq ilḥ*; 5 *fa-innahu qasama r-riḡāl al-qisma l-marwīya 'an al-Ḥalīl b. Aḥmad wa-hiya qauluhu: ar-riḡāl arba'a ilḥ*; 6 *fa-huwa mā au-*

radahu min al-masā'il wa-naḥnu nūridu mā sa'ala 'anhu wa-nuḡibu ... 'alā waḡh al-iḥtiṣār ilh. As to the questions, they can be summarized as follows: 1 the divine attributes; 2 are these attributes *ḥadiṭa* or *qadīma*?; 3 what do these attributes mean?; 4 what does *al-wāḡib* mean?; 5 before the *ṣari'a* could the human deeds be distinguished into "forbidden" (*maḥzūra*), "allowed" (*mubāḥa*) and "unquestionable" (*mauqūfa*)?; 6 did the Prophet have a religious creed before the Revelation or not?; 7 what can be the judgement on the Companions and their successors?; 8 are the speeches of the Companions a *ḥuḡḡa* for ever or not?; 9 did the Prophet have the faculty of passing over in silence what he had been ordered to communicate?; 10 what prevented 'Alī from having access to the imāmate?; 11 what are the conditions of the "tradition" (*riwāya*)?; 12 how must be interpreted Qur. 9:84 (*fa-in raḡa'aka llāh ilā fā'ifatin minhum ilh.*)?. As to the chapters of the third part, beginning all by *bāb dīkr*, it will be enough to record as a specimen only someones: *adā' al-farā'id wa-'ḡtināb al-maḥārim*; *aṣ-ṣalawāt al-maktūbāt*; *aṣ-ṣadaqa l-mafrūda*; *aṣ-ṣaum*; *al-ḥaḡḡ*; *al-amr bil-ma'rūf wan-nahy 'an al-munkar*; *al-ḥasanāt was-sayyi'āt*; *al-Qur'ān al-'azīm*; *faḡl aḡ-dīkr*; *al-bukā'*; *aṣ-ṣubuhāt*; *ar-rifq fi l-'amal*; *ḥusn al-aḡlāq*; *az-zuhd fi d-dunyā*; *al-imān*; *at-taḡwā*; *al-ḥaḡf war-raḡā'*; *al-istiḡfār*; *al-ḡū'*; *aṣ-ṣabr*; *at-ta'azzī min al-maṣā'ib*; *ṣifāt az-zuhhād* (last chapter). The present copy is actually the only available (see above)!

VIII (114b-125a) *K. Muntaza' min K. az-Zuhd wal-irṣād ilā naḡāt al-'ibād*, by (?) Abū l-Ḥasan 'Alī b. Ḥasan (thus in the ms.) b. Aḡmad Ibn Abī Ḥarīṣa (d. ca 352/963 according to Ḥabṣī² 271, who ascribes him a *Kitāb fi z-zuhd*, whose however no ms. is cited; IAR II,48b gives more correctly the title *Kitāb fi z-zuhd wal-irṣād*). As regards Ibn Abī Ḥarīṣa, cf. also GAL S I,316:[3],II.5 (as well as S III,1226 Nachtr. zu Bd.I,699), and GAS I,565:7, where he is mentioned for his arrangement of al-Ḥādī Yaḡyā b. Ḥusain's *al-Aḡkam fi l-ḡalāl wal-ḡarām* (above 1087). As to the identity of the present text, apart a misleading marginal gloss crediting its being an abridgement of al-Anṣī's *al-Irṣād ilā tariq an-naḡāt* (above 663), the problem arises whether we have to do here with the work by Ibn Abī Ḥarīṣa or, more likely, with a different one, though somehow dependent on that. Be that as it may, we are told in the introduction that the author had no definite source, but relied on a lot of works (*wa-qad naqaltu kitābi ḡadā min kutub al-'ulamā' al-'ābidin wal-ḡukamā' az-zāhidin*). The *bāb (dīkr)* are the following: 115b *az-zuhd wal-'ibāda*, 116a *aṭ-ṭā'a wal-ma'ṣiya*, 116b *al-'aql*, 117a *al-'ilm*, 117b *at-tawāḡu'*, 118a *at-tih wat-takabbur*, ibid. *ar-riḡā bi-ḡaḡā' Allāh*, 118b *al-ḡubb li-llāh*, ibid. *al-wara'*, 119a *al-ḡalāl wal-ḡarām*, ibid. *ar-rizq*, ibid. *al-faḡr wal-fuḡarā'*, 119b *at-tana'um waṣ-ṣab'*, ibid. *al-amal*, 120a *aṣ-ṣaḡawāt*, ibid. *al-ḡumūl waz-zuhd*, ibid. *al-infirād wal-'uzla*, 120b *al-waḡda wal-uns bi-llāh waḡdahu*, ibid. *aṣ-ṣukr*, ibid. *at-tawakkul 'alā 'llāh*, 124a *aḡliyā' Allāh*. Inc. *al-ḡ. li-llāh allaḡi ḡalaḡa l-ḡalq li-'ibādatihi lā 'abaṭan wa-bara'ahum li-iḡāma dinihi lā sudan wa-anṣa'ahum li-adā' farā'idhi lā ḡamalan ilh.* A unicum!

IX Miscellaneous: a) 82-3 a tradition stating that the condition for entering the Paradise is to have got a *ḡadiya*, literally a "present", whose meaning is explained by the Prophet as "a wealth of good deeds"; b) ibid. a commentary on Qur. 47:15, by Ibn al-ḡauzī, very likely taken from his *Zād al-maṣīr fi 'ilm at-taṣīr* (GAL I,504:V.33 S I,918), followed by a comm. on *āyat al-kursī* (Qur. 2:256 and 38:33) probably from the same source; c) 125a-126 *Kitāb 'aḡidahu ilā ba'd ḡuḡāt*, by al-Manṣūr 'Abdallāh b. Ḥamza b. Sulaimān (see a simi-

lar text in 932:VI); d) 130-131a the narrative, already recorded above 1580:I.y, about Mu'āwiya and the Bedouin Daḡīl b. ḡaḡḡāf coming from 'Irāq, and the questions concerning 'Alī put to him by the Caliph; e) 131b a biography of Ibn Abī l-Ḥadīd, the author of the *Ṣarḡ Nahḡ al-balāḡa*, from aḡ-ḡaḡabī's *K. <Siyar> an-nubalā'* (GAL II,47:1.b); f) ibid. a sermon of 'Alī from the *Ṣarḡ Nahḡ al-balāḡa*; g) 132a a text on the Imāmate doctrine according to the Mu'tazila; h) 132b-137b genealogy of 'Alī and his *faḡā'il*; i) 137b-139b a letter from 'Alī to Muḡ. b. AB, likely from *Ṣarḡ Nahḡ al-balāḡa*, followed by another extract from the same source; k) 141a-b *iḡāza* concerning the *Nahḡ al-balāḡa* (above 908:I), delivered to Aḡmad b. Sa'daddīn al-Miswarī in 1042/1632; l) 142a-b a text by ḡiyā'alislām Ismā'il b. Muḡ. b. ḡasan (d.1079/1668-9: *Sources* 154 No.661), being a *taḡriḡ* of a poem by his father, whose verses end all by *lā/illā*; m) 142b *ar-R. l-Badī'a s-Sukainīya* (?), by the same, on the *tuḡaf al-adab*; n) 143a a writing concerning ḡusain b. 'Alī, addressed by Yazīd b. Mu'āwiya to 'Abdallāh b. 'Umar b. al-ḡaṭṭāb; o) 143a-b correspondence between Muḡ. b. AB and Mu'āwiya, from Ibn Abī l-Ḥadīd's *Ṣarḡ ilh.*; p) 144a a letter from the Caliph Abū Bakr to Usāma b. Zaid b. ḡarīṭa (cf. EP² X,985), and answer by this latter.

1684.

H 62. 125 ff. 24½×16½ cm. Rather old copy, in a regular, "geometrical", rather thin, compact nashī; yellowish paper. In bad condition: the leaves, mostly loose and eaten by worms, had to be rearranged, as they were in a total disorder; upper plate only.

Torso of *<Tāḡ al-luḡa wa-ṣa/iḡāḡ al-'arabiya*, alias *K.aṣ-Ṣaḡāḡ/Ṣiḡāḡ*, by Abū Naṣr Ismā'il al-ḡauḡarī (see CCXXXIII and 107, as well as 1251; add. GAS VIII,215). Contents: ff.1-33 letter *bā'*, starting from the root *ḡaḡb*; 33b-40 letter *tā'* until *faṣl al-kāf*; 41 letter *ṭā'*: only *faṣl an-nūn* and *f. al-wāw*, imperfect; 42-56 *ḡim*; 56b-72b *ḡā'*; 72b-76b *ḡā'*; 76b-98b *dāl*; 98b-107b *dāl*; 107b-125 *rā'* until *faṣl aḡ-dāl* (root *d'r*).

1685.

H 63. 113 ff. 26×18 cm. Rather old copy, in a nice, round, thick nashī. In bad condition as a whole: dirtstains and dampstains throughout, leaves partially loose, the first and the last ones eaten by worms.

Torso of the same work as 1684. Contents: ff.1-15 part of *bāb az-zā'*; 15b last line-38 b. *as-sīn* until *faṣl al-qāf* (last root *q's*); 39-46 part of b. *aṣ-ṣīn*, from the end of *faṣl ar-rā'* (last root *rys*); 46b-59a b. *aṣ-sād*; 59a-77b second line: *bāb aḡ-dād*; 77b-94a second line b. *aṭ-ṭā'*; 94a-98b b. *az-zā'*; 98b-end b. *a-'ain* until *faṣl as-sīn* (last root *s's*).

1686.

H 64. 197 ff. 26×19 cm. (but several leaves in different size). Copied 761/1360. Good copy, in a solid, very thick, sharp, rather large nashī (the rubrics, as usually, in a quite large cha-

acters); brownish paper. In good condition as a whole, but there are dirtstains in the first leaves and from ca f.120 onwards. Cover badly damaged (no flap, upper plate taken off).

No title-page. Vol.IV (thus col.) of *Šifā' al-uwām* <lit-tamyiz bain al-ḥalāl wal-ḥarām, by an-Nāṣir lil-ḥaqq Šarafaddīn Ḥusain b. Muḥ. b. Aḥmad> (see 237 and especially, as regards the division of the text, 747:I; as to the author add. *Sources* 114 No.491; to be stressed that this title is surprisingly omitted in the list of his works by Ḥabšī² 109!). The text begins in the *k. an-nikāḥ*, f. 1b b. *ḍikr al-auliya'*, and ends f.164a in *k. as-siyar*.

1687.

H 65. 307 ff. 27×19 cm. Rather old ms., in a common, round, rather thick and compact nashī; yellowish paper. In a rather good condition the bulk of the ms., but dirtstains and dampstains throughout; cover badly damaged, under plate and flap missing.

al-Ğaiṭ al-midrār al-mufattiḥ li-kamā'im al-Azhār ilh., by al-Mahdī Aḥmad b. Yahyā Ibn al-Murtaḍā (see 1313 and 1323). As to the contents, the right information, by a later hand, that the ms. contains *ğuz'* II seems to clash with that one, f.194b, by the same later hand, marking the end of *ğuz'* III; but this can easily be explained as an oversight, or as a bad writing, due to the similarity of *tāni* and *tāliṭ* in the Arabic handwriting. As a matter of fact, the ms. contains, besides *ğuz'* II, a portion of *ğuz'* III, starting from *bāb al-'ida* of *k. at-talāq*, just as in No.1660 (otherwise, as regards the two different divisions of the text, see above 1323). Here is the list of the chapters: 1b *al-ḥağğ*; 52a *an-nikāḥ*; 145b *at-talāq*; 194b end of *ğuz'* II (inside *k-at-talāq*); 195a *bāb al-'ida*; 226 b. *an-nafaqāt*; 235b b. *ar-raḍā'*; 239b *k. al-bai'*, imperfect (last section, f.304a b. *as-salam*).

1688.

H 66. 311 ff. (1-3a, 308-311 blank) 27×18 cm. and, from f.166, 25×19 cm. The latter part copied 782/1380, the rest later. A rather rough copy as a whole, in a common, sharp or alternatively round nashī, by different hands, not easy to be distinguished all over the text: ff.5-165, 168-205 smaller script, 206-247 thicker and larger, 4b and 248-257 later hand and white paper, the rest being on a yellowish one. In a worst condition: dirtstains throughout, the interior mg. of the leaves eaten by worms, as well as the cover (no flap).

(4-307) *Ibrāz al-ma'āni fī šarḥ Ḥirz al-amāni* (liš-Šaṭībī, above 66:II and 1156:I), a huge commentary by Abū Šāma 'Abdarrahmān <b. Ismā'il b. Ibrāhīm b. 'Utmān> (GAL I,317:4.5/397 and 409:5/521 S I,550 and 725:12:I,5; add. RASB 49 No.122; Garr.² 198 (3 mss.); Chester B. 3179 3462 3509 4556; Dam. Zāh., *Qur.* /1-2 (3 mss.); Topkapı I,1652-3; Bagdad Auqāf I,21 Nos.44-8; Rampur I,170; Šan'ā' 839). After the intr. (cf. Berl.606), the comm. begins f.8a, and goes on according to the arrangement of the basic work (detailed description in Berl. 594). Firstly a general treatise comes, in a lot of *bāb*, from b. *al-isti'āda* (f.35b) to b. *farš al-ḥurūf* (f.140b). Then, from f.166 the sūras are dealt with, separately or put together (s.1 and 2, at least in the present copy, seem to have been neglected). This is a sketch of the contents: 178b s.5; 197b s. 10; 211b s.15; 220a s.20; 228a s.25; 235b s. 30-33;

240b s. 34-35; 249a s.40; 251b s.42-44; 257a s.45-46; 259a s.47-54; 264b s. 58-67; 267a s.68-74; 271a s. 75-77; 274a s. 78-95; 278a s.96-114; finally, as an appendix the two following chapters (cf. Berl.594): 280a *bāb at-takbīr*, and 287b b. *maḥāriğ al-ḥurūf wa-šifātiḥ illati yaḥtağgu l-qāri' ilaiḥā*.

1689.

H 67. 215 ff. (215 blank) 25×17 cm. Good ms., copied 1071/1661 (Griffini p.75 "Abschrift c.600"!) by its owner (cf. title-page) al-Mahdī b.Ḥusain al-Ḥayyī, in a nice, regular, round nashī (ff.1-2, 210-4 by a later hand); yellowish paper. In a good condition, but many leaves eaten by worms (no flap).

Vol.II (*sic* instead of III, cf. BMS 506 and Berl.9564 with the same incipit) of *ar-Rauḍ al-unuḥ al-bāsim Šarḥ Sirat Abi l-Qāsim*, the comm. on Ibn Hišām's *Sira RA* (above 136:I) by 'Abdarrahmān b. 'Abdallāh <b. Aḥmad> a s-Suḥailī (GAL I,413:[11].2/526 S I,206:3,1a and 734:[12].2; GAS I,298:[11.1].Komm. a), citing also this very ms.). Text divided, as usually, in unnumbered *faṣl*, whose someones are recorded here: 1b *aḍina 'llāh li-nabiyihi ... bil-ḥiğra*; 8b *quḍūm RA al-Madīna*; 15b *bad' al-aḍān*; 29b *ḍikr Naṣārā Nağrān*; 35b *ḍikr taḥrīm RA al-Madīna*; 40b *ğazwa Badr*; 80b *ğazwa Uḥud*; 116b *ğazwa Dūmat al-Ğandal*; 139a *ğazwat al-Ḥudaibiya*; 145a *ğazwa Ḥaibar*; 161a *bad' faṭḥ Makka*; 182b *ğazwat at-Ta'if*; 196b *inzāl sūrat al-Barā'a*; 205a *ḥuğğat al-wadā'*; 210 *wafāt RA*.

1690.

H 68. 178 f. 24×18 cm. Excellent ms., copied 715/1315 in a very thick, round, but from f.140 sharp, fully vowelless nashī. In a rather bad condition, many leaves eaten by worms, cover seriously damaged, especially in the spine, under plate taken off.

(1-178a) Vol. VII, out of 13 (as it's said in the title-page), of *at-Taḥḍīb fī t-tafsīr al-ğāmi' li-'ulūm al-Qur'ān*, by Abū Sa'd al-Muḥsin <b. Muḥ.> Ibn Karāma al-Ğuṣamī al-Bai-ḥa qī (see 73 and, as regards the features of the commentary, 1479). Contents: 1b s.10 *Yūnus*, from v. 35 to v.40, then lac. between ff.3 and 4, the vv.54-7, 42-45, 58-end; 27a s. 11 *Hūd*; 76b <s. 12 *Yūsuf*>; 130b <s. 13 *ar-Ra'd*>; 157a last line s.14 *Ibrāhīm*.

1691.

H 69. 124 ff. 24×19 cm. Old ms., copied probably in the author's lifetime, if one takes into account the notice (f.1b upper mg.) by the author's son on the death of his father on 12th Rabī' II 757/ 14.IV.1356; one could even suppose that it's an autograph. The writing is nice, in a very regular, round, rather thick nashī; brownish paper. In a bad condition as a whole: dirtstains throughout, leaves with an irregular border, no cover at all.

(1b-124) *al-Ḥaṭiğ* (title in the intr.) <fī l-fiqḥ>, by Ibrāhīm b. Muḥ. b. Sulaimān al-Bausī (see 358:II and 958). Since there's no systematic arrangement of the contents and the mat-

ter is dealt with quite independently from the similar juridical treatises, only a tentative summary outline can be given: 1b *an-nağasāt*; 9a *furūd aṣ-ṣalāt*; 16b *az-zakāt tağibu 'alā l-muslim*; 22a *yağibu l-ḥums marratan*; 23a *yağibu 'alā kull muslim mukallaḥ ṣaum*; 24a *al-i'tikāf*; 25a *yağibu 'alā l-faur al-ḥağğ marratan*; 32a *ubiḥa nikāḥ ḥurraṭin ilā arba'*; 52b *yaṣiḥḥu l-bai' min mukallaḥ*; last *bāb* ARE: 105b *yağibu ṣ-ṣahāda fī n-nikāḥ*; 112b *aṣ-ṣulḥ*; 118a *al-ğināyāt*; 123a *as-siyar*, imperfect. Plenty of glosses. Inc. *al-ḥ. li-llāh alladī nawwara baṣā'ir ahl waddiḥi bi-nūr hidāyatihī...ammā ba'd fa-inni lammā ra'aitu taqāṣur fīṭnatī...wa-wağadtu l-ğamī' mā bain muḥarrağ wa-muḥaṣṣal wa-mufarra' li-maḍhab al-imām al-Hādī... 'alimtu annahu l-aṣl...fa-ğama'tu min masā'il maḍhabiḥi fī muḥtaṣari ḥādā l-musammā bil-Ḥafīz.*

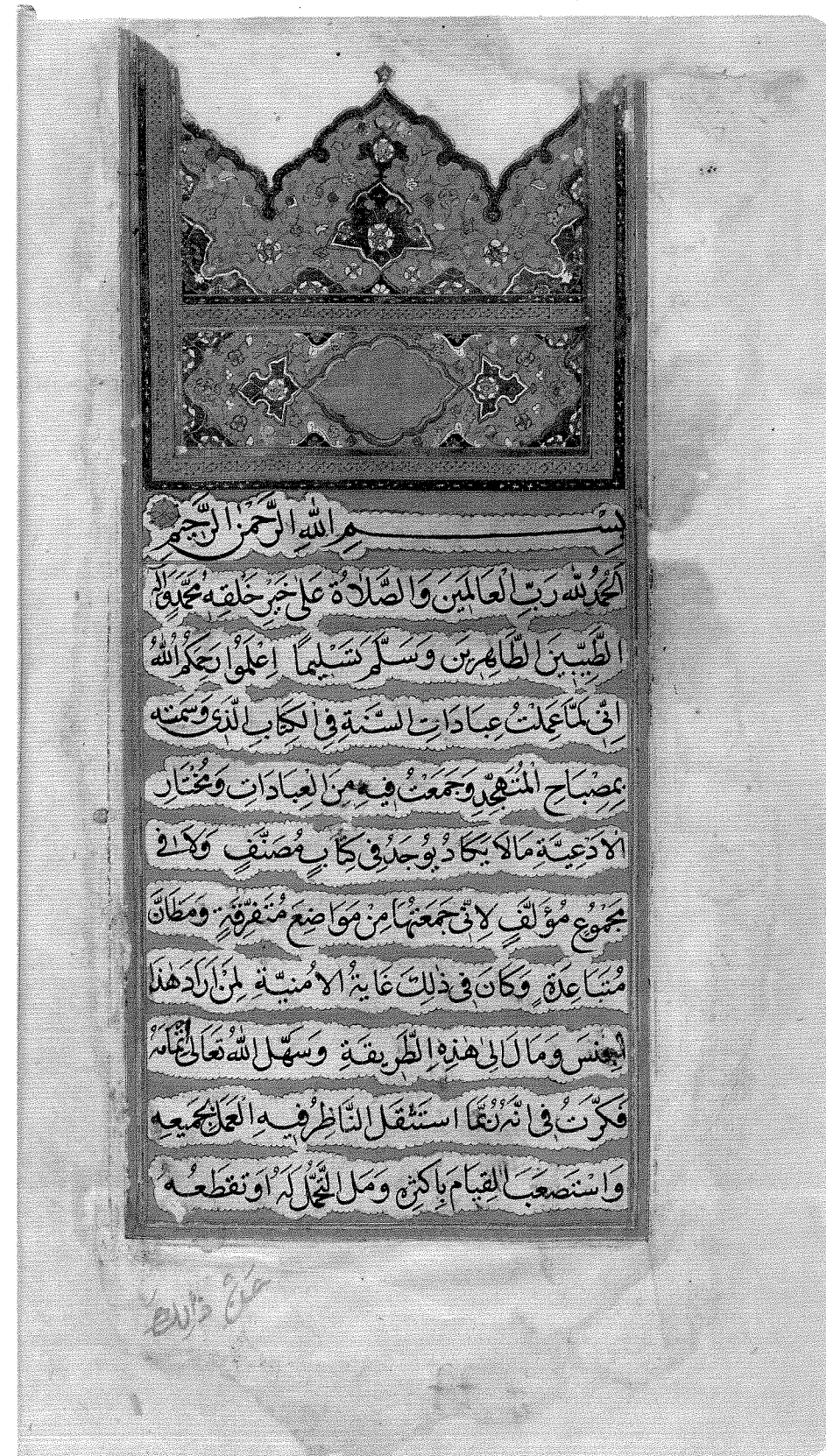
1692.

H 70. 128 ff. (2b, 128 blank) 24 × 20 cm. Copied I 644/1246 in Ṣa'da by Muḥ. b. As'ad b. Zaid al-Maḍḥiğī, the author of II. Very fine ms.: the script of I is a nice, rather thin and sharp nashī, inclined to right; II is by a different hand, maybe later than I, but however old as well, in a round, rather thick script. In a fairly good condition, but with several dirt-stains and dampstains; from ca f.110 leaves eaten by worms; cover badly damaged (no flap, upper plate taken off).

F.2a the titles of both works, by a later hand.

I (3-28a) *Muḥtaṣar al-Fā'id fī 'ilm al-farā'id*, anonymous. This work, unfortunately acephalous, appears clearly from the col., f.26a (*wal-ğamī' mabsūt fī K. al-Fā'id fī 'ilm al-farā'id wa-huwa aṣl ḥādā l-muḥtaṣar*) to be an abridgement of *K.al-Fā'id*, but it's quite different from al-'Uṣaifirī's *Miftāḥ* (above 84:II), and more extended. Its description can't therefore be omitted, all the more that no other copy as far is known. This is the list of the *bāb*: 4a *mīrāt al-mulabbas* (or perhaps *al-multabis* = epileptic, cf. Kaz.II,959); 5a *m. al-muṭlaqāt*; 5b *m. al-ğarqā... wal-qatlā*; 6b *m. al-maṣqūd*; 7a *m. al-mağūs*; 7b *m. ad-da'iy wa-huwa l-walad alladī yadda 'ihī ṣ-ṣurakā' fī mulk*; 8a *m. ibn al-mulā'ana wa-walad az-zinā*; 8b *m. al-ḥaml*; 10a *k.al-waṣāyā* (3 *mauḍi'*); 17a *al-istiṭnā*; 19a *az-ziyāda*; 20a *al-iğāza*; 23a *aḍ-ḍarb wal-qisma*; 25a *mizān aḍ-ḍarb*; 27b *mizān al-qisma*. Many chapters consist of *masā'il*.

II (28b-127) *al-Muḥaḍḍab fī fatāwā 'Abdallāh b. Ḥamza b. Sulaimān*, i.e. a systematic collection of the legal decisions of the above mentioned Imām, according to the pattern of the *furū'*-manuals, by Muḥ. b. As'ad b. Ḥ. 'Alā' b. Ibrāhīm al-Murādī (al-Maḍḥiğī) (GAL S I, 701:9.18, citing Vat. 1107, no other ms. being as far known; author and work missing both in Ḥabṣī and Ḥabṣī²!; from his biographical notice in IAR II,1 we are told that he was a supporter of al-Manṣūr 'Abdallāh, d. 614/1217). He rearranged a former collection by Muḥyiddin Muḥ. b. Aḥmad b. 'Alī b. Aḥmad Ibn al-Walīd al-Quraṣī aṣ-Ṣan'ānī (cf. 633:I), as explained in the intr.: *al-ḥ. li-llāh ḥamda ṣ-ṣākirin 'alā ālā'ihī l-mu'tarifin bi-ğamīl balā'ihī...ammā ba'd fa-inni naẓartu fī-mā ġama'ahu ṣ-ṣaiḥ...Ibn al-Walīd...min fatāwā...l-Manṣūr bi-llāh...fa-wağadtu masā'il al-kitāb muṣṭabika wa-funūnahā muḥṭalīṭa wa-ra'aitu an aḍumma kull ġins ilā bābiḥi...wa-aḳfiya ṭalīb al-fā'ida takalluf aṭ-*



ṭalab . . . *wa-qad iğtahadtū fī t-tartīb wat-tahdīb* (hence the title, see above) *ilh*. The chapters (*kitāb*) begin by *k. at-ṭahāra* (f.28b) and end by *k. as-siyar* (f.117a).

1693.

H 71. 266 ff.(1a, 266b blank) 28x21 cm. Rather old ms., copied in a common, regular, rather thick and sharp, very compact nashī; yellowish paper. In a good condition, cover with geometrical decoration in the plates, slightly damaged both flap and spine.

(2-263) Vol. I of *Šarḥ al-Baḥr az-zahhār ilh*. <lil-Mahdī Ibn al-Murtaḍā, by <ʿImādaddīn Yahyā b. Aḥmad b. ʿAlī Murḡam (see 58:II and 1230:III). This very huge commentary has an exceedingly complicate structure: every *kitāb*, after an introduction called *ṣadr* with some *faṣl*, is divided into many *bāb*, and these in their turn into *faṣl*, which consist of a plenty of *masʿal*, these latter being usually numbered by Arabic figures, written over the word *masʿala*, while both *bāb*'s and *faṣl*'s are always numbered in the text. The main division is the following: 2b *at-ṭahāra* (9 *bāb*); 41a *aṣ-ṣalāt* (16 *bāb*); 92b *al-ḡanāʿiz* (6 *faṣl*); 101b *az-zakāt* (9 *bāb*); 117b *al-ḥums* (12 *faṣl*); 121a *aṣ-ṣiyām* (9 *faṣl*); 126b *bāb al-iʿtikāf* (5 *faṣl*); 129b *al-ḥaḡḡ* (13 *faṣl* + 6 *bāb*); 152a *an-nikāḥ* (9 *bāb*); 177b *at-ṭalāq* (8 *bāb*, after an introduction in 15 *faṣl*); 209a *an-naḡaḡāt* (9 *faṣl*); 214a *bāb al-ḥiḡāna* (4 *faṣl*); 215b *al-baiʿ* (16 *bāb*); 258a *aṣ-ṣuḡʿa* (12 *faṣl*, but it breaks off in *faṣl* 11).

Add. Ff. 264-266a glosses on some passages of the preceding work.

1694.

H 72. 181 ff. 28x21 cm. Copied 892/1487 (cf. col. ff.99a and 181b). Excellent ms., in a quite regular, round, thick nashī; yellowish paper. Very good condition (but cover, with geometrical decoration, badly damaged).

An acephalous, likely Sunnī, theological treatise, entitled *at-Tamhid* according to the first col., f.99a, whose identity despite any attempt couldn't be ascertained. It can only be stated that, among the homonymous works, mentioned by ̤̤ II, 422-3, the two ones concerning theology are different: both *Tamhid fī bayān at-tauḡid* li-Abū Šukūr Muḡ. b. ʿAbd-assayyid al-Kaššī as-Sālimī (2nd half of 5th/11th cent.; cf. Berl.2456 and Ind. Off. 384=1033:II), and *Tamhid li-qawāʿid at-tauḡid* li-Maimūn b. Muḡ. an-Nasafī (GAL I, 426:7.3/547), said to be a *muḡtaṣar*; as to the *Tamhid ad-dalāʿil wa-talḡiṣ al-awāʿil* li-Muḡ. b. at-Ṭayyib al-Bāqillānī (GAL S I, 349:8, but not in ̤̤), it's essentially an apologetic work (cf. the description in L. Gardet et M. Anawati, *Introduction à la théologie musulmane*, Paris 1948, pp.154-6). A mere description of the contents is therefore possible. Apart from the main division into two *ḡuzʿ* (I until f.99a and II from f.99b) and 10 *bāb* (the first one is missing), there is a lot of minor sections, called *waḡḡ*, *maqām*, *ṭariḡa*, *qāʿida*, *nauʿ*, *šubḡa*, *mauḡḡiʿ*, *martaba*; moreover the *bāb*'s are divided into *qism*, and these latter sometimes into *faṣl*. The plan turns out to be the following: 1a *bāb 2 fī anna lil-aḡsām muḡḡiṭ wa-šānīʿ*; ibid. *al-qaul fī ḡudūṭ al-aḡsām* (2 *maslak*); 4a *al-qaul fī iṭbāt aṣ-šānīʿ*; 5b *al-qaul fī annahu taʿālā mauḡḡūd*

XI

Miṣbāḡ al-mutahaḡḡid, by Muḡ. b. Ḥasan at-Ṭūsī
(Cat. No. 1699, f. 1b). A vademecum of prayers: the introduction.

wa-annahu lā awwal li-wuḡūdihi; 6b bāb 3 fī r-radd 'alā l-muḥālifin (2 qism): qism 1 fī r-radd 'alā l-hāriḡin 'an al-islām: faṣl 1 fī r-radd 'alā l-falāsifa; 7b f.2 id. 'alā ṣ-Ṣābi'a; 9a f.3 id. 'alā 'abadat al-aṣnām; 9b f.4 id. 'alā l-Tanawīya; 13a f. 5 id. 'alā l-Maḡūs; 13b f.6 id. 'alā l-Bāṭiniya; 14b f.7 id. 'alā n-Naṣārā; 18b qism 2 fī r-radd 'alā man hālafanā min ahl al-qibla (for the appellation ahl al-qibla wal-ḡamā'a, used for the orthodox Muslims, cf. EP² V,85) kan-Naẓẓām (Ibrāhīm b. Sayyār b. Hāni', d. between 220/835 and 230/845: GAS I,618:8) wal-Ka'bi ('Abdallāh b. Aḥmad b. Maḥmūd, d.319/931: GAS I,622:15) waṣ Ṣaimarī (Muḥ. b. 'Umar, d. 315/927: Kaḥḥ. XI,84); 35b bāb 4 fī ṣ-ṣifāt (2 qism): qism 1 al-qaul fī ṣifāt ad-dāt (8 faṣl, beginning all al-qaul fī ilḥ.); 55b qism 2 fī l-auṣāf al-fi'liya (3 faṣl [al-qaul fī ilḥ.]); 68b bāb 5 fī mā yaṣiḥḥu 'alā dātihi ta'ālā min al-auṣāf as-salbiya (9 faṣl al-qaul fī ilḥ.); 99a col.= end of ḡuz' I; 99b bāb 6 fī af'āl Allāh subḥānahu (4 faṣl); 116a bāb 7 fī n-nubuwwāt (3 qism): q.1 fī muqaddimāt al-bāb; 120a q. 2 fī l-maqāṣid; 127b q.3 fī tawābi'ihi; 129a bāb 8 fī l-ma'ād al-ūḥrawī (2 qism): q.1 fī ṣiḥḥat al-fanā' 'alā l-aḡsām; 131b q.2 fī ṣiḥḥat al-i'āda; 135a bāb 9 fī l-istiḥqāqāt wa-mā yatba'uhā (3 qism): 135b q.1 fī muqaddimāt al-bāb; 139a q.2 fī l-maqāṣid; 144b q.3 fī lawāḥiq al-bāb wa-takammulātihi; 152a bāb 10 fī l-imāma (3 qism): 152b q.1 fī l-muqaddimāt as-sābiqa; 156b ṣifāt mutafarriqa 'alā hādihi wa-hiya arba'; 171b q.3 fī t-takammulāt al-lāḥiqa.

1695.

H 73. 167 ff. (3b, 167b blank) 26×19 cm. Old ms., and good copy, though fairly irregular, rather sharp and thick nashī; pseudo-cufic script both in the title-page and in the word bāb of all the chapters; yellowish paper. In a rather good condition (dampstains here and there), included the cover (flap taken off).

(3-164) Vol.I (thus col.) of Ḡāmi' al-aḥkām fī l-ḥalāl wal-ḥarām, by al-Hādī ilā l-ḥaqq Yaḥyā b. Ḥusain b. RA, in the recension of 'Alī b. Ḥasan b. Aḥmad Ibn Abī Ḥarīṣa (on this latter cf. 1683:IX; as to the work see vol.II above 1087, and this same vol.I in 1529). Since No. 1529 is acephalous, it seems advisable to record here the inc.: qāla Abū l-Ḥasan... Ibn Abī Ḥarīṣa... inni waḡadtu fī ḥādā l-kitāb (i.e. al-Ḡāmi') abwāban mutafarriqa wa-'an mawāḍi'ihā nādda... wa-la-qad sa'alanī ḡair wāḥid: mā bāluhu lam yunazzimhu nasqan wāḥidan?... fa-aḡabtu bi-anna amrahu - raḍiya 'llāh 'anhu- kāna aṣḥar wa-adall an yuḡnā 'uḍruhu... id kāna ḡalisa farasihi wa-ḡaḡi'a saifihi lailan wa-nahāran... fa-alḥaqtu kull fann bi-bābihi wa-atba'tu kull far' bi-aṣlihi ma'a annī mā zidtu fī dālika ḥarf wa-lā naqashtu min ma'nāhu ṣai'an. Contents (a feature is, for each paragraph, the pattern al-qaul fī): 5a introduction; 11b beginning of k. at-tahāra, the first chapter being unusually bāb al-qaul fī mā yustaḥabbu li-man arāda l-ḡā'iṭ; 25a aṣ-ṣalāt; 49a al-ḡanā'iz; 56a az-zakāt; 78a aṣ-ṣiyām; 92a al-ḥaḡḡ; 115a an-nikāḥ; 139b at-talāq; 160a ar-raḡā'. As pointed out in No.1029, a division into ḡuz' is traceable in this copy as well: <ḡ. 1> f.24a; <ḡ. 2> f.49a; <ḡ. 3> f. 56a; <ḡ. 4> f.78a; <ḡ. 5> f.92a; <ḡ. 6> f.115a; <ḡ. 7> f.139b; <ḡ. 8> f.160a.

Add.: a) 165a extr. from at-Taurāt, containing 23 sayings; b) ibid. Waṣīya by the Prophet to 'Alī; c) 165b narrative about Bahlūl <b. 'Amr b. Muḡira> (see 63:IV.f); d) 166a 20 vv.-ā'iri, anonymous; e) 166b samā' (cf. EP² III,28 s.v. Ḥadīth), dated 1061/1561, of 'Āmir b. 'Abdallāh b. 'Āmir aṣ-Ṣahid b. 'Alī al-Hadawī al-Ḥasanī, unidentified, who tells to have

read the text of al-Ḡāmi', his teacher being Aḥmad b. Muḥ. b. Ṣalāḥ al-Qāsimī aṣ-Ṣarafī (above 357).

1696.

H 74. 241 ff. (1b blank) 26×17 cm. Very good ms., by the same hand as D 520= 776 (dated 622/125), in a peculiar, sharp, rather compact, fully vowelless nashī, inclined to right, the script being in a pale black ink; "scriptio continua", no gap being between the sūras. In a very good condition (flap missing); floral decoration in the plates.

Torso of <at-Tahḍīb fī t-tafsīr>, by <Abū Sa'd Muḥsin b. Muḥ. Ibn Karāma al-Ḡuṣamī> (see 73 and especially 1479). Contents: 2a sūra 25 al-Furqān (from v.62); 6a s. 26 aṣ-Ṣu'arā'; 26b s. 27 an-Naml; 46b s.28 al-Qaṣaṣ; 69a s.29 al-'Ankabūt; 84a s.30 ar-Rūm; 97b s.31 Luqmān; 106a s. 32 as-Saḡda; 112b s.33 al-Aḥzāb; 142a s. 34 Saba'; 159b s.35 al-Malā'ika; 172b s.36 Yā'-Sin; 186b s.37 aṣ-Ṣafāt; 206a s.38 Ṣād; 227b s.39 az-Zamr.

1697.

H 75. 135 ff. (1b, 134b-135 blank) 23×14 cm. Rather recent ms., but carefully written, in a fine, round, thick, quite regular nashī; double frame in red and blue ink. Good condition, included the cover, in dark red leather, with floral decoration.

A valuable set of Bāṭinite/Ismā'īlis texts, as it's also certified by the following, autograph note in the title-page, dated 1323/1905, by al-Mutawakkil 'alā 'llāh Yaḥyā <b. Muḥ. b. Yaḥyā>, the 69th Zaidī Imām (d.1367/1948: F.Sayyid 415): ḥādā l-kitāb min kutub al-Bāṭiniya mimmā uḥida 'alaihim min luhāb (?) min ḡumla tunifu 'alā arba' mi'a muḡallad wa-lillāh al-ḥamd fa-la-qad aṭla'atnā kutubuhum 'alā kaṭīr min kufrihim. Maybe the present copy is a unicum!

I (2b-103) Masā'il maḡmū'a min al-ḥaqā'iq al-'āliya wad-daḡā'iq wal-asrār as-sāmiya (thus f.1a), or better f.2b Masā'il al-ḥaqā'iq wa-ḡawābātuhā ṭalātata (sic) 'aṣrata, anonymous collection of theological questions and answers, divided into 13 main sections (cf. the detailed list by Griffini p.86), but actually totalling 180 questions. Before there's an extended introduction, until f.13.

II (103b-119) R. al-Idāḥ wat-tabyīn fī kaifiya tasalsul wilādatai al-ḡism wad-dīn, by 'Alī b. Muḥ. Ibn al-Walīd, the 5th Dā'ī of the Ismā'īliya (GAL S I,715:6, where this title is missing; Kaḥḥ. VII,237, mentioning his laqab Wālid alḡami'; Ivanow p.37 No.222, citing Gr.² 86,XIV).

III (120-129a) R. Tuḥfat al-murtād wa-ḡuṣṣat al-aḡdād, anonymous, but by the same author as II according to Ivanow p.58 No. 227, citing Gr.² 86,XV.

IV (129a -134a) R. al-Ism al-a'ḡam, anonymous, but by the same author of II and III (cf. Ivanow p.58 No.228).

1698.

H 76. 212 ff. (1-2a, 212-2 blank) 25½×15 cm. Copied 1173/1759 in Nağrān from the autograph by 'Abdallāh b. 'Alī b. Hibatallāh. Good copy, in a solid, rather sharp, compact nashī. In a good condition, with same cover as the preceding ms.

Ff. 2b-3a 25 vv. -ābi by Ğa'far b. Hibatallāh, unidentified, copied by order of the author of the following work.

(3b-210) *Mizāğ at-Tasnīm* (wa-naḍrata n-na'im, s.l.) (cf. Qur. (83:27 and 24; Griffini p.87 *Marāh at-tasnīm*!), thus cited by GAL S II,564:[C].2), by Ḍiyā'addīn Ismā'il b. Hibatallāh b. Ibrāhīm, the 33rd Ismā'ilī Dā'i (d.1184/1770). It's the torso of a Bāḡinite Qur'ān-commentary, divided into *qism* (here the 3rd and the 4th only), and these into *ḥarf* (five for every *qism*), which agree with the traditional division of the Qur'ānic text into *ğuz*'. The following features are to be stressed: figures and various symbols occur in the text; every sūra begins by the words *ḥaqā'iq sūra ... wa-īdāḥ ba'ḍ sirrihā*, and ends by the words *fa-auhamū ma'sar al-mu'minin mā sabaqa ilaikum min ḥāḍihi l-ma'āni*; at the beginning of every *ḥarf* there's an elaborate *ḥamdala* in rhymed prose, every time different, and followed by a *taṣliya* for the Prophet, 'Alī, Fāṭima, the Imāms as well as other persons designated by esoteric terms, e.g. *ḥudūd*. This is the outline of the contents: 3b *qism* 3: ibid. *ḥarf* 1= *ğuz*' 11 (sūra 9 *Tauba*:95-end; 8b s.10 *Yūnus*; 20a s.11 *Hūd*:1-7); 20b *ḥarf* 2= *ğuz*' 12 (s.11 *Hūd*: 8-end; 35a s. 12 *Yūsuf*:1-52); 42a *ḥarf* 3= *ğuz*' 13 (s.12 *Yūsuf*: 53-end; 49a s. 13 *ar-Ra'd*; 55b s.14 *Ibrāhīm*); 62a *ḥarf* 4= *ğuz*' 14 (62b s.15 *al-Ḥiğr*; 68b s. 16 *an-Nahl*); 83a *ḥarf* 5= *ğuz*' 15 (83b s.17 *al-Asrā*; 96b s.18 *al-Kahf*: 1-73).- 106b end of *qism* 3, and ff.106b-107b a poem 49 vv.-i. 108a *qism* 4: ibid. *ḥarf* 1= *ğuz*' 16 (s. 18 *al-Kahf*: 73-end; 112a s. 19 *Maryam*; 120b s.20 *Ṭā'-Hā'*); 131a *ḥarf* 2 = *ğuz*' 17 (131b s.21 *al-Anbiyā'*; 140b s. 22 *al-Ḥağğ*); 151a *ḥarf* 3= *ğuz*' 18 (151b s. 23 *al-Mu'minin*; 159b s.24 *an-Nūr*; 170a s.25 *al-Furqān*:1-22); 172a *ḥarf* 4= *ğuz*' 19 (172b s.25 *al-Furqān*: 23-end; 177a s. 26 *aṣ-Ṣu'arā'*; 186a s.27 *an-Naml*: 1-60); 192a *ḥarf* 5 = *ğuz*' 20 (ibid. s. 27 *an-Naml*: 61-end; 195a s. 28 *al-Qaṣaṣ*; 204b s. 29 *al-Ankabūt*: 1-43). Ff.209a-210a qaṣ 49 vv.- āni.

1699.

H 77. 314 ff. 24×14 cm. Copied I 1051/1641. Exceptionally fine ms., in a quite elegant, round, well proportioned, fully vocalized nashī; frame in gold, red and blue ink; 1b a rich 'unwān in gold and blue ink, with floral decoration; ff.1b-2a all the lines underlined in gold. Recently restored.

I (1b-299a) *Muḥtaṣar Miṣbāḥ al-mutahaggid* (title in the intr.), alias *Miṣbāḥ al-mutahaggid aṣ-ṣağir*, an abridgement by the author himself, <Muḥ. b. Ḥasan b. 'Alī> aṭ-Ṭūsī Ṣaiḥ aṭ-ṭā'ifa (GAL I,405:2.3/512 S I,707:3; add. Chester B. 4096; Rampur II,140-2: 3 mss.). The work, as elucidated by Berl.3513-4, is a vademecum of prayers for different occurrences. From the manifold matter the sections called *faṣl* (usually introduced by *fi ḍikr*) can only be singled out, viz.: 2a 'ibādāt aṣ-ṣar'; 2b 'ibādāt al-yaum wal-lail; 3a aṭ-ṭahāra wa-aḥkāmihā; 6a al-ğānāba; 7b al-ḥaiḍ; 9a al-ağsāl al-masnūna; 9b aḥkām al-miyāh; 10a at-tayammum; 11a wuğūb izālat an-nağāsa; 11b ġuṣl al-amwāt; 20a al-aḍān; then, until f.86 ca the prayers concern mainly the *ṣalāt*; 87-97ca the prayers for *yaum al-ğum'a*; then some

particular prayers: 98a *ṣalāt Fāṭima*, 98b s. at-tasbiḥ, ascribed to Ğa'far b. Abī Ṭālib, 104b aṣ-ṣ. al-musammāt bil-Kāmila, etc.; 119b s. fi ṭalab al-walad; 121a al-'ibādāt allatī lā taḥtaṣṣu bi-waqt; 124a ṣalawāt al-ḥawā'iğ; 127b ṣaum Ramaḍān; then, until f.169a, all the texts concern Ramaḍān; 169-186 prayers for 'id al-iftār; 188b-234 the month Ḍū l-ḥiğga and the pilgrimage are dealt with; 234-238 al-Muḥarram; 238b-268 the months from Ṣafar to Ṣa'bān; 270b aḥkām az-zakāt; 286-293 ad'iya l-ayyām, attributed to Mūsā b. Ğa'far; 293b-297 ad'iya at as-sā'āt; 298b yaum an-Naurūz (last item).

II (299b-314a) Similar texts: a) *Tasbiḥ kull yaum min šahr Ramaḍān*, in 10 *ğuz*', each one beginning *subḥāna llāhi bāri'i n-nasam*; b) 303a *ṣalāt 'alā n-nabī wa-ālihi*, inc. *inna llāh wa-malā'ikatahu yuṣallūna 'alā n-nabī*; c) 304b *du'a' fi kull yaum min šahr Ramaḍān*; d) 306b *du'a' as-s.māt (samāwāt?)*, inc. *Allāhumma innī as'aluka bi-smika ... llaḍi idā du'ita bihi 'alā mağāliq as-samā'*, by <Muḥ. b. 'Uṭmān> al-'Amrī (d. 304 or 305/916-8, cf. EI² I,734 s.v. al-'Askarī ['Alī b. Muḥ.], the 10th Imām of the Šī'i Twelvers, whose he was the *bāb*, cf. EI² I,855); e) 309a *du'a'* handed down by Kumail b. Ziyād an-Naḥa'i (cf. Berl.2986 Kumail b. Zaid), who saw 'Alī while he knelt and recited it by night halfway through Ṣa'bān, inc. *Allāhumma innī as'aluka bi-raḥmatika llatī wassa'ta kull šai'*.

1700.

H 78. 407 ff. 25×15 cm. Rather old ms. Careful execution, in a very nice, fairly sharp and small, compact, fully vowelless nashī; multicoloured frame; 3b fine 'unwān in gold and blue ink, with floral decoration. Good condition, only some damages by worms in the first and least leaves, as well as in the cover.

(3-405) *Miškāt al-Maṣābiḥ* (title in the intr.), a revision and at the same time an abridgement of al-Bağawī's *Maṣābiḥ as-sunna*, by <Muḥ. b. 'Abdallāh al-Ḥaṭīb at-Tibrizī> (GAL I,364:[6].1 s.v. Neubearbeitung/448 II,195 § 4.2/249 S I,621 II,262:2.1; add. RASB 90 No.199; Paris² 720; Garr.² 632 (4 mss.); Princ. N.S. 739; Yale 678-9; Chester B. 4398; Inst.Vost. 733-48 10706; Cairo³ III,63; Köprülü I,225-6 Nos.436-7; Topkapı II,27-18 2944-6; Bagdad Auqāf I 300-2 Nos.928-35; Rampur I,554-60:15 mss.). The text, after an introduction ff.3b-4 (cf. the exhaustive summary in Berl.1292), is divided into *kitāb*'s, subdivided into numbered *bāb*'s, having each one its own title, and these into *faṣl* (excepted ff.314-381!). This is the plan of the whole: 4b *al-imān*; 16b *al-'ilm*; 21b *aṭ-ṭahāra*; 36b *aṣ-ṣalāt*; 94a *al-ğānā'iz*; 109b *az-zakāt*; 122a *aṣ-ṣaum*; 142a *asmā' Allāh*; 142b *ṭawāb at-tasbiḥ wat-tahmid wat-tahlil wat-takbīr*; 158a *al-ḥağğ*, with a dozen of *bāb*, dealing with the pilgrimage rites from *al-iḥrām wat-talbiya* onwards; 173b *al-buyū'*; 190b *an-nikāḥ*; 212b *al-qaṣāṣ*; 220a *al-ḥudūd*; 226b *al-imāra wal qaḍā'*; 234a *al-ğihād*; 258a *al-aṭ'ima*; 266b *al-libās*; 281a *ar-ru'yā*; 283b *al-ādāb*; 311a *ar-riqāq*; 314a *nuzūl 'Isā 'alaihi s-salām*; 315a *an-naḥl fi ṣ-ṣūr*; 327a *ru'yat Allāh*; 330a *ḥalq al-ğanna wan-nār*; 330b *ibtidā' al-ḥalq wa-ḍikr al-anbiyā'*; 334a *faḍā'il sayyid al-mursalin*; 339a *al-ba't wa-bad' al-wahy*; 341a *'alāmāt annubuwwa*; 343a *al-mi'rāğ*; 345a *al-mu'ğizāt*; 355 *al-karāmāt*; 358b *wafāt RA*; 361a *manāqib aṣ-ṣaḥāba*; 364b m. Abī Bakr; 367a m. ḥā'ulā'i t-ṭalāṭa; 373b *al-amal wal-hirs*; 374b *istiḥbāb al-māl wal-'umr liṭ-ṭā'a*; 375b *at-tawakkul waṣ-ṣabr*; 377a *ar-riyā' was-sum'a*; 378b *al-bukā' wal-ḥauf*; 380a *tağayyur an-nās*; 382a *al-ḥitan* (last *bāb*: *ṭawāb ḥāḍihi l-umma*).

1701.

H 79. 163 ff. 25×17½ cm. Rather recent ms. Good copy, in a common, regular, round, fairly thick and small, fully vowelless nashī. Rather good condition, but some quires loose; cover with geometrical decoration, partially damaged and torn.

Vol.III (out of 8), the same as in 916 and 1083, of *Šarḥ at-Taḥrīr fī l-fiqh* lin-Nāfiq al-Buḥānī, by Zaid b. Muḥ. (col.) al-Kallārī (see 18:I and 900). Contents the following *kitāb*'s, subdivided as usual in some *bāb*'s and a lot of *mas'ala*'s: 1*b* az-zakāt; 59*a* al-ḥums; 65*b* aṣ-ṣaum; 95*a* al-ḥaḡḡ.

1702.

H 80. 68 ff. 25½×16 cm. Copied (from a copy collated with the autograph) 907/1501, when the author was still living, in a round, very thick, compact, fully vowelless nashī; yellowish paper. In a good condition, apart from some damages by worms; poor cover (no flap).

Rašf aš-šarābāt as-sanīya min mazḡ alfāz al-Āḡurrūmiya (above CXLII:A), by Abū l-Ḥair (Muḥ.) b. Abī s-Su'ūd al-Makkī Ibn Zuhaira aš-Šāfi'i (d.940/1534: Kaḥḥ.X,24 Ibn Zuhaira; GAL II,238:31/309 without title, though citing Paris 4151, where the title *al-Ḥulāša l-wāfiya* is given!, and S II,334). Inc. *Aḥmadu llāh ta'ālā 'alā na'mā'ihī wa-walā'ihī wa-aškuruḥu 'alā minanihi wa-ālā'ihī ... wa-ba'd fa-ḡairu ḥāfin anna 'ilm al-'arabiya min aḡall al-'ulūm al-mauḍū'a fī l-islām id bihi yatabayyanu anwā' al-kalām.*

1703.

H 81. 192 ff. 23½×16½ cm. (f.191 smaller size). Good copy (date supposed by Griffini p.70: ca 1100/1688), in a fine, round, thin, spaced, vocalized nashī; frame in red ink; f.1*b* 'unwān in gold and blue; yellowish paper in ff. 1-40, 113-151. Good condition, but ff.176-191 damaged by dampstains.

K. al-Ḥamāsa, by Abū Tamīm al-Ḥabīb b. Aus aṭ-Ṭā'i (title and author by a later hand; see CCL and 1549:I). The 10 *bāb*, into which the poems are grouped, begin respectively: 1*b* al-ḥamāsa; 64*b* al-marāṭi; 94*a* al-adab; 106*b* an-nasīb; 132*b* al-ḥiḡā'; 148*b* al-aḡyāf; 153*a* al-madiḥ; 180*b* aṣ-ṣifāt; 182*a* as-sair wan-nu'ās; 184*a* al-mulaḥ, incomplete.

1704.

H 82. 151 ff. 23×14 cm. Old ms., in a nice, very regular, round nashī; yellowish paper. Good condition, excepted ff.1-9 and the last ones; cover with geometrical decoration badly damaged (no flap).

I (2-149) *Nahḡ al-ḥaqq wa-kašf aṣ-ṣidq*, by Ḥasan (b. Yūsuf b. 'Alī) Ibn Muṭaḥhar al-Ḥillī (GAL II,164:E.5/211 S II,207; add. Princ. N.S. 828 [2 mss.], mentioning 10 other mss.; Bagdad Auqāf I,569 No.4375). It's a refutation, from the point of view

of the Ši'a, of the Aš'arite doctrine, in 8 *mas'ala*'s (cf. a comprehensive description in India Off. 437). Many gaps in the text, as it appears from the following outline: 4*a* *mas'ala* 1 fī l-idrāk (7 *baḥṭ*, the first one being titleless, then 4*b* b.2 fī *šarā'it* al-idrāk to 8*b* b. 7 fī *annahu ta'ālā yastahilu an yurā*); lac. after f. 7 and 10; ff.11-14*a* a section divided into *maṭlab*: 11*b* m.1 al-īmān; 12*a* m.2 al-'ilm; 14*a* m.3 al-iḥbār bil-ḡaib; lac. after f.14; 15-67 another section divided into 5 *maṭlab*: 15*a* m.1 fī l-maṭā'in allatī rawāḥā s-sunna fī Abū (sic) Bakr; 18*a* m.2 id. 'an 'Umar b. al-Ḥaṭṭāb; 24*a* m. 3 fī l-maṭā'in allatī rawāḥā l-ḡumhūr 'an 'Uṭmān; 32*a* m.4 fī maṭā'in Mu'āwiya; 36*a* m. 5 fī mā rawāḥu l-ḡumhūr fī ḥaqq aṣ-ṣaḡāba; lac. after f. 67; 68*a* *mas'ala* 6 fī l-mā'ād; lac. after f.68; 69*a* *mas'ala* 7 fī mā yata'allaqu bi-uṣūl al-fiqh (2 *faṣl*): ibid. f.1 fī t-taklif (9 *baḥṭ*); 73*a* fī l-adilla s-sam'iya (10 *baḥṭ*), but after f.73 there's a lacuna (5 leaves appear to have been torn off); 79*a* *mas'ala* 8 fī mā yata'allaqu bil-fiqh (17 *faṣl*), from f.1 fī t-tahāra to, f.145*a*, f.17 fī l-qaḡā', each *faṣl* being divided into a lot of *mas'ala*'s, from a minimum of 5 (e.g. in f. 10 fī l-ḥibāt, f.124*a*) to a maximum of 72 (in *faṣl* 2 fī ṣ-ṣalāt, f.84*b*).

II (149-150) *Waṣīya* by the author of I to his son Muḥ. (cf. GAL II;212:45).

1705.

H 83. Two different mss.:A. 27 ff. 20×15 cm.; B. 23×16 cm. Copied IV 1168/1755(28*a*, 50*b*, 89*b* blank). Poor ms., in a common, rather thick script. Cover badly damaged.

I (1-27) The *mauḍi'* 3 fī l-misāḡa of the ḡatima of *Idāḡ al-ḡamiḡ al-kāṣif li-ma'āni li-Miftāḡ al-Fā'id* (lil-'Uṣaifirī, above 84:II), by Aḡmad b. Muḥ. b. Dā'ūd al-Ḥālidī (see 112:I and 977), defective at the end.

II (28-38*a*) Anonymous, titleless compendium of arithmetics, inc. *i'lam anna ṣinā'at al-kuttāb fī t-taḡmil* (cf. Dozy I,317) *waḡ-ḡarb wat-taṭriḡ wal-qisma aṣraḡ aṣ-ṣinā'at ilḡ.*

III (38*b*-49) *R. fī l-Munāsaḡāt bil-ḡadwal*, by Šihābaddīn Aḡmad b. Muḥ. b. 'Imād Ibn al-Ḥā'im (see CCCI:I).

IV (51*b*-89) *Muḡtaṣar al-Hindī*, by Iṣḡāq b. Yūsuf b. Ya'qūb aṣ-Ṣardafī (see CCLXX:C, 1052:IV and 1486).

1706.

H 84. 190 ff. (2, 97*a*, 105*b*-154 blank) 23×14 cm. Fairly recent ms., in a common, but regular, rather sharp, unusually spaced, fast vowelless nashī (ff.98-112 by different hand, in a rough, thick script); frequent use of a pale blue ink in the rubrics. Rather good condition, only some leaves loose.

(3-190) The poetical correspondence, by an anonymous collector, of Šārimaddīn Ibrāḡim b. Zaid b. 'Alī al-ḡaḡḡāfi (d.1116/1704; other data above 669:IV; the name of the author in f.4*a* last line), dated 1101/1690 to 1106/1695. As to the title, *Lahṇ Ibrāḡim wa-ṣauṭuhu l-mustaḡsan ar-raḡim*, it's nothing but a literary device, as a reminiscence of the famous musician Ibrāḡim al-Mauṣilī (cf. E.I.² III,1020). The proper title, to be found in the

introduction, being an eulogy in rhymed prose of the author, is *al-‘Ārid al-wakkāf* (literally “The dripping cloud”) *al-ġāmi‘ li-maḥāsin al-auṣāf min naẓm Ibrāhīm b. Zaid al-Ġaḥḥāf* (the same is mentioned by Ḥabšī² 431). Inc. *al-ḥ. li-llāh al-mubtadi‘ bi-ḥamd nafsihi qabl an yaḥmadahu ḥamid... inni ġama‘tu mā waġadtu wa-zaḥirtu bihi min naẓm sayyidi l-mawlā l-adīb... alladī sāda ahl zamānihi ilḥ.* Since no arrangement at all can be ascertained, a tentative description only can be given, by recording firstly the poems by al-Ġaḥḥāf himself in ff. 11b, 17a, 23a, 37b, 38a (for his brother Yaḥyā), 40a, 44b, 45b, 58b, 77a, 82a, 102b, 107b, 110a, 114b, 123b (for the people of Ṣa‘da). As for the rest, the authors are his correspondents, listed below: 1) 101b Burhānaddīn ‘Abdarraḥmān b. Muḥ. b. ‘Abdarraḥmān b. Ibrāhīm ad-Dimašqī nazīl Makka, unidentified; 2) 82a Ġamāladdīn ‘Alī b. Ḥasan al-Ġaḥḥāfī, unidentified; 3) 42a ‘Alī b. Muḥ. b. Aḥmad al-‘Ansī (d.1139/1727, cf. above 419:I; add. Kaḥḥ. VII,181); 4) 16a Šarafaddīn Ḥasan b. Muḥ. b. Šalāḥ b. Ġaḥḥāf (d.1116/1704: *Badr S* 77; *Našr* I,502; *Sources* 92 No.398); 5) 97b Šarafaddīn Ḥusain b. ‘Abdalqādir <b. an-Nāšir al-Kaukabānī> (see 1597:II,4 and 1598:VI.b); 6) 107b Šarafaddīn Ḥusain b. Nāšir b. ‘Abdalḥafīz al-Muhallā (above 863:IX, to be complemented as follows: d.1111/1699; GAL S II,560:8b; *Tab.Zaid.* III,149; *Badr* I,231; *Našr* I,628; Kaḥḥ. IV,65; *Sources* 117 No.503); 7) 110a Burhānaddīn Muṣṭafā b. Faṭḥallāh b. Šāḥin al-Ḥamawī nazīl Makka, unidentified; 8) 69b, 83a, 87b, 95a Qāsim b. Ḥasan b. Muṭaḥhar al-Ġurmūzī ((d.1146/1733; cf. above 312:VI, where *Našr* must be read instead of *Nail*; add. Ḥabšī² Ind. 669; 9) 7b, 49b, 66b Yaḥyā b. Ḥasan b. Aḥmad al-‘Anisī al-Qašībī (cf. Yāq.IV,104) (d.1107/1695: *Našr* II,833); 10) 43a, 57b, 74b, 118b, 129a ‘Imādaddīn Yaḥyā b. Ibrāhīm b. ‘Alī al-Ġaḥḥāf (d.1117/1705; cf. 1364:VII the question about his identity); 11) 91a ‘Imādaddīn Yaḥyā b. Mūsā al-Ḥabūrī (d.1110/1698: *Našr* II,896; Ḥabšī² 337); 12) 69b Ḍiyā‘addīn Yūsuf b. ‘Alī b. Ḥādī al-Kaukabānī (d.1105 or 1106/1703-4; above 655:XVII and Ḥabšī² 340); 13) 9b, 12a, 19b, 21a, 55b, 86b, 130a Ḍiyā‘addīn Yūsuf b. Ḥusain b. Ḥasan b. al-Manšūr Qāsim (d.1115/1703: *Našr* II,932); 14) 92a Ḍiyā‘addīn Zaid b. Yaḥyā b. Ḥusain b. al-Mu‘ayyad Muḥ. (d.1104/1693: *Našr* II,700).

1707.

H 85. 172 ff. (1-4,173-6 blank) 23×16 cm. Recent ms., in a very bad, thick, sharp, fully vowelless nashī; yellowish paper until f.148. In a good condition both the ms. and the cover.

(5-172) Vol.II of *al-Ġāmi‘ aṣ-Ṣaḥīḥ*, by Abū l-Ḥusain Muslim b. al-Ḥaġġāġ <b. Muslim al-Quṣairī> an-Nisābūrī (see 1489); it seems convenient, in spite of the statement of Sezgin, referring presumably to the Turkish libraries (cf. GAS I,136 “Handschriften befinden sich in fast jeder Bibliothek”), to supplement the information given there with further data, as follows: Vat. 1555; Garr.² 589; Princ. N.S. 1381; Yale 687-8; Chester B. 3093 3324 3384 4211 4228 5193; Wien Gl. 15; Rabat² 770-793; Cairo³ I,201; Köprülü I,184-5 Nos. 364.2 365-70; Bagdad Auqāf I,220-3 (10 mss.); Rampur I,416-20 (7 mss.); Tun.² 1098 2745. Contents, the following *kitāb*’s: 5b *aṣ-ṣiyām*; 30a *al-i‘tikāf*; 30b *al-manāsik*; 90b *an-nikāḥ*; 126a *aṭ-ṭalāq*; 139b *al-li‘ān*; 146b *al-buyū‘*; 165b *ar-ribā‘*; 172b *as-salam*. To be noted that the titles of the chapters and their subdivisions are on the mgs.

1708.

H 86. 425 ff. (425a blank) 22×16 cm. As for the copy, the date 1152/1739 refers evidently to ff. 403-423 only, by a later hand, in a quite common, round, thick script. The main portion, no doubt older, is written in a very peculiar, round, thick, fully vowelless nashī, the text being divided by means of big red dots. Fairly good condition, except the cover.

(1-423) *Tuḥfat al-aṣḥāb wa-nuzḥa ḍawī l-albāb*, an *adab*-work whose authorship is fairly puzzling. First of all, the attribution here, by an unexplicable misunderstanding, to ‘Imādaddīn Yaḥyā <b. AB b. Muḥ.> al-‘Āmirī (above 155:II9) must be plainly rejected, not being supported by any evidence in the reference-books. Likewise, the ascription to Quṭbaddīn Muḥ. b. Aḥmad an-Nahrawālī/Nahrawānī al-Makkī, suggested, so it seems, by a reader in Leid.² 523, is to be disregarded, just as it’s said in the footnote p.328. The only reliable solution remains therefore that one given by Berl.8420, which ascribes this work to Šamsaddīn Muḥ. <b. Aḥmad> a ṣ-Š a r ġ ī al-Yamanī, otherwise unknown, but still living in 999/1690, however different from his contemporary Šihābaddīn Aḥmad aṣ-Šarġī (above 1127:II). With it agrees Paris 3556, while the other mss. recorded by GAL II,399:3/524 S II,543 (excepted BMS 1150, which is anonymous), i.e. Leid.523 and Garr. 216, as well as Yale 471 (not in GAL) depend on Berl. Ms. But, finally, a further question arises with regard to ms. Bagdad Auqāf III,10 No.4403, entitled *Tuḥfat al-aṣḥāb wa-nuzḥat al-albāb*, whose description exactly agrees with the present text, but ascribes it to Zainaddīn (or Šamsaddīn, cf. Kaḥḥ.I,140) Abū l-‘Abbās Aḥmad b. Ibrāhīm b. ‘Abdalġanī as-Sarūġī (GAL S II,434:21b)! Since the identity with the Ambrosian ms. is undisputable, it’s easy to guess that the copyist was mistaken because of the similarity of the *nisba* ‘s as-Sarūġī and aṣ-Šarġī.

As for the contents, outlined essentially both by Berl.8420 and BMS 1150, they deserve now to be closer described, besides the main division into 5 *qism*, by listing all the unnumbered *faṣl*, introduced alternatively by *mā/mimmā ḡā’a fī* or *mimmā qūla fī*: 2b *Qism 1 fī faḍl al-‘ilm wal-‘aql wal-adab*: 3a *faḍl al-‘ilm*, 17b *‘ilm an-nasab*, 24a *karāmāt al-auliyyā*, 25b *al-‘uzla*, 26b *al-ḥauf*, *at-tawakkul*, *tibā’ an-nabī*, 28a *al-iqtidā’ bil-maṣā’ih*, *muḡānaba ahl al-bida’*, 28b *aṣ-ṣarī’a wal-ḥaqīqa*, 29a *ar-rūḥ*, 29b *maḥāl an-nafs*, *ādāb al-murīd*, 30a *ad-dunyā*, 31a *al-faqr*, *tawāḍu’ ḥusn al-ḥulq*, 32a *ar-rifq*, 32b *aṣ-sidq*, *al-kidb*, 33a *al-wa’d aṣ-ṣādiq*, 33b *ḥulq al-waġr/waġar*, *ḥulq al-kibr*, 34b *al-ġiba*, 35a *an-namima*, 35b *al-ḥasad*, *al-baġy*, 36a *aṣ-ḡulm*, 39a *faḍl al-walā’*, 39b *al-‘adl*, 40a *al-maṣwara*, 41a *an-naṣiḥa*, *al-farq bain al-mudā’aba wal-mudārāt*, 41b *aṣ-ṣabr*, 44b *al-masġūn*, 44b *‘iyādat al-marīd*, 54b *at-ta’lim*, *al-‘aql*, 77a *al-ġanā’*, 79a *al-qanā’a*, 81a *al-futuwwa*, 81b *aḍ-ḍiyāfa*, *aṣ-ṣadaqa*, 82b *al-buḥl*, 84a *al-ilḥāḥ*, 84b *al-ḥilm wat-ta’annī*, 86a *at-tibā’*, 88a *al-‘aql*, 89a *al-ġahl*, 89b *faḍl aṣ-ṣamt*, 90a *al-muzāḥ*, 90b *madḥ as-safar*, 91a *ḍamm as-safar*, 91b *adab al-akl waṣ-ṣurb*, 92a *adab an-naum*, 92b *al-ḥikma*.- 96b *Qism 2 fī l-ġazal*: it consists mainly of verses on the most various subjects.- 126b *Qism 3 fī ḍikr al-mulūk wal-wulāt war-rasā’il wal-mukātabāt*: 127b *ādāb al-mulūk wa-muġālasatihim*, 130b *al-wazīr wa-bayān faḍlihi*, 137b *al-maqāmāt*, 141b *at-taqālid wa-ġairihā*.- 174a *Qism 4 fī nukat muntaqāt min at-tawāriḥ wa-ġarīb al-ittiḥāqāt*.- 346a *Qism 5 fī funūn ṣattā muḥtalifa l-lafẓ wal-ma’nā*: 355a *aṣḍiqā’ as-sū’*, 365b *ṣarāb al-ḥamr*, 366b *ad-darāhim*, 372a *al-ḥarb*; from f.400 a set of paragraphs concerning countries, towns and so on (viz. al-Ḥiġāz, Egypt, aṣ-Šām, and from f.404 Yemen), 410b *ḍikr al-bihār*, 411a *ḍikr al-ġawāhir*.

Add.: 424b qaṣ. 37 vv.-di, in praise of the science, by Yahyā b. Muṭahhar b. Aḥmad, unidentified, inc. *al-'ilmu ašrafu maṭlūbin as'adi / idā yağūzu minhu l-qaṣdu liṣ-ṣamadi*.

1709.

H 87. 98 ff. 22 × 16 cm. Poor ms., in bad condition. Different hands: I, copied by Muṣṭafā al-Mağribī (mentioned by the author himself in the intr., but unidentified) in a common, round nashī, which from f.9 becomes smaller and compact; but the whole text is in a very rough script.

I (1-37) *'Uddat al-ḥakīm fī t-tibb*, an anonymous compendium on medical matter, without a real systematic arrangement, whose author was likely a Yemenite, living in the 11th/17th cent., to judge by his sources, mentioned in the intr.: AB b. Muḥ. al-Fārisī (d. after 721/1321, cf. above 1129:IV), Yūsuf b. Ismā'il al-Kutubī (d. 754/1353, cf. above 36:I), Muḥ. b. 'Alī aṣ-Ṣanaubarī (d. 815/1412, cf. above 161:I), Muḥ. b. Abī l-Ġaiṭ al-Kamarānī (d. 857/1453: Kaḥḥ.XI,113), Dā'ūd b. 'Umar al-Anṭākī (d. 1008/1599, cf. above 142:III). To be pointed out the numerous magical symbols in this text as well as in II (see below). On the mgs. plenty of recipes (*ṣifāt*) Inc. *al-ḥ. li-llāh al-muta'ālī 'an al-andād al-mutanazzih 'an al-aqdād al-bāqī 'alā l-ābād al-muṭṭali 'alā sirr al-qalb wa-ḍamir al-fu'ād ... ammā ba'd fa-inna t-tibb 'ilm 'aẓuma naf'uhu wa-qadruhu ... fa-našṣaṭanī ḍālika ilā ḡam 'ṣai' min ḥāḍā l-fann ... fa-aradtū an āḥuḍa min kull fann bi-fā'ida wa-an aḡ'ala muḥtaṣar ilḥ*. Here is a survey of the contents: 2 *tadbir al-ma'ida*; 6b *tadbir al-ḡimā'*; 9a *tadbir al-kuḥūl*; 9b *tadbir aṣ-ṣuyūḥ*; 10b *'ilāḡ al-ḥawādīt fī l-'uyūn*; 13b *'ilāḡāt al-uḍn wal-anf*; 14b *'ilāḡāt al-fam wal-ḥalq*; 16a *adwiyat as-su'āl wa-ḍiq an-nafas wa-auḡā' aṣ-ṣadr*; 20a *adwiyat al-qai' wal-ḡatayān wal-fihāq (?) wal-'aṭaṣ (=parched feeling)*; 20b *'ilāḡāt aṭ-tiḥāl wal-'irq al-Madani (cf. Dozy II,119 "ver de Médine") wa-'irq an-nasā*; 22b *adwiyat ālām al-maq'ada wad-dūd wa-ḥuraq an-nār (?) burns*; 23b *bāb fī-mā yuḥaḍḍimu t-ta'ām wa-yuqawwi l-ma'ida wa-yu'idu ṣahwat al-qūt wa-yamna'u t-tuḥam*; 27a *adwiyat al-ḥuṣā wal-maḥāṣim (=genitals) was-sabilain ("anus et penis", cf. Dozy I,629) wal-baul fī l-firāṣ*; 28a *adwiyat al-aurām wad-damāmīl wal-ḡurūḥ wal-qurūḥ*; 29b *bāb fī 'amal al-marāhim*; 30b *adwiyat al-wabā' wa-huwa l-asdām al-mutawallida minhā l-ḥummayāt wa-amrāḍ al-wabī'a*; 31a *adwiyat al-ḥummayāt wal-wabā' wa-ḥummā d-diqq (=hectic fever)*; 32a *bāb al-ḥikka (=itch) wal-ḡarab wal-kalaf wal-qurūḥ wal-ḡuḍām*; 33a *adwiyat al-aẓfār*; 33b *bāb fī-mā yu'idu l-quwā d-dāhiba*; ibid. *bāb fī-mā yu'idu (yu'īnu?) li-zawāl aṣ-ṣunān (=armpit stench) wal-laḡwa (=facial paralysis) wal-ḡadar (? Kaz.I,263 "plaie faite par la morsure d'un animal") wal-mā'iṣ (? Kaz.II,1127 "cramp")*; ibid. *bāb fī-mā yaṭrudu l-ba'ūd wal-kuttān (Kaz.II,664 "insecte rouge dont la piqûre est douloureuse") wa-yuzilu l-hawāmm wa-yadfa'u s-sūs 'an aṭ-tiyyāb*; 34b *'ilāḡ ... wal-yaraqān wa-ḍiq an-nafas wal-istiḡsā'*; 35a *'ilāḡ ad-dimāḡ wal-mālinḥūliyā waṣ-ṣar' wal-ḡunūn wal-waswās*; 35b *adwiyat an-naum was-sahar*; 36a *bāb fī-mā yusamminu l-badan wa-'ilāḡ al-waḡḥ*; 37a *wa-fī-mā yufarriḡu l-qalb wa-yaḡlū ṣada'ahu*.

II (38-76) A short extract (*nubḍa muḥtaṣara*) firstly from al-Anṭākī's *Taḍkira* (above 142:III); then (45b-48a) from K. Muḡnī' *aṭ-ṭabīb fī ma'rifat at-tarākīb* li-Mūsā b. Muḥ. b. 'Umar ad-Dimaṣqī, title and author unidentified; finally (48a-end) from *al-Qānūn al-ḡāmi'*

li-sā'ir al-ma'āḡin, title unknown too, on various kinds of electuaries. As a whole, the text looks as a recipe-book.

III (84b-95a) An extract said to be taken from *al-Yawāqūt fī ma'rifat al-mawāqūt* li-Ḥu-sain b. Zaid b. 'Alī Ġaḥḥāṣ (see 1560:VI), but in fact the *Qaṣida fī ṣ-ṣuhūr ar-Rūmiya*, by 'Abdallāh b. As'ad al-Yāfi'i (see CCCLV:L), with an anonymous commentary, from Tiṣrīn I to Ailūl.

IV Minor, mainly astrological texts: a) 77-80a acephalous text on the lunar mansions (from the 5th to the 28th), and their influence; b) 80b a quotation from Aristotle on the same subject; c) 81a *fā'ida fī ṭabā'i' as-sab'a l-aḡlāk*; d) 82 <R. f> *Ma'rifa ḥuṭūt al-kaff wa-dalā'iliḥā*, by Nāṣiraddīn Abū l-Ḥair Muḥ. b. 'Umar b. Ḥusain ar-Rāzī (GAL S I,924:VII,31 citing also this very ms.); e) 83 <R. > *fī Ma'rifa dalā'il al-katif*, ascribed to three author, two only, Ġālīnūs and Dāniyāl, being mentioned, since the text is imperfect; f) 95a *ma'rifat as-sab'a l-aḡālīm*; g) 95b a text on *ma'rifat al-fuṣūl al-arba'a wa-'tibār az-zar'a (zirā'a?) wa-ma'rifa asmā' an-nuḡūm*; h) 97b *bāb ma'rifat al-aḡlāk as-sab'a wa-sa'dihā wa-naḥsiḥā*; i) 98b *bāb fī-mā lis-sab'a l-kawākib fī l-qisma min al-burūḡ*.

1710.

H 88. 222ff. 24½ × 17½ cm. Copied 794/1392 by Ḥalīl b. Muḡbil b. 'Abdallāh al-Ḥalabī al-Ḥanaḡī (date and name in the title-page), in a nice, quite regular, round, thick, fairly compact nashī (last f. supplemented later). In good condition as a whole, included the cover (no flap), but the leaves have a large dampstain in their upper part throughout the ms.

Tariq al-ḥiḡratayn wa-bāb as-sa'ādātayn, by Šamsaddīn Abū 'Abdallāh Muḥ. b. AB b. Ayyūb Ibn Qayyim al-Ġauziya (GAL II,106:16/128:15 S II,127). It's a huge manual of spiritual direction for a Muslim, focused on the love for God and the practice of His law, and at the same time on the obedience to the guidance of His Prophet (cf. intr. ff.1b-2). As to the contents, the lack of any outward division, already stressed by Berl.3276, calls for the only possible description, by recording at least some items occurring as *faṣl* of the text, though devoid of whatever title. Thus, e.g.: 3a *qāla llāh: yā ayyuhā n-nās antum al-fuqarā'* (Qur. 35:16); 15a *ammā l-ḡanā' al-'ālī fa-huwa 'alā ṭalāt daraḡāt*; 22b *ḡumla na't al-faqīr ḥaqqan*; 27a *kamāl an-na'im fī d-dār al-āḡira ... bi-ru'yatiḥi*; 37b *inna ḥāhunā maqāmāin: maqām imān ... wa-maqām ḡalāl*; 42a *innamā yatabayyanu ... wuḡūd al-ḥikma fī kull mā ḥalaqahu llāh*; 66a *qad taqarrara anna llāh ... kāmīl aṣ-ṣifāt wa-lahu l-asmā' al-ḥusnā*; 82b *ṣidq at-ta'ahḥub li-liqā' Allāh*; 101b *ḡimā' al-amr ... innamā huwa bi-takmīl 'ubūdiyyat Allāh*; 121b *al-miṭāl ar-rābī' at-tawakkul*; 136a *al-miṭāl as-sābī' al-ḥauf*; 165 five questions on *aṣ-ṣauq* (the yearning for God); 178b *fī marātib al-mukallaḡin fī d-dār al-āḡira*: from here to the end there's the list of the 18 *ṭabaqāt*, viz.: 1-2 *ar-rusul*; 179b 3 *al-anbiyā'*; ibid. 4 *warāṭat ar-rusul wa-ḥulaṣā'ihim*; 182a 5 *a'immat al-'adl*; 182b 6 *al-muḡāḥidūn fī sabil Allāh*; 187a 7 *ahl al-iṭār waṣ-ṣadaqa wal-iḥsān*; 197a 8 *man fataḥa llāh lahu bāb min abwāb al-ḥair ilḥ*; 197b 9 *ahl an-naḡāt ... man yu'addi farā'id Allāh*; ibid. 10 *qaum asrafū 'alā anḡusihim ... lākin ruziqū t-tauba*; 198a 11 *aqwām ḥalaṭū 'amal ṣāliḡ wa-āḡar sayyi'*; 118b 12 *qaum tasāwat ḥasanātuhum wa-sayyi'ātuhum*; 200a 13 *ahl al-miḡna wal-baliya*; 201b 14 *qaum lā ṭā'a lahum*

wa-lā ma'ṣiya wa-lā kufr wa-lā imān; 210a 15 az-zanādiqa ilh.; 213b 16 ru'asā' al-kufr ilh.; 214b 17al-muqallidūn wa-ḡuhhāl al-kufr; 216b 18 al-ḡinn.

1711.

H 89. 168 ff. (167a, 168b blank) 22½×16 cm. Valuable, old ms., in a thick, sharp, fairly compact, fully vowelless nashī; brownish paper. In a quite good condition, included the cover, with floral decoration.

(I-166) Vol.III of *al-Luma' min fiqh ahl al-bait*, by 'Alī b. Ḥusain b. Yahyā a l-A m ī r (see 91:I and 1193). The contents are the same as those of 1503 (see above), from k. aṣ-ṣuf'a to (f.152a) k. al-'itq wal-kitāba wal-walā'.

1712.

H 90. 130 ff. 24½×18 cm. Fairly good ms., copied I 757/1556, in a rather rough, thick, vowelless nashī; yellowish paper. In a rather bad condition: leaves partially loose, dirtstains throughout, cover damaged (no flap, spine roughly restored with a piece of linen).

I (2-103a) Torso of *at-Tanbih fi l-fiqh*, by Ḡamāladdīn Abū Ishāq Ibrāhīm b. 'Alī b. Yūsuf al-Firūzābādī aṣ-Ṣīrāzī (GAL I,387:9.II/485 S I,670; add. Birmingham 363; Garr.² 1384 (3 mss.); Chester B. 3072 3178 4149; Dam. Zāh., *Fiqh Ṣāfi'* 66-8 (5 mss.); Topkapı I,4335; Bagdad Auqāf I,596 No.2025). The title is to be found in an iḡāza, f.103a, delivered to Raḡiaddīn Muḥ. b. AB b. 'Isā as-Sa'idī, unidentified, by an unnamed disciple of Ḡamāladdīn (Abū 'Abdallāh) Muḥ. b. 'Abdarrahmān b. 'Umar al-Buraihī as-Saksakī al-Yamanī aṣ-Ṣāfi' (d.748/1347; Kaḥḥ. X,146), and tracing back to the author. The text begins in the k. al-bai' (first item bāb al-qirāḡ) and contains the following chapters: 23a al-farā'id, 26a an-nikāḥ, 32a aṣ-ṣadāq, 37b at-talāq, 51a al-aimān, 59a an-naḡaḡāt, 62b al-ḡināyāt, 86a al-aḡḡiya, 97a aṣ-ṣahādāt.

II (104-130a) *Bidāyat al-hidāya*, by Abū Ḥāmid Muḥ. b. Muḥ. a l-Ḡazālī at-Tūsī, defective at the end (see 143:III; add. RASB 550 No.1066; Garr.² 2665 (3 mss.); SOAS 44; Yale 1121; Chester B. 5453; Inst.Vost. 1301-8; Wien Gl. 54; Witkam 14.272; Rabat² 1048; Cairo^H I,98; Köprülü I,419 No.853.4; Topkapı III,5042-4; Bagdad Auqāf II,321 No.3493; Rampur IV,44-6 (3 mss.); Ṣan'a' p.357). Contents: 106a qism 1 fi t-tā'āt, whose chapters, starting from 109a begin all by ādāb ilh., unlike other mss.: 109a duḡūl al-masḡid; 112b al-isti'dād li-sā'ir aṣ-ṣalawāt; 116b al-imāma wal-quḡwa; 117a al-ḡum'a; 118b aṣ-ṣiyām; then the ma'āṣi l-lisān are dealt with, but without any rubric; 124b al-qaul fi ma'āṣi l-qalb; 127b al-qaul fi ādāb aṣ-ṣuḡba; 128a ādāb al-walad ma'a l-wālidain; 128b ādāb muḡālasat al-'amma; 130a qism 3, the beginning only.

III Minor texts: a) 1b narrative about the Caliph Hiṣām b. 'Abdalmalik fighting against the Byzantines; b) 104b bāb liḡ-tuḡāl (magical text); c) 105a the 7 kalimāt told by the Prophet to Mu'āḡ b.Ḡabal; d) ibid. the chronology of the Prophets from Adam to Muḡammad; e) 131b ḡikr 'adad abwāb al-ḡanna wa-hiya 8 abwāb.

1713.

H 91. 171 ff. 25½×17 cm. Valuable, old ms., copied by the same hand as D 520= 776 and H 74= 1696 (both dated 622/1225), in a fairly sharp, compact, vowelless nashī, the script being continuous and in a pale black ink.

I (I-164) Despite the quite undefined title "Kitāb Ruknaddīn", given by the colophon and some rubrics, it was by a lucky chance that the identification of this very rare text was possible, thanks to the Catalogue of the mss. preserved in the Great Mosque of Ṣan'a' (cf. the list of abbreviations in vol.III of the present Catalogue, p.XXII). It was indeed very thrilling to find there, page 6, quite unexpectedly, as a portion of a miscellaneous codex (Maḡmū' 15, ff.1-167), a *Ta'wil mutaṣābih al-Qur'ān 'alā qawā'id ahl al-'adl*, by Ruknaddīn Abū Ṭāhir at-Turaitī (cf. Yāq. III,534 s.v. Turaitī, a country town near Nisābūr), said to be divided in a muqaddima and 10 faṣl, just as the present text, which is unfortunately acephalous, since the introduction, faṣl 1, and the first two bāb of faṣl 2 are missing. However, the importance of such a rare theological Mu'tazilī work involves a careful survey of the contents, as follows. 1b ḡfaṣl 2: bāb 3 fi s-ṣifāt, 3b b.4 fi iḡbāt ru'yat Allāh, 11b b.5 fi iḡbāt al-makān lahu, 15b b.6 fi iḡāzat al-maḡi' wal-ityān; 16a b.1 (it belongs to the following faṣl!) fi anna llāh 'adil lā yaf'alu z-zulm; 17a faṣl 3 al-kalām fi l-ḡabr: fihrist and muqaddima; as to bāb 1, see before f.16a; 19b b.2 titleless, 21b b.3 fi anna llāh lā yukallifu 'ibādahu mā lā yuṡiqūna, 42b b.5 fi l-qadā' wal-qadar, 45b b.6 fi iḡbātihim al-maṣi'a wal-irāda, 60a b.7 fi l-hidāya wal-iḡlāl; here a gap, corresponding to bāb 8-11 of faṣl 3, and bāb 1 of faṣl 4 (whose title is therefore unknown); 74a ḡfaṣl 4: b.2 fi-mā yata'allaqu bihi l-Murḡi'a min tasmiyatihim al-fāsiq mu'min, 76b b.3 fi-mā yata'allaqu bihi man ḡahaba ilā anna l-fāsiq munāfiḡ, 77a b.4 fi l-iṣlām wal-imān; ibid. faṣl 5 fi l-wa'id: b.1 fi isḡāt al-'adāb 'an murta-kib al-kabā'ir, 78b b.2 fi taḡwiz ḡufrān al-kabā'ir, 80a b.3 fi nafy at-taḡwir, 84a b.4 fi l-amr bil-ma'rūf wan-nahy 'an al-munkar; ibid. faṣl 6 fi l-imāma: b.1 fi anna l-imāma bin-naṣṣ, 85b b.2 fi anna l-imām yaḡibu an yakūna ma'ṣūm, 86a b.3 fi anna 'Alī huwa l-imām, 87b b.4 fi man ḡahaba ilā anna Abā Bakr mansūṣ 'alaihi, 88a b.5 fi-mā yuta'allaqu bihi fi bāb al-aḡḡal; 89a faṣl 7 fi l-'iṣma: muqaddima and fihrist; 92a b.1 fi fā'il al-'iṣma, 94a b.2 fi bāb al-i'tiqād, 95b b.3 fi bāb at-tabliḡ, 97b b.4 fi bāb al-'iṣma wal-aḡkām, 100a b. 5 fi-mā yuta'allaqu bihi fi siyarihīm wa-maḡāhibihīm, 120b b.6 fi waqt al-'iṣma; 123b faṣl 8 al-kalām fi-mā yaf'anūna bihi 'alā l-Qur'ān (5 bāb); 140b faṣl 9 fi l-mutaṣābihāt (23 bāb), e.g.: ibid. b.1 fi n-nuḡum wal-aḡkām, 148a b.5 fi-mā yata'allaqu bihi man ya'zamu anna ḡami' an-nās yadhḡulūna ḡahannam, 152b b. 10 fi iḡbāt 'adāb al-qabr, 155b b.15 fi-mā 'dda'au min anna ḡami' al-aṣyā' yusabbihū llāh, 158a b. 20 fi-mā za'ama qaum annahu yaḡūzu an yataḡaddala llāh bi-miḡl at-tawāb, 139a b.23 fi l-aḡḡāl; 160a faṣl 10 al-kalām fi uṣūl al-fiqh: 160b b.1 fi l-awāmir, 161a b.2 fi l-bayān, ibid. b.3 fi n-nash, 162a b.4 fi l-aḡbār, 163a b.5 fi l-aḡ'āl, 163b b.6 fi l-qiyaṣ, 164b b.7 fi l-ḡaḡr wal-ibāḡa. A feature of the work is the pattern: wa-min ḡāli-ka qauluhu ta'ālā... al-ḡawāb aḡ-zāhir or al-ḡawāb annahu lā ta'alluq lahum fi z-zāhir.

II (165-171) Poetry; a) 165b a riddle (laḡz) 6 vv.-ihi by Ḥasan b. Ishāq b.al-Mahḡi Aḡmad (above 790:XVIII) and answer 8 vv. same rhyme by Muḡ. b. Ishāq b.al-Mahḡi (above 75:I); b) 166a qaṣ. 42 vv.-ḡu by Faṡhallāh b.'Abdallāh Ibn an-Naḡḡās al-Ḥalabī al-Madanī (see 1577:III.10; cf.above 401:I.n); c) 166b 'irāḡ 23 vv. same rhyme by Zaid

b. Muḥ. b. Ḥasan (see 1531:II.c); d) 167sq. verses by Šihābaddīn <Aḥmad b. Muḥ. b. 'Alī> al-Ḥigāzī (d.875/1471: GAL II,18:31; Kaḥḥ.II,129), Ḥusain b. 'Alī <b.Ḥusain> al-Wāsiṭī (d.756/1355: Kaḥḥ.IV,29), Ibrāhīm b. Šāliḥ al-Hindī <aṣ-Šan'ānī> (d.1101/1690: GAL I,399:9/525; Kaḥḥ.I,40; Ḥabšī² 336).

1714.

H 92. 151 ff. (1b blank) 21½×15½ cm. Copied I 1026/1617 and II 1030/1621, both by Aḥmad b. 'Alī b. Sa'id, in a common, round, thick, fully vowelless nashī; ff. 67-83 frame in red ink. In a good condition, but cover damaged in the flap.

I (3-132a) *al-Aṭmār*, namely the comm. on Ibn al-Murtaḍā's *al-Azhār* (above 27) by al-Mutawakkil Šarafaddīn Yaḥyā b. Šamsaddīn Ḥasan b. al-Mahdī Aḥmad (see 1387:I), complete from f.4a k. *aṭ-ṭahāra*, the last chapters being: 116a *al-ḥudūd*, 119b *al-ḡināyāt*, 127a *as-siyar*.

II (ibid. on the mgs.) <Hāšiya 'alā l-Aṭmār> (above I), a continuous gloss *qauluhu* by Ḥasan b. Muḥ. b. 'Alī az-Zuraiqī (see 1651:II).

III (135-150a) *Fawā'id* (thus col., but usually *Fā'id*) *al-anzār bi-ḥamd al-wāḥid al-qahhār*, a comm. on *Muqaddimat al-Azhār* (above 27) by Šalāḥ b. Muḥ. <b. Qāsim> al-Miḍwāḥī (col.; see 843:I).

1715.

H 93. 331 ff. (63b, 262b blank) Copied I 1057/1647 by 'Alī b. 'Abdallāh b. Šalāḥ al-Ḥārītī, in a peculiar, small, "geometrical" script; II-III by the same hand, in a quite regular, round, thick nashī; ff.80a,149b drawings with figures.

I (1-63a) *Talḥiṣ sirat al-Muṣṭafā* (instead of the usual *Išāra ilā sirat al-M.*) *wa-āṭār man ba'dahu min al-ḥulafā'*, by <'Alā'addīn> Muḡulṭāi <b. Qaliḡ/Qilič b. 'Abdallāh al-Bakḡarī> <al-Ḥanaṭī> (d.762/1361: GAL II,48:5.2/60 S II,47; Kaḥḥ.XII,313). The text of the work, mainly based (cf. intr.) on a wider writing by the same author, *az-Zahr al-bāsim fi sirat Abī l-Qāsim* (GAL II,48:5.1), is complete unlike Berl.9582, which gives however a useful comprehensive information, but ends by the death of Ḥadiḡa (here f.15a). In fact, the whole life of the Prophet is narrated until his death (f.41b); then follow some paragraphs on his *mawālī*, as well as his shoes, horses, weapons etc., and finally a *faṣl fi ahlāqihi* (f.45b). From f.50b the history of the Caliphate begins until the end of the 'Abbāsids, the sources (ca 15!) being recorded in the foreword. Inc. (different from Berl.9582) *al-ḥ. li-llāh ḥamdan yuwāfi ni'amihī...fa-qad nadaba afḍal al-'Aḡam al-yaum wal-'Arab sayyidunā...Ḡalāladdīn ilā talḥiṣ sirat al-Muṣṭafā ilḥ.*

II (64-262a) *al-Kāfi fi l-farā'id wal-hindī*, by <Abū Ya'qūb Ishāq b. Yūsuf> (ms. Abū Ishāq Yūsuf!) b. Ya'qūb b. 'Abdaṣṣamad aṣ-Šardafī (GAL I,470:3.2/620 S I,855; Kaḥḥ. II, 240; Ḥabšī² 259). Inc. *al-ḥ. li-llāh mumit al-anfus wa-mu'iduhā...ammā ba'd fa-innī lammā ra'aitu n-nās qad zahadū fi ṭalab al-'ilm...lā siyyamā 'ilm al-farā'id...aḥbabbtu an*

a'mala fihi kitāb yastadkiru fihi l-'ālim wa-yastabṣiru fihi l-muta'allim fa-aḡkura fihi uṣūl al-farā'id ilḥ. Then, ff.65-66a follow the list of the above mentioned *uṣūl*, 15 in all: 7 based on the Qur'ān, 5 on the Tradition, and 3 on the Community's consensus. The matter of this huge treatise on law of inheritance, from f.66b to f.232a, is dealt with in ca 35 *bāb*, subdivided in a plenty of *faṣl* and *miṭāl*; from f.232b k. *al-waṣāyā* (4 *bāb*), two kinds of which are distinguished: *al-waṣāyā l-munḡaza* and *al-waṣāyā ḡair munḡaza*.

III (263-331) <Muḡtaṣar> *al-Hindī fi 'ilm al-farā'id*, alias *fi l-ḥisāb*, by the author of II (see CCLXXI:C, claiming the independence of this work from *al-Kāfi* (above II), unlike Vat.III5, but according to Berl.5961; see also 1052:IV). Contents, the following *bāb*: 264 *aḡ-ḡarb*; 284b *mizān al-qisma*; 298a *mizān at-taḡmil*; 303a *mizān al-kusūr*; 304b *at-taḡdir*; 318a *masā'il fi maḡariḡ al-'adad*; as to section on *ṭarḥ* it seems to be missing (the text is imperfect).

IV Minor texts: a) 132b II vv.-bī by Šarafaddīn <Yaḥyā b. Šamsaddīn>, concerning al-Ḥādī ilā l-Ḥaqq Yaḥyā b. Ḥusain; b) 133b 7 vv.-āri on *al-qiyās al-uṣūlī*, by Ḡamāladdīn Muṭaḥhar b. Muḥ. b. Ḥusain b. Turaik aṣ-Ša'dī (d.748/1347: *Badr S* 212; Ḥabšī² Ind.676; c) ibid. 7 vv.-ātiḥ by aṣ-Šāḥib <Ismā'il> Ibn 'Abbād, written upon a *dinār*, whose weight was 1000 *miṭqāl*, sent by him to Faḡraddaula 'Alī b. Ruknaddaula (Zambaur 212); d) 151b 8 vv.-li on 'Alī, by Muḥ. b. Idrīs aṣ-Šāfi'ī.

1716.

H 94. 137 ff. (133b, 136, 137a blank) 20×14½ cm Copied I-II 1100/1689 by 'Alī b. Šāliḥ b. Aḥmad b. Qāsim al-Ḥaulānī (who noted the metre for each poem!), in a common, rather sharp, thick, vocalized nashī; III in a common, regular, round, fairly thick script. Rather bad condition (leaves mostly loose), cover with floral decoration slightly damaged in the flap.

I (1-33) The *Diwān* of Abū l-Faraḡ Muḥ. b. Aḥmad al-Ḡassānī ad-Dimašqī al-Wa'wā' (for the author see CCXCVIII:D; the work recorded by GAL only in the S I,138:5; GAS II, 498 with a list of mss.).

II (34b-38) *al-Q. al-Ḡinnīya*, 101 vv.-ātu, by Faraḡ b. Sa'd aṭ-Ṭā'ī, unknown, with many glosses. The text was edited and translated into Italian by R.Traini, *Un caso singolare di ḡarib al-luḡa (dal ms. Ambrosiano arabo H 94)*, in *On both sides of al-Mandab: Ethiopian, South-Arabic and Islamic Studies presented to Oscar Löfgren on his ninetieth birthday etc.* Stockholm 1989, pp.123-148.

III (39-121) Torso of the *Diwān* of <Abū 'Abdallāh Muḥ. b. Baḡtiyār> <b. 'Abdallāh> al-Abḡah <al-Baḡdādī> (GAL I,248:3/288 S I,442; Kaḥḥ.IX,98). The ca 40 poems here preserved, excepted two *hiḡā'*-poems (ff.68a and 87a) and an elegy for al-Muktafi (f.104a), consist of panegyrics, about 20 of which (ff.47b-62a, 70-74, 77-78a, 79, 84-86, 91-93, 105b, 119b-120) are devoted to the vizier of al-Muktafi (the 17th 'Abbāsīd Caliph), 'Aunaddīn Abū l-Muzaḡfar Yaḥyā <b. Muḥ. b. Hubaira> <aṣ-Šaibānī> (d.560/1162: E.I.² III,826; GAL I,398:2b/502 S I,687).

IV Miscellaneous verses: a) 122-126a poems in honour of al-Mu'ayyad (Muḥ.) b. al-Mutawakkil (Ismā'il b. Qāsim) (cf. above 877:VI): two qaṣ., 68 vv.-*iyā* and 52 vv.-*ātu*, by Šam-saddīn Aḥmad b. Aḥmad (b. Muḥ.) al-Ānisī (his *Diwān* above 762:I), and one, 42 vv.-*fā*, by Aḥmad b. Muḥ. (al-Ḥigāzī aṣ-Šan'ānī) al-Yanbu'ī (d.1095/1684: *Badr* I,104); b) 126b qaṣ. 43 vv.-*āmu* by Ġamāladdīn 'Alī b. al-Mutawakkil Ismā'il (b. Qāsim) (d.1096/1685: *Badr* I,438); c) 128 qaṣ. 27 vv.-*ūni*, imperfect, by 'Alī b. Ḥasan b. 'Alī Šurduddurr (GAL I,251:2/292); d) 129-133 anonymous fragment, 110 vv.-*mi*, with interlinear glosses; e) 136b-137 7 vv.-*āni* and 15 vv.-*ūqu*, on Faḥraddaula (cf. above 1715:IV.d), by 'Abdaṣṣamad (b. Maṣṣūr b. Ḥasan) Ibn Bābak (d.410/1019: GAL § I,445:1a; Kaḥḥ.V,237); f) ibid. 11 vv.-*ā'i-ba*, on the features of the poetry, by 'Alī b. 'Abdal'azīz (b. Ḥasan) al-Ġurġānī (GAL S I,199:6a; GAS II,638).

1717.

H 95. 131 ff. 22½×14½ cm. Excellent, fairly old ms., written in a nice, larger, spaced, vocalized nashī; yellowish-pink paper. In a good condition, except the cover (in carboard, without flap).

Vol. VI (thus col.) of *al-Fā'iqa fī ḡarīb al-ḥadīṭ*, by Maḥmūd b. 'Umar az-Zamaḥṣarī (GAL I,292:[12].VII/348 S I,511; add. Yale 210-11 727-8; Chester B. 4594; Köprülü I,193 Nos.381-2; Bagdad Auqāf I,272 Nos.828-9; Rampur I,584 (2 mss.). Text acephalous: it begins (cf. a note on the upper mg.) by the (bāb) *al-qāf ma'a l-bā'*; then 63a *bāb al-kāf ma'a l-hamza*; 99a *bāb al-lām ma'a l-hamza*. For an essential information about the contents, cf. Berl.1648, containing vol.II).

1718.

H 96. 164 ff. (164b blank) 23×16 cm. Excellent ms, copied 615/1218 by 'Utmān b. Ibrāhīm b. al-Mubārak b. Ya'qūb b. 'Abdallāh b. as-Samīr (cf.col. of I), in a regular, rather sharp and compact, mostly vocalized nashī; yellowish paper. In a very good condition (only flap missing). Cf. Griffini, p.73.

I (1-91a) *Fiqh al-luġa*, by 'Abdalmalik b. Muḥ. b. Ismā'il at-Ta'ālibī, the title being however erroneous, as explained in No.1090, containing this same text (see above the question of the identity). In fact, the present text contains the *qism* 1 only of *Sirr al-adab fī maġārī kalām al-'Arab* by the same author, whose proper title is *Asrār al-luġa l-'arabiya ilh.* Here follows a partial list of its 30 *bāb* (a complete one in Berl.7032): 6a 1 *al-kulliyāt*; 8a 2 *at-tanzīl wat-tamṭīl*; 10b 5 *ṣiġār al-aṣyā' wa-kibāruhā*; 14b 10 *sā'ir al-aḥwāl wal-auṣāf al-mutaḍādda*; 25a 15 *al-uṣūl war-ru'ūs wal-a'da' wal-aṭrāf*; 57b 20 *al-aṣwāt wal-ḥikāyāt*; 77a 25 *al-āṭār al-'ulwiya*; 87b 30 *funūn muḥtalifa*.

Ibis (91b -95a) Two lexical supplements: *asmā' al-luġa l-mustaḥsana*, arranged by subjects, viz. *saif*, *rumḥ*, *qaus* to *asad*, *nāqa*, *sira*; and *Ta'liqāt fī l-luġa*.

II (96-163) *Niẓām al-ḡarīb fī l-luġa*, by 'Isā b. Ibrāhīm (b. Muḥ.) ar-Raba'i (see 1573).

1719.

H 97. 211 ff. 21×14½ cm. Copied 1054/1644 by Muḥ. b. Muḥ. b. Zarf al-Ḥanbalī al-Qādirī, in a common, rather sharp nashī. Good condition, except the cover, damaged in the spine.

(3b-210a) *Nafḥat* (not *Tuḥfat*, as by Griffini p.73!) *al-maġlūb min Timār al-qulūb fī l-muḍāf wal-mansūb* (title in the intr., mentioned by HH II,494 first line, together with the first words of the inc. and the statement that the work's author is unknown; also *Idāḥ* I,670 gives merely the title). The present copy, as well as the other unique ms. recorded by GAL S I,500:9c, is actually anonymous, since the author, though his foreword is fairly extended, passes his own name over in silence. The work is a compendium of the wide repertory of *idāfa*-specimens, *Timār al-qulūb ilh.*, arranged in 61 chapters according to the subjects, li-'Abdalmalik b. Muḥ. at-Ta'ālibī, whose contents is exhaustively described by Berl.8342. Ff.3b-10 *fihrist*. Inc. *aḥmadu llāh ḥamdan lā yanqaḍi 'alā sāliḥ al-ayyām amaduhu... ammā ba'd fa-innī lammā waqaftu 'alā muṭāla'a K. Timār al-qulūb fī l-muḍāf wal-mansūb min mu'allafāt... at-Ta'ālibī waḡadtuhu mimma lā ġinan li-fāḍil 'an taḥṣilihi... fa-saraḥat tarḥī fī riyāḍihi... fa-'ntaza 'tu li-naḥsī minhu 'alā waḥq tartibihi wa-naṣṣ tabwibihi mā yu'rafu bihi l-muḍāf wal-mansūb... fa-man arāda l-maqṣūd wal-iqtisār minhu fa-huwa mā suqtuhu ilaihi wa-man arāda l-kaṭra wal-ġam' fa-Timār al-qulūb baina yadaihi.*

1720.

H 98. 217 ff. (217b blank) 20×15 cm. Two separate mss., copied 1008/1599 and 1009/1600 by the same hand, in a very fine, quite regular, well proportioned, fully vocalized nashī; red ink frame throughout. Good condition, but no cover at all!

I (1-134) *Fiqh al-luġa*, by Abū l-Manṣūr 'Abdalmalik b. Muḥ. b. Ismā'il at-Ta'ālibī (but, as to the question of the identity of this text and its proper title, see above 1090 and 1718:I). After the *fihrist* (ff.8-9a), the text, divided as usual into 30 *bāb*: 9a *bāb* 1, 22b *bāb* 10, 40b *bāb* 15, 85b *bāb* 20, 114a *bāb* 25, 130b *bāb* 30.

II (135-217a) *at-Tamṭīl/Tamaṭṭul wal-muḥāḍara*, by the same author (see 805:II and especially 1676). To be stressed that the division of the text into 4 *faṣl* (beginning, apart from *faṣl* 1, acephalous, in the ff.150a,170a, 200a respectively) has the same headings as those recorded by HH and formerly quoted in No.1676).

1721.

H 99. 157 ff. 21×15½ cm. Rather recent ms., by many hands, but as a whole in a correct script; two of them however can be pointed out: ff.12b-55 a quite regular, well proportioned, round, rather thick and compact nashī, ff.62-120, a nice, fairly spaced one; besides, here and there texts written diagonally, and not a few on the mgs. Good condition.

Melting pot of texts in prose and poetry:

I (1a, 3b-11) Extracts from the *Wafayāt al-a'yān ilh.*, by Aḥmad b. Muḥ. Ibn Ḥallikān (see 34): 1.- narrative on Aḥmad b. al-Ḥaṣīb al-Ġurgānī, vizier of al-Muntaṣir billāh (d.248/862), then 14 vv.-*i'uru*, by Abū Nuwās, in praise of his father al-Ḥaṣīb b. 'Abdalḥamid = IH² I,137; (4a-b) 2.- *irād* to this poem, 25 vv., by Abū 'Umar Aḥmad b. Muḥammad Ibn Darrāğ al-Qastallī al-Andalusī (GAS II,699) = IH² I,135-6; (4b) 3.- biographic note on Abū l-Walid Aḥmad b. 'Abdallāh Ibn Zaidūn (GAL I,274/324) = IH² I,139-40; (5a) 4.- id. on Abū l-Ḥusain Aḥmad b. Munīr b. Aḥmad aṭ-Ṭarābulusī (GAL I,256:3/297), with qaṣ. 15 vv.-*lā* = IH² I,156; (5b) 5.- id. on Muḥ. b. 'Abdallāh b. Muḥ. al-Bakrī aṣ-Ṣantarīnī (GAS II,534:4a) = IH² III,93-5; (6a) 6.- id. on Abū l-Aswad Zālim b. 'Amr ad-Du'ālī (GAS II,346) = IH² II,535, lines 1-6, 537 the last 6 lines-538, 539 lines 6-8; (6b) 7.- id. on Abū l-Manṣūr Zāfir b. Qāsim al-Ḥaddād (GAL S I,461:2), with qaṣ. 17 vv.-*ādūhu* = IH² II,540; (7a) 8.- id. on al-Ḥalīl b. Aḥmad al-Farāhidī (GAS II,613) = IH² II,244 lines 1-4, 245 line 11-246 lines 1-11,247-248 lines 1-7; (7b-9a) 9.- id. on 'Umāra b. 'Alī b. Raidān al-Ḥakamī (GAL I,333:2/406) = IH² III,431-3 and II,528-9 (elegy for al-Malik aṣ-Ṣāliḥ b. Ruzzaiq (cf. Zambaur 96), then III,434-6 and II,441 last line-442 (another poem for the same); (9b) 10.- id. on Abu l-Faql Ġa'far b. Šamsalḥilāfa (GAL II,262:5/304) = IH² I,362; (ibid.) 11.- id. on Umayya b. 'Abdal'aziz Ibn Abī ṣ-Šalt al-Andalusī (GAL I,486:14/641) = IH² I,243-6; (10b) 12.- id. on Abū s-Sa'ādāt As'ad b. Yaḥyā al-Bahā' as-Singārī (Kaḥḥ. II,250) = IH² I,214-5 lines 1-5; (11a) 13.- on Abū 'Alī Ḥusain b. 'Abdallāh Ibn Sinā, a summary biography from IH² II,157 and 160, as well as *al-Q. an-Nafsiya* (see CCXXVI:Y) together with other verses, ibid.160-1; (11b) 14.- biographical notice on Abū Ḥamid Aḥmad b. Muḥ. al-Anṭākī Abu r-Raqa'maq (GAS II,657) = IH² I,131-2, abridged at the end; (ibid.) 15.- id. on Abū l-Fawāris Ḥusain b. 'Alī Ibn al-Ḥāzin = IH² II,191.

II (1b-3a) *al-Q. al-Yatīma*, here 67 vv.-*du*, attributed to <'Alī b. Ġabala b. Muslim> a l-'A k a w w a k al-Kindī (see CCXLIV:C; to be added GAS II,573, dealing with the question of its authorship).

III (12-55a) As told in the intr., the present text is an anonymous, titleless abridgement of the commentary *al-Fawā'id al-maḥsūra* li-Abū 'Abdallāh Muḥ. b. Aḥmad b. Hišām al-Laḥmī al-Andalusī as-Sabtī (d.570/1174: GAL I,111:[25].I.6/113; Kaḥḥ. IX,26) on *al-Q. al-Maqṣūra/ ad-Duraidiya*, here 236 vv., li-Abū Bakr Muḥ. b. Ḥasan (text Ḥusain!) Ibn Duraid al-Azdi (above CCCLI:Z). A note on the mg. f.12a mentions the wider (*ausat*) comm. li-Ibn Ḥalawaih (GAL S I,172:25.1.1 and 190:9.6). The proper comm., preceded by the *nasab* and a biography of Ibn Duraid, as well as a quotation from al-Mas'ūdi's *Murūğ* (above 127) on Ibn Duraid and his works, begins f.13b: *al-ḥ. lillāh ḥaqqā ḥamdihi... wa-ba'd fa-ḥādihi aḥruf 'allaqtuhā 'alā l-Q. l-Maqṣūra lil-imām Abi Bakr... Ibn Duraid... min šarḥihā lil-ustād... al-Laḥmī muqtaṣiran minhu 'alā mā 'štaddat al-ḥāğa ilaihi min bayān al-luğa wal-i'rāb wal-ma'nā dūn mā fihi min al-ḥikāyāt al-muṭawwala waš-šawāhid ilh.* As it appears, the author restricted himself to the lexical and grammatical matter, leaving out both the extended tales and the verses adduced as linguistic evidences (*šawāhid*). The comm. on the first verse inc. *aḡ-ḡabya l-ḡazāla waḡ-ḡabya aiḡan li-kull ḡāt ḡāfir*. This copy might be a unicum! On ff. 12a and 55a the information that the text was collated in 1080/1669 by Ġamāladdin Muḥ. b. Farruḥān and 'Abdallāh b. Aḥmad b. Yaḥyā b. al-Mufaḡḡāl, both unidentified.

IV (55b-61) Poetry: a) 55b 14 vv.-*nah*, anonymous, from the *Amālī* of al-Muršad billāh <Yaḥyā b. Ḥusain b. Ismā'il al-Ḥasanī aṣ-Šağarī> (6th/12th cent.: Kaḥḥ. III,191); b) 56-57a <*Lāmiyat al-'Arab*, by aṣ-Šanfarā, here 68 vv. (see CCCLIII:A.4; add. GAS II,134:2); c) 57b 19 vv.-*i'ūšu*, by Imru'l-Qais <Ḥunduğ b. Ḥuğr> al-Kindī (GAS II, 122); d) 58a -59b first two lines, the commentary by Muḥ. <b. 'Alī b. Ibrāhīm> Ibn Zuraiq on al-Bahnasī's *Quṭrubīya* (see CCCLI:Q.5; add. GAS VIII,63: Komm. e): to be stressed that this comm. has in its turn the shape of an *Urğūza*, whose verses, as explained by Berl.7079, consist of 4 hemistichs, the first 3 rhyming together, and the last one rhyming -*bi* (apart from an introductory verse, the verses are 37 in all, plus 7 others by Ibn Zuraiq); e) 59b-60a qaṣ. 88 vv.-*bī*, by 'Abdallāh b. Šarafaddin Yaḥyā b. Šamsaddin (d.993/1585: *Badr* I,383) for his brother 'Izzaddin, on his arrival from Ša'da to Šan'ā' at the end 448/Febr.1057 (inc. *ḥaṭarat fa-qul lil-ḡuṣni: šalli 'alā n-nabī / wa-badat fa-qulnā liš-šumūsi: ta'ağğubi*); f) 60b-61a qaṣ., here 101 vv.-*āqi*, by Aḥmad b. Yaḥyā Ibn al-Murtaḡā, entitled *ad-Durra l-muḡī'a fi ta'dād a'immat az-Zaidiya wa-ta'yīn qātilihim wa-maṣāri' muqātilihim* (see CCLXXIII:F.b; add. Ḥabši 101:25 title *ad-D. l-muḡī'a fi ḡikr mā nāla ahl al-bait min miḡan ad-dunyā z-zariya* =105:50): inc. *a-wamiḡu barqin lāḡa lil-muṣṭāqi / arsalta wabla saḡā'ibi l-aḡdāqi*; g) 61b qaṣ. 29 vv.-*ā* by 'Izzaddin Muḥ. b. Ibrāhīm <b. 'Alī> b. al-Murtaḡā, alias Muḥ. b. Ibrāhīm b. 'Alī Ibn al-Wazīr (cf. vol.III of this Catalogue, Index p.208 and, as regards the variants of the name, Berl. Ind. p.315; see 523:VI.a, where it's anonymous): inc. *ta'ammal aḡi bi-'ain aṣ-ṣafā / tara d-dā'a muḡtafiyan fi d-dawā*; h) ibid. extr. from *Fawāt al-Wafayāt* <li-Muḥ. b. Šakir al-Kutub> (GAL I,328:Fortsetz. 2/400 II,48:6.2/60), with some verses by Muḥ. b. 'Abdalwāhid, known by the nickname of Šarī' ad-dilā' or Qatīl al-ḡawāšī (d.412/1021: GAS II,522): 14 vv. out of 100, of his *Maqṣūra*, an '*irād* of *al-Maqṣūra* li-Ibn Duraid (inc. *man lam yurid an yataqa' 'aba ni'āluhu / yaḡmilhā fi kaḡfihi iḡā maṣā*), then 11 vv.-*āmi* of a panegyric for Faḡrālmulk <Abū Ġālib Muḥ. b. 'Alī>, vizier of the Būyids (d.407/1016: EP² Suppl. 390 s.v. Ibn Khālaf).

V (62a-94a) Torso of a work wick still is a puzzle, even though through a careful survey of the text its author could be identified beyond any doubt with <Muḥ. b. 'Abdarrahmān b. Muḥ. a s-Saḡāwī aṣ-Šaḡī'ī (d.902/1497: GAL II,34:9/43 S II,31) thanks to the information given by himself, when he quotes some verses (f.88b) li-Ibrāhīm al-Ḥuğandī al-Madanī (d.851/1447; Kaḥḥ.I.9) from the work which is his most famous, *aḡ-ḡau' al-lāmi' ḡfi a'yān al-qarn at-tāsi'*, and when he mentions (f.79a) his teacher Ibn Ḥağar <al-'Asqālānī> and his work *Faḡh al-bāri* (GAL I,159:12/165 S I,262 and II,75:71). As to the identity of the text however, just because of its quite heterogeneous contents, drawn moreover from a plenty of sources, both earlier and later, no agreement could be ascertained with some of the numerous writings as far known by as-Saḡāwī. Therefore, nothing but a concise outline can be provided here: 62-63a an extr. on Eva and Iblis from aṭ-Ta'labī's *Qīṣaṣ al-anbiyā'* (above 169); 63-4 a set of anecdotes; 64-68b the biography of Abū l-Baqā' Muḥ. b. 'Abdalbarr as-Subkī (d.777/1375: Kaḥḥ.X,125), and that of Muḥ. b. 'Abdalmalik Ibn az-Zayyāt (d.233/848: Kaḥḥ.X,254), both from aṣ-Šaḡadī's <*al-Wāfi*>; 69b-71a sayings on marriage and sons; 71a a sermon by Zaid b. 'Alī on the present and the future life; 72-76a other biographies from aṣ-Šaḡadī: of Sa'd b. 'Alī al-Warrāq al-Ḥazīrī (d.568/1172: Kaḥḥ.IV,212), Šāliḡ b. Ishāq al-Ġarmī (d.225/839: GAS IX,72), Muḥ. b. 'Abdallāh b. Aḥmad al-Maḡzūmī, unidentified, but

dead in 707/1307, according to the text; 76-8 sayings and verses; 78b-87a quotations from a lot of ḥadīth-collections, on different subjects; 87-89 verses and sayings on various *adab*-topics; 90a extr. from *at-Tanbih 'alā ḥudūt at-taṣṣīf* li-Ḥamza al-Iṣfahānī (GAS VIII,200:2), on the letters of the Arabic alphabet, then from 91a on the 12 alphabetical systems used by the mankind.

VI (94b-105a) *Wasīla*, dated 864/1460 (cf. 97a), namely a set of 10 questions about the plague (*tā'ūn*), put by Abū Ḥāmid Muḥ. ḥ. b. 'Abdarrahmān al-Miṣrī al-Maqdisī aṣ-Ṣāfi'ī (d.893/1488: Kaḥḥ. X,156, from *Hadiya* II,215; his works recorded also by *Idāh* I,184 291 372), after he had read in the presence of the author himself the work *Badl al-mā'ūn fī aḥbār at-tā'ūn* li-Ibn Ḥaḡar al-'Asqalānī (GAL II,69:20/82 S II,74); then the answers, dated also 864/1460, by Abū l-Maḡāsin ḡamāladdīn Yūsuf b. Ṣāḥīn ḡal-Miṣrī aṣ-Ṣāfi'ī (d.899/1493: GAL S II,13a; Kaḥḥ.XIII,304), the grandson of Ibn Ḥaḡar al-'Asqalānī. Imperfect. No mention of this text in the reference-works!

VII (105b-112a) The biographies, from *Tabaqāt aṣ-Ṣāfi'īya* by Taḡaddīn ḡ'Abdalwahhāb b. 'Alī b. 'Abdalkāfi' a s - S u b k i (GAL II,90:8/110 S II,106), of: Abū Ḥāmid al-Ḡazālī; 106a Bahā'addīn Muḥ. b. Ibrāhīm Ibn an-Naḥḥās al-Ḥalabī (GAL I,300:6/363); 107b Taqīaddīn ḡMuḥ. b. 'Alī b. Wahb Ibn Daqīq al-'Id (GAL II,63:1/75 S II,75), whose are quoted a p-egyric, 50 vv.-rā, and a *Waṣīya* (110-111), addressed by him to his officials, in his capacity of Chief Justice in Egypt.

VIII (112a last but one line-124) Fragment of an extended treatise on herbs and their therapeutical properties, which was identified with the third and most important chapter, alphabetically arranged (*bāb fī ḡikr... al-mufradāt wal-qarābāḡināt*, cf. Ull.I,287), of ḡal-Anṡākī's *Taḡkirat ūlī l-albāb ilḡ* (see 142:III). This section contains *ḡarf al-alīf* (first item *al-utruḡḡ*), then 122b just the beginning of *ḡarf al-bā'* until *bāḡillā' nabaḡi*. From 123b an excursus on the nature of love (*iṣḡ*), seemingly from *bāb* 11 of *aḡ-Tibb an-nabawī*, by an unspecified author, since several works have such a title (cf. ḤḤ IV,131 and Ull.I,185 sqq.).

IX (125-130) Fragment of an *adab*-work, divided into 14 *bāb*, whose neither title nor author could be found, as far as the available reference-books were looked up. To judge from the extant section of *b.1 fī ḡikr aḡbār man malaka d-dunyā min muslim wa-kāfir*, one can only guess that the work might have been fairly extended. This chapter inc. *ḡāla Wahb b. Munabbih: qad malaka d-dunyā mu'minān wa-kāfirān ilḡ*; the sections preserved concern Solomon (126a *ḡikr mā warada fī aḡbār Sulaimān b. Dā'ūd*) and Dū l-Qarnain (but just the beginning, from 129a). A partial *fihrist* (125a) let us know the title of the chapters 7 to 14, introduced all by *bāb fī ḡikr*, viz.: 7 *al-'uṣṣāḡ wa-nawādirihim*; 8 *mufāḡhara ḡarīfa bain al-maliḡ wal-maliḡa*; 9 *nawādir muḡḡhika 'alā 'ḡtilāf al-ma'ānī*; 10 *aḡbār as-sakārā wa-nawādirihim*; 11 *aḡbār al-muḡannin wa-nawādirihim*; 12 *aḡbār al-buḡalā' waḡ-tukalā' wa-ḡairi ḡālīka*; 13 *'aḡā'ib wa-ḡarā'ib wa-?*; 14 *mar'tyāt (?) laḡīfa; ḡātima fī z-zuhd wal-wara' wa-mā aṣbaha ḡālīka*.

X (131-147,155b) Miscellany of verses, mostly by non Yemenite authors: a) 131a al-Malik an-Nāṣir Dā'ūd b. al-Malik al-Mu'azzam 'Isā, an Ayyūbid ruler of Damascus (624-6/1226-8: cf. Zambaur 97); Abū l-Ḥaḡḡāḡ Yūsuf b. 'Abdarrahmān b. Yūsuf al-Mizzī

(d.742/1341: Kaḥḥ.,308); b) 132a 'Abdallāh b. 'Alī ḡIbn al-Wazīr (his *Diwān* above 365:1); c) 132b Ibrāhīm ḡb. Ṣāliḡ al-Hindī (d.1101/1690: Ḥabṣī² 336, citing his *Diwān*); ḡMaḡmūd b. 'Umar az-Zamaḡṣarī; Ḥātim ḡb. 'Abdallāh b. Sa'd aḡ-Tā'ī (GAS II,208); ḡMuḡ. b. Idrīs aṣ-Ṣāfi'ī (his *Diwān* recorded by GAS II,647); d) 133a 'Umar ḡb.Muḡ. b. Ḥasan al-Warrāḡ al-Miṣrī (d.695/1296: Kaḥḥ. VII, 309); ḡMuḡ. b. Muḡ. Ibn Nubāta al-Miṣrī (d.768/1366; above 377:1); Ibrāhīm ḡb. 'Alī al-Mi'mār ḡal-Miṣrī (d. 749/1348: GAL II,10:10/10); ḡ'Abd-arrahmān b. 'Abdarrazzāḡ Ibn Makānis (d.794/1392: GAL II, 15:23/16); ḡLisānaddīn Muḡ. b. 'Abdallāh Ibn al-Ḥaḡīb (d.764/1374: GAL II,260:2/337); e) 133b Ṣalāḡaddīn ḡHalīl b. Aibak aṣ-Ṣafadī (d.764/1363: GAL II,31:3/39); ḡGamīl ḡb. 'Abdallāh b. Ma'mar al-'Uḡrī (GAS II,406); 'Alī b. Muḡ. ḡb. Aḡmad al-'Ansī (d.1139/1727: his *Diwān* above 419:1); ḡZainaddīn 'Umar b. Muḡaffar Ibn al-Wardī (d. 749/1349: GAL II,140:2/175); f) 134a Saifaddaula ḡ'Alī b. 'Abdallāh Ibn Ḥamdān (d.356/967: GAS II,480; the verses are quoted as *taṣbiḡ* concerning rainbow); ḡ'Abdallāh Ibn al-Mu'tazz (GAS II,569; *taṣbiḡ*-verses too, on the violet); g) 134b again Ibn al-Wardī (above e); Muḡ. ḡb. Sulaimān b. 'Alī Ibn al-'Afīf/aṣ-Ṣabb az-Zarīf ((d.688/1287: Kaḥḥ.X,53); h) 135a a set of *dūbait*, being specimens of the post-classical poetry, known under the name of *mawāliyā* (cf. EP VI,858), by anonymous Egyptian scholars; i) 135b 'Alī b. Kaḡīr (cf. Berl.7414 f.66b 'Alī b. Kaḡīr al-Makkī, 11th/17th cent.); Manṣūr ḡb. Ismā'il b. 'Umar al-Faḡīḡ (d.306/918: GAS II,652); Ibn Ziyāda al-Wāṣiḡ (?) ; k) 138b Ḥusain b. 'Alī ḡb. Muḡ. al-Iṣfahānī al-Laiḡ aḡ-Tuḡrā'ī (d.513/1119: Kaḥḥ. IV,36); l) 139a Iṣḡāḡ b. Ibrāhīm al-Mauṣili (d.235/850: GAS II,578); Asad b. Zuraiḡ al-Kātib (the anecdote with these verses in IH² IV,46); m) 131b Ibrāhīm b. al-Mahḡī (d.224/839: GAS II,568); n) 140-1 *abyāt al-mukātaba*, i.e. specimens of verses to be used in the correspondence; o) 142a anonymous verses with prose, sent to a faithful friend by someone who had been out of luck; p) 144-7 witticisms (*nukat*), in prose and verses; q) 155b 10 anonymous vv.-*ami* on the human life in its different ages, and 10 vv.-*hā* on the women, both recited before an-Nu'mān b. al-Mundīr al-Laḡmī (EP V,636 s.v. Lakhmides); then 8 vv.-*a'imi* by Baṣṣār b. Burd (GAS II,455).

XI Some major poems; a) 136-7 Urḡūza (thus note on upper mg.), 106 vv., addressed to al-Imām Ḥasan b. Qāsim (text Ḥasan b. Ḥasan!) by Ṣalāḡalislām Ṣalāḡ ḡb. Aḡmad al-Mu'ayyadī (above 271; his *Diwān* recorded by Ḥabṣī² 333), on his departure from Ṣan'a' to Kaukabān; to be noted that, apart the first 4 vv. rhyming together, the others rhyme in twos; b) 138a the Qaṣ, here 24 vv.-*mi*, by ḡ'Alī b. Muḡ. al-'Alawī al-Baṣra, recorded above 441:IV.b; c) 142b-143b Qaṣīda (thus in the text), or better a *muḡhammasa*, 31 strophes -*di*, by Muḡ. b. Aḡmad al-H.bbī (?) ḡal-Asadī al-'Ariṣī ḡal-Yamanī al-Makkī aṣ-Ṣāfi'ī (d.1060/1650: Kaḥḥ.VIII,232; *Hadiya* II,285; Ḥabṣī² 384), for the emir Muḡ. b. al-Mahḡī al-'Uḡabī (? Cf. Forrer 326).

XII (148-157a) Prose texts: a) 148-9 some anonymous texts, both in rhymed prose and in verses, pertaining to the epistolographic genre; b) 150a a letter in rhymed prose by 'Abd-arrahmān ḡb. Muḡ. b. Naḡṣal aṣ-Ṣāfi'ī al-Ḥaimī (d. 1068/1658: Kaḥḥ.V,174; *Hadiya* I,548; Ḥabṣī² 56); c) 150b-151b a letter in rhymed prose sent from a scholar living in Makka to Ḥāṣim b. Ḥāzim, unknown, with a foreword containing an extended bombastic eulogy of Makka itself; d) 152a-b a letter from the ruler of Oman, Sulṡān b. Saif ḡb.Malik, the second of the Yu'rūbid dynasty, from 1059/1659 (cf. Zambaur 128), to al-Imām al-Mu-

tawakkil Ismā'il b. al-Manṣūr <Qāsim>; e) 153a an appointed deed for a qāḍī; f) 153b-155a a biography of aṣ-Ṣāhib Ibn 'Abbād (EI² III,692), from an unidentified source; g) 156b-157a medical prescriptions (*ṣifāt*) for the treatment of a distorted knee (*i'tiqāl ar-rukba*).

1722.

H 100. 35 ff. 22×16 cm. Recent ms., in a regular, round, rather thick, vowelless nashī. Good condition, but no cover.

I (1-31) The *Diwān* by Faṭḥallāh <b. 'Abdallāh> Ibn an-Naḥḥās al-Ḥalabī al-Madanī (GAL II,379:7.1/497 S II,510). In the intr. the collector informs to have selected the poems, whose authenticity was sure. The long poems are ca 35, besides there are short pieces.

II (32-5) Poems: a) from the *Diwān* li-Abū Firās <al-Ḥarīṭ b. Sa'id> al-Ḥamdānī (see GAS II,482); b) 34-35a by Muḥ. b. Ḥusain <b. Yaḥyā al-Ḥamzī> al-Kaukabānī (see 1364:I.e); c) 35b the qaṣ., 24 vv.-i/ūlu by Samau'al b. 'Adiyā', already recorded in 1577:III.3.

1723.

H 101. 29 ff. (f.29b blank) 21×16 cm. Copied 1146/1733 in a common, but very regular, rather compact nashī, inclined to right. Good condition; European cardboard cover, with floral decoration.

F.1a *Iḡāza*, handwritten by the author, delivered in 1152/1739 to al-qāḍī Aḥmad b. al-Mubarrad (?) b. 'Abdarrahmān aṣ-Ṣāmī, concerning all the *ḥadīṭ*-works handed down to the author by his father.

al-Imdād bi-ma'rifat 'ulūw al-isnād (cf. intr. f.2a, where on the mg. the date of the composition, 1126/1714, is recorded; an abridged title, '*Ulūw al-isnād*, in the col.), by Sālim b. 'Abdallāh b. Sālim al-Baṣrī al-Makkī aṣ-Ṣāfi'ī (d.1160/1747: Kaḥḥ.IV,203; his father, author of a homonymous work, in GAL S II,521:5a). The text, ff.1b-28a, is actually the survey of the aforesaid works with the detailed *isnād*, tracing back until the concerned authors. About 20 are the teachers (*ṣuyūḥ*) of the author's father, the most prominent of whom being likely Muḥ. b. 'Alā'addīn al-Bābīlī al-Qāhirī aṣ-Ṣāfi'ī (GAL II,326:8/428 S II,453).F.23b first lines, the statement that other teachers ought to be mentioned, but they are too many; f. 24b the information that the author's father had become a Ṣūfī, joining the ṭarīqa Naqṣbandiyya; ff. 28b-29a a supplement to the work, in fact the *samā'* from Muḥ. al-Bābīlī (see above) of *al-Ḥadīṭ al-musalsal* li-Sufyān b. 'Uyaina <b. Maimūn> (author GAS I,96:17.1). Inc. *al-ḥ. li-llāh allaḍi ḥaṣṣa man ṣā'a min 'ibādihi bi-'ulūw al-isnād wa-mayyaza-hu bi-salāma rawīy riwāyatihi min al-iqwā' was-sinād ... ammā ba'd fa-yaqūlu faqīr rabbi-hi ... Sālim b. 'Abdallāh: innahu lammā kāna l-isnād min ad-dīn wa-min ḡumlat at-turuq al-mūṣila ilā sayyid al-awwalīn wal-āḥarīn aradtu ḡam' ṣamliḥā ilḥ.*

1724.

H 102. 38 ff. 21×15 cm. (with *fihrist* on two folded ff. 25×17½ cm.). Copied 1073/1662, in a quite regular, nice, round, thick nashī. No cover (text wrapped in a paper sheet).

Sirat al-Ḥaimī ilā bilād al-Ḥabaṣa, by Ḥasan b. Aḥmad b. Ṣāliḥ al-Ḥaimī (see 159:I, 1482:VII and 1644:I).

1725.

H 103. Excellent copy, in a nice, rather thin, fully vocalized script; both verses and hemistichs marked by red dots; the single verses are numbered by Arabic ciphers on the mgs. until f.48a; the total number of the verses recorded in the title of each section; yellowish paper. Bad condition, the most leaves being loose; no cover.

at-Tamaṭṭul wal-muḥāḍara bil-abyāt al-mufrada n-nādira, an anthology of verses for letter-writing, by Quṭbaddīn Muḥ. b. 'Alā'addīn <Aḥmad b. Muḥ. an-Naḥrawālī (not Naḥrawānī, as in many sources, cf. F. Sayyid 213 n.2; GAL II,382:[3].4 with the title *Timṭāl al-amṭāl as-sā'ira*, but S II,913:91 with the title of this ms.). It's an anthology of verses (totalling ca 3100) for letter-writing, arranged into as many sections as the letters of the alphabet, by taking into account the first letter of each verse. Inc. *Aḥsanu ḥamd Allāh wa-ak-maluhu wa-atammuhu ... ḥamduhu 'alā an ḡa'alanā min ḡirān ḥaḍā l-bait al-'aẓīm ... ammā ba'd fa-ḥaḍā 'iqd kulluhu durar ... ḡama'tu fihi min al-abyāt al-mufrada mā yutamattalu bi-hi fi l-maḥāḍir ilḥ.*

1726.

H 104. 32 ff. 19½×15½ cm. Copied 1129/1717 in a very thick, round nashī by Ḥasan b. 'Alī b. 'Ubaidallāh al-Ānisi al-Kaukabānī; first and last ff. sumptuously illuminated.

Ākām al-marḡān fi ḍikr al-madā'in al-maṣhūra bi-kull makān, by Ishāq b. Ḥusain <al-Munaḡḡim> (GAL S I,405:2b). The unicum of this geographical compendium, its author being otherwise unknown (cf. Griffini pp.79-80, A. Miquel, *La géographie humaine du monde musulman jusqu'au milieu du 11^e siècle*, Paris 1967-88, 4 vols, vol. I pp. XXX and 263). This ms. was edited by A. Codazzi, *Il compendio geografico arabo di Ishāq ibn al-Ḥusayn*, in "Rendiconti della Reale Accademia Nazionale dei Lincei", Classe di Scienze mor., stor. e filol., S.VI, v.V, pp. 371-463, Roma 1929.

1727.

H 105. 185 ff. (15b-16, 169a blank) 21×15 cm. Copied I-II 1057/1647, V 1059/1649 (other dates see below in the text). Miscellaneous ms., by different hands, the only consistent text being IV, in a fine, rather thin, compact nashī. In bad condition as a whole, dirtstains overall, a few leaves loose; no cover.

I (2b-3 *Lāmīyat al-'Arab*, here 61 vv., by Muḥ. b. Yaḥyā Ibn Baḥrān (see 153:I.d).

II (5-11a) 'Uqūd 'iqyān al-ḥikam wa-ādāb al-ḥurūb wa-maḥāsīn aš-šīyam, a qaṣ. on warfare, 162 vv.-mi (see 1580:II.d), by al-Mutawakkil al-Muṭahhar b. Muḥ. b. Sulaimān.

III (22-34) Fragment of a historical text on the beginning of the Islām: 24a *maut* 'Abdalmuṭṭalib, 25b *takafful Abi Ṭālib li-RA*, 26a *ḥadīṭ Baḥira* (EP I,950), 28a (*ḥarb*) *al-Fiḡār* (EP II,904), 30a *ḥadīṭ Ḥadiḡa*, 31a *tazwiḡ Ḥadiḡa*, 33a *binyān al-Ka'ba*, 34a *ḥ. li-Saṭīḥ wa-Šiqq*, 34b *ḥ. li-Saṭīḥ ma'a n-Nu'mān b. al-Mundīr*.

IV (35-155) *al-Qaṣā'id as-sab'* (in the title itself rectified into *at-tis'*) *al-maṣhūrāt*, alias *as-Sumūt* (cf.col.) or *aḍ-Dahabiyāt*, i.e. the collection of the *Mu'allaqāt* together with the titleless comm. by Abū Ġa'far Aḥmad b. Muḥ. b. Ismā'il a n-Naḥḥās (name in the title-page and f.70a; GAL I,132:2/138 S I,201:2.4; GAS II, 50:4; author also GAS IX,207). In the title-page it's told that the comm. deals with both the *ḡarīb* and the *i'rāb* and the *ma'ānī*, and the nine poets are listed: 35b Imru' l-Qais, 54a Ṭarafa, 70a Zuhair, 79b Labīd, 96a 'Antara, 111b 'Amr b. Kulthūm, 138b an-Nābiḡa aḍ-Dubyanī, 124a al-Ḥārīt b. Ḥilliza, 146a al-A'šā. A gloss, focused on both the *ḡarīb* and the *i'rāb*, is to be found in ff. 35b-43, 49-75a, by Abū l-'Abbās Aḥmad b. 'Abdallāh b. Sa'id al-Anṣārī, unknown, unless he is the same recorded with the *ṣuhra* al-Habal (but without the *nisba* al-Anṣārī) in Berl.Ind.121, who lived in 11th/17th cent. The text is divided into two *ḡuz'*, the second starting from f.70a, unlike Vat.1015.7 (to be however looked into, as well as Berl.744I, due to their valuable information). To be finally noted that ff.44-49 are by a quite different hand.

V (161-168) *Muṭallaṭ* Quṭrub with its comm. (thus the title-page). In fact, there's here *al-Quṭrubīya*, namely the rhymed version of Quṭrub's work by Sadidaddīn 'Abdalwahhāb b. Ḥasan b. Barakāt (a l-B a h n a s i) al-Warrāq (see CCCLI:Q.5), together with a comm. on the versification, likely by Ibn Zuraiq (see CCCLI:Q.5; on the reliability of this name and its possible variants, cf. Berl. 7079). Inc. of this comm., on v.1: *al-ḡamru bil-faṭḥ al-mā' l-kaṭīr wa-bil-kasr al-ḥiqd wa-bir-raṭ' al-ḡāhil*; on v.2: *ammā s-salām bil-faṭḥ fat-taḥtiya, qāla l-mu'ammil ilḥ.*; on v. 30: *aṭ-ṭalā bil-faṭḥ walad aḡ-ḡabya wal-baqara l-waḥṣtiya ilḥ.*

VI Miscellaneous: a) 4a extr. from al-Mas'ūdī's *Murūḡ aḍ-dahab* on the chronology of the first Caliphs, and an extended note about 'Alī; ibid. an extr. about the *nafs* from al-Azraq's *Taṣḥīl al-manāfi'* (see 117:I and 835); b) 11b a poem, 76 vv.-ā'ibi, by al-Mutawakkil al-Muṭahhar (above II), gratulating his son al-Mufaḍḍal for his performance in the science; c) 14 qaṣ. 32 vv.-ani by Aḥmad b. Ḥusain b. 'Alī al-Muṭī (d.1294/1877: *Nail* I,1,951), praising the šarīf Ḥusain b. 'Alī b. Ḥaidar, said to be *ṣāhib* Abī 'Ariš (cf. Forrer, Ind.282; d.1273/1857: *Nail* I,389); copied 1322/1904; d) 159a a text on the silence, with a *Waṣīya* by the Prophet; e) 159b 11 vv. on *awā'il aš-ṣuhūr* by Ġa'far b. Muḥ. aṣ-Šādiq + 7 vv.-ānī, said to be engraved on the tomb of (Naḡmaddīn) Yūsuf b. Aḥmad b. Muḥ. b. 'Utmān (d.832/1429: see 20 and 1184), in *Hiḡrat al-'Ain*; f) 171 the last 70 vv. of an anonymous *Urgūza*, copied in 1059/1649 by Muḥ. b. Ḥasan b. Šarafaddīn al-Ḥamzī al-Kaḥlānī; g) 173a 12 vv.-ādu by Šafiaddīn al-Ḥillī, in honour of 'Alī + 8 vv.-du on *tauḥīd*, by 'Abdalḥamid b. Hibatallāh Ibn Abī l-Ḥadīd; h) 173b 9 vv.-ābu, ascribed to 'Amr b. al-'Āš (GAS II,284), with anonymous *taḥmis*; i) 174a-b qaṣ. 40 vv.-i, imperfect, addressed by al-Manṣūr bi-llāh 'Abdallāh b. Ḥamza to the 'Abbāsīd Caliph (an-Nāṣir) (cf. EP IX,998; see 51:V, add. Ḥabši 45:60); a note mentions the comm. on the poem, *Maḥāsīn al-azhar*, by Ḥumaid b. Aḥmad

al-Maḥallī aš-Šahīd (above 886); k) 175b -end) *Riyāḍ al-abṣār fī ḍikr al-a'imma l-aṭḥār was-sāda an-naḥārīr al-aqmār*, 235 vv.-li by al-Hādī b. Ibrāhīm b. 'Alī Ibn al-Wazīr (see 4:XXIII and 927:I).

1728.

H 106. 177 ff. 21×15 cm. Copied 1061/1651 from a ms. dated 520/1126 (author died ca 460/1068). Good copy, in a round, rather thick nashī. Good condition as a whole; cover wrapped in a cotton linen.

(2-177a) *al-Umda fī maḥāsīn aš-ši'r* (2a *al-'Umda fī l-ādāb*, 2b *Ta'liq min K. al-'Umda*), by Abū 'Alī Ḥasan Ibn Rašīq al-Qairawānī (name in the col.; GAL I,307:1.1/374 S I, 540; add. Yale 392, Rabat² 1898, Bagdad Auqāf III,43 No.4516; Tun.² 3269). Text divided into seven *ḡuz'*: 3a ḡ. 2; 47a ḡ.3; 66b ḡ. 4; 93a ḡ. 5; 119a ḡ. 6; 141a ḡ. 7.

1729.

H 107. 146 ff. 21½×14½ cm. Rather old ms., in a regular, round nashī; brownish paper; leaves loose throughout; cover badly damaged.

Torso of a commentary on *al-Bassāma ṣ-ṣuḡrā* li-Ibn al-Wazīr, different from aš-Šarafī's *al-La'ālī l-muḍī'a* (above 755), the verses of the poem commented upon being 27 only (they appear in the text starting from f.41b, as follows: ff. 50b, 51b, 53b, 56a,62a-b, 69a, 70a,79b, 80b,82a,86a, 88b,94a, 97a, 106a, 107a, 120b, 131b, 146b). Here is a tentative outline of the contents: ff. 1-6 al-Iskandar and his intercourse with the king of Hind; 6-22a a short history of the Banū Sāsān; 22a -25a the history of the Yūnān after al-Iskandar; 25a -39a first line, the ancient Arabia's peoples, e.g. the Ġurhum; 39a the beginning of the reign of Ḥimyar, and his descendants; 41b the Tubba' (EP X,618); from 49b a sketch of the ancient history of the Islām: Ṭalḥa b. 'Ubaidallāh al-Fayyāḍ (EP X,174), 61a the Caliph 'Umar, 65a Abū Bakr, ibid. Ḥusain b. 'Alī and Abū Huraira (EP I,132), 79a Ḥasan b. 'Alī, 84a al-Muḥtār b. Abī 'Ubaid (EP VII,521), 91b 'Amr b. Sa'id al-Ašdaq al-Laṭīm (EP I,466), 100b *aḥbār* Abī l-'Abbās as-Saffāḥ, 112a *sabab qatl ar-Rašīd al-Barāmika*, 132a *al-Ma'mūn awwal man qatala aḥāhu fī l-Islām*, 134b *qisṣatuhu ma'a Būrān* (EP I,1352); the last chapter deals with Abū Ġa'far al-Manṣūr.

1730.

H 108. 192 ff. (145b and 179b blank) 21½×15½ cm. Copied I-II 1117/1705, III 1115/1703. Different hands: I-III a common, but regular, rather thick nashī; IV-V text unusually spaced (ca 8 lines each page); ff. 165-8 *ta'liq* script exceedingly thick, inclined to right; ff. 98,144b, 168b-170a illiterate hand.

I (2-83a) *Šarḥ Šudūr aḍ-dahab fī ma'rifat kalām al-'Arab* (title in the intr.), namely the titleless autocommentary on his own *Šudūr aḍ-dahab ilḥ.*, by Ġamāladdīn Abū Muḥ. 'Abdallāh b. Yūsuf b. Aḥmad Ibn Hišām al-Anṣārī (GAL II,24:4/30 S I,19, where this

comm. is recorded together with the work commented upon). As to the division of the contents in 13 unnumbered *bāb*, plus one *faṣl*, cf. Berl. 6732 and 6733.4: the first *bāb al-i'rāb* is on f.6b, the last one *al-'adad* on f. 80a. In the intr., ff. 2b-6 the author explains how he has planned his comm., then deals with *ism*, *fi'l* and *ḥarf*.

II (83b-98a) A commentary, as far anonymous, on *al-'Awāmil al-mi'a* li-Abī Bakr 'Abdalqāhir b. 'Abdarrahmān al-Ġurġānī (see CLII:C). Inc. *Inna aulā mā naṭiqat bihi al-sun al-anām wa-afḍal mā ġarat bihi asnān al-aqlām ḥamdu llāh 'alā tawātur al-in'ām... ammā ba'd fa-lamma ra'aitu l-'Awāmil fi n-naḥw 'alā mā ġama'ahu l-imām... al-Ġurġānī.... aḥṣara muḥtaṣarāt wa-ġāyata iġāz fa-allafu ṣarḥan yaḥullu alfāzahu wa-yūdiḥu ma'ānihi ilh.* (two other mss. of this same work in BMS 924:VI and SOAS 312).

III (100-144a) *I'rāb al-Mulḥa* (*Mulḥat al-i'rāb* lil-Ḥarīrī, above 144:I and 1145:VI), that is an abridgement by Ġa'far b. Muḥ. b. 'Abdallāh b. 'Āmir (see 623:I) of Ibn Da'sain's *Minḥat al-malik al-waḥḥāb* (above 103:II). Inc. *I'rāb al-basmala: qila bi-smi ġarr wa-maġrūr yata'allaqu bi-maḥdūf.*

IV (146-148a) *Muṭallat* Quṭrub, 25 vv. + 9 as an appendix (see CCLXXV:D), with the comm. by Ibn Zuraiq (see 1727:V), written diagonally between the verses.

V (148a -164a) *al-Q. l-Maqṣūra*, or *al-Maqṣura l-kubrā*, by Badraddīn Muḥ. b. Ḥasan Ibn Duraid, here 253 vv. (with glosses until f. 161; see CCCLI:Z and 1147:VI).

VI (165-179a) Minor texts: a) 165-7 an elegy, 10 vv.-a'ā, by Abū Tammām for Ḥusain b. 'Alī b. Abī Ṭālib, with the *taḥmīs* by Sirāġaddīn 'Umar b. Muḥ. b. Ḥasan al-Warrāq (GAL I,267:17/314:15), and another elegy, 13 vv.-a'u, by the same for the *ahl al-bait*, with a *taḥmīs* by al-Warrāq as well; b) 168a *q. fi l-asmā' al-mu'annaṭa*, 22 vv.-ānī, by Ibn al-Ḥāġib; c) 170b-171a an elegy, 29 vv.-ā'iluh, by 'Abdallāh b. Aḥmad b. Ishāq (d.1191/1777: *Badr* I,37; *Naṣr* II,75) for Muḥ. b. Ismā'il b. Ṣalāḥ al-Amīr (above 43:IV); d) 171b -179a a question on grammatical matter put by al-Mu'ayyad bi-llāh Muḥ. b. AM 'Ismā'il to Ġamāladdīn Ġa'far b. 'Alī b. Tāġaddīn az-Zafīrī (d.1109/1698: *Ḥabṣī*² 132), and the answer by this latter; e) 180-189a *al-Maqāma l-Ḥuṣaibiya* (from Ḥuṣaib = Zabīd, cf. Yāq. II,280), by al-Qāḍī ar-Raṣīd Ṣafiaddīn Aḥmad b. 'Alī b. az-Zubair al-Maġribī al-Uswānī (GAL S III,1212 first line *al-M. al-Ḥaṣibiya*); f) 189b-191a a biography of Qāsim b. 'Alī b. Muḥ. al-Baṣrī al-Ḥarīrī.

1731.

H 109. 52 ff. (1-3, 50-53 blank) 22×15 cm. Copied 1142/1729 by Muḥ. b. 'Abdallāh al-Makkī, in a regular, round nashī; in the title-page the name of the author included in two red circles. Good condition as to the text, cover damaged and torn off.

(4-49) *Nukat al-'ibādāt wa-ġumal az-ziyādāt*, by Ṣamsaddīn Ġa'far b. Aḥmad b. 'Abdassalām b. Abī Yaḥyā (see 10:I). Complete copy, beginning without introduction from *k. at-ṭahāra*.

1732.

H 110. 139 ff. 21×15 cm. Copied 11060/1650 by Luṭfallāh b. al-Mahdī b. Luṭfallāh, in a regular, round, thick nashī (which is the most usual script in the ms.); II 1072/1662 by 'Alī b. Ḥasan b. 'Alī b. al-Hādī b. Ḥasan al-Qāsimī; V:b,c id.; III-IV, V:I, VIII:I 1071/1661 in a nice, round, rather small script. Good condition as a whole.

I (1-5) *Buġyat al-iḥwān fi riyāḍat aṣ-ṣibyān*, by Aḥmad b. AB ar-Ramlī here 110 vv., in 6 *faṣl* as usual (see 228:VIII with the question of the authorship, and 1305:I; add. BMS 1124:IV and Ṣan'ā' 544, author being named az-Zumailī, cf. Yāq. II,947).

II (7b-16) *al-Qaṣaṣ al-ḥaqq fi madḥ ḥair al-ḥalq*, complete in 150 vv.-īhi, by al-Mu-tawakkil 'alā llāh Ṣarafaddīn 'Yaḥyā b. Ṣamsaddīn (see 302:I and, with Ibn Bahrān's comm, 1376:I), with the *taḥmīs*, until v. 16 only, *Qaṣab as-sabq*, by 'Abdal'azīz b. 'Alī b. 'Abdal'azīz az-Zamzamī (a complete copy above 411:IX). On the mgs., by a later hand, ca 30 *faṣl*, referring to the contents.

III (18-37) *at-Takmila lil-Aḥkām wat-taṣfiya 'an bawāṭin al-āṭam*, by al-Mahdī li-dīn Allāh Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 248 and 839:I).

IV (38b-45a) *Su'ālāt waradat min Ṣahāra min... Aḥmad b. Ġābir al-Kaina'i 'aṣ-Ṣahārī* (d.1110/1698: *Badr* S 24; *Tab.Zaid*. III,17; *Sources* 16 No.74): 29 questions on religious subjects with answers by 'Imādaddīn Yaḥyā b. Aḥmad b. Muḥ. b. Ṣalāḥ aṣ-Ṣarafī al-Qāsimī (see 1498:I.dd).

V (46b-124) Poetry: a) -47a 44 vv.-ni, inc. *laisa l-ġaribu ġariba ṣ-Ṣāmi wal-Yamani* by Zainal'ābidīn 'Alī b. Ḥusain or (cf. a note on the upper mg.) by 'Naġmaddīn' Yūsuf b. 'Alī al-Ānisī (d.1007/1599: *Tab.Zaid*. III,495; *Badr* S 241); b) 48-58a *al-Q. al-Lāmiya* fi uṣūl *ad-dīn*, actually dealing with the Mu'tazilī doctrine, 67 vv.-li, by 'Ismā'il b. 'Abbād aṣ-Ṣāḥib al-Ṭālaqānī (see 198:XXX), with the comm. by Ṣamsaddīn Ġa'far b. Abī Yaḥyā aṣ-Ṣan'ānī al-Buḥlūlī (see 461:I; add. *Ḥabṣī*² 98); c) 58b-64 *Manẓūmat al-asmā' al-ḥusnā*, here 101 vv.-āhu, anonymous (as for the authorship's question cf. Caet.352.3; see XCVIII:C and 84:IV), with the same *taḥmīs* as that in 538:II, there ascribed to Sa'd/Sa'id b. 'Abdallāh b. 'Abdarrahmān al-Abyanī, unidentified; d) 65b-69a *al-Q. al-Waṣābiya fi l-aḥlāq wal-ādāb* (title in *Ḥabṣī*² 277), here 175 vv.-ri, by 'Ġamāladdīn Abū Muḥ. 'Abdarrahmān b. 'Umar b. Muḥ. al-Ḥubaiṣī al-Madḥiġī al-Waṣābī (d.782/1381: *Ṣarġī*² 169; not in GAL nor in Kaḥḥ. I; see 303:VIII, to be rectified according to the present information, cf. Yāq. IV,931 and Forrer 326; another copy: 618:VII); e) 69b-70 the qaṣ., here 31 vv.-mu, by al-Farazdaq (GAS II,359), in honour of Zainal'ābidīn Ḥusain b. 'Alī, already recorded in 119:XX, quoted from the *K. Zahr ar-riyāḍ* lil-Murtaḍā b. Ṣalāḥ b. Sulaimān b. al-Imām al-Murtaḍā (title and author unidentified!); f) 70b some verses by Ibn Sīnā; g) 71a 8 vv.-lu by Muḥ. b. Ġa'far b. Qāsim b. 'Alī, unidentified, in praise of al-Imām Aḥmad b. Sulaimān, and answer by this latter, 20 vv. same rhyme; h) 71b-78a *al-Kalima ṭ-tayyiba wad-dīma ṣ-ṣayyiba*, alias *al-Lāmiya* by Ṣarafaddīn Muḥ. b. Sa'id aṣ-Ṣanhāġī al-Buṣīrī, here 206 vv.-i/ūlu (see 655:I); i) 79-83 *Manẓūma fi l-farā'id*, alias *Buġyat/Guṇyat al-bāḥiṭ* or *al-Urġūza r-Raḥbiya*, here 165 vv., by Abū 'Abdallāh Muḥ. b. 'Alī b. Muḥ. ar-Raḥbī (Ibn al-Mutaqqina) (see CLXXXVI:B; cf. Caet.344.3); k) 85b-86 *Abyāt al-faraġ*, alias *al-Wasila*, here 23 vv. ending

all *Allāhi*, by Ṣalāḥ b. Ibrāhīm al-Ḥiwālī, with the same *taḥmīs* as in 914:III (see above); l) 87b 29 vv.-*ū/īsi* (the first ones to be found in 89b), attributed to Ibn al-Wazīr (?), but anonymous in 399:VI.b (see above); m) 88a-89 45 vv.-*ū/tfi* and 49 vv.-*fā*, both by al-Manṣūr bi-llāh 'Abdallāh b. Ḥamza; n) 101b 10 vv.-*āli* by Bahā'addīn Zuhair, and 16 vv.-*ākī*, by aṣ-Ṣarīf ar-Raḍī (Muḥ. b. Ḥusain) al-Mūsawī, said to be among the most beautiful poems rhyming *kāf* (inc. *a-yā manāzilu Salmā aina Salmāki*); o) 107b 25 vv.-*ā'i'u* by 'Umar ḥ. 'Alī Ibn al-Fāriḍ (=414:I.a); p) 108a 10 vv.-*bihi* by al-Manṣūr Qāsim b. Muḥ., and 7 vv.-*di* by Aḥmad b. 'Abdalwāḥid al-Muḥairisī, unidentified; q) 124a 10 vv.-*ti*, being an elegy by al-Imām Šarafaddīn for his wife Fāṭima, the daughter of al-Mutawakkil al-Muṭaḥhar b. Sulaimān.

VI (91-101a) *Miṣbāḥ al-'ulūm fī ma'rifat al-ḥayy al-qayyūm*, alias *aṭ-Talāṭūn al-mas'ala*, by Bahā'addīn Aḥmad b. Muḥ. b. Ḥasan ar-Raṣṣāṣ (see 48:II).

VII (102-106) *al-Bassāma ṣ-ṣuḡrā*, here 233 vv.-*ri*, by Ibrāhīm b. Muḥ. b. 'Abdallāh Ibn al-Wazīr (see CCCLIII and 198:XIII), with the supplements by Dā'ūd b. al-Hādī b. Aḥmad (26 vv., from 106a first line) and Aḥmad b. Muḥ. b. Ṣalāḥ aṣ-Šarafī (33 vv., from 106a last line, written vertically) (see 500:V).

VIII (108b-125) A set of poems: a) 113b *Bānat Su'ād*, here 61 vv., by Ka'b b. Zuhair, with the same *taḥmīs* as in 1137:IV (see 725:XII.c); b) 114-122a *al-Kāfiya l-badi'iya*, here 126 vv., by 'Abdal-'azīz b. Sarāyā b. Abī l-Qāsim al-Ḥillī (see CCCLI:Q.3), with *tasmūt* by Šarafaddīn Ḥasan b. 'Alī b. Šāliḥ al-'Idwī (al-Bukurī) (IAR I,178b; *Tab. Zaid*.III,112; *Sources* 80 No.349; see also above 75:IV); c) 122b-124a the *Mu'allaqa*, here 84 vv., by Imru' l-Qais (see 374:VIII); d) 124b *Waṣiya* for his son Muḥammad, 28 vv.-*i/ūkā*, by Ibrāhīm ḥ. Yaḥyā b. Ṣalāḥ al-Adīb aṣ-Šan'ānī (d.920/1514; IAR I,36b, cf. *Sources* 143 No.614; =289:VII.d); e) 125a 20 vv.-*mi* in honour of al-Malik al-Aṣraf (Ismā'il b. 'Abbās) al-Ġassānī, by Ismā'il ḥ. AB al-Muqri' (=543:IV), said to have been commented upon by 'Alī b. AB b. Ḥasan al-Ḥazraġī (above 802); f) 125b 23 vv.-*u*, anonymous, inc. *yā qabra Taibata hal nabi'uka yasma'u*; g) 126-130a a selection of 9 poems from the first section (*nau'*), *fī l-iftihār wal-ḥurūb* (thus col.), of the *Diwān* al-Manṣūr 'Abdallāh b. Ḥamza b. Sulaimān (see 867; add. Ḥabšī 41 No.27); h) 131a 16 vv.-*di* by Muḥ. b. Aḥmad al-Wa'wā' ad-Dimašqī (above CCXCVIII:D); i) 131b-135a *Lāmiyat al-'Arab*, here 69 vv., by aṣ-Šanfarā (see CCCLIII:A.4; add. GAS II,133), with a mainly lexical gloss, different from CCCLV:F (see above; inc. *al-maṭiya muštaqqa min al-maṭā wa-huwa zahr*); k) 135b-136a 56 vv.-*āli* by Imru' l-Qais; l) 140 *Urġūza fī š-šuhūr ar-Rūmiya*, alias *Waṣiya li-waladihi Ġa'far*, here 25 vv., by Naṣwān al-Ḥimyari (see CCCLIII:H.1).

IX Miscellaneous: a) 6-7a a *Qaṣida murabba'a* (cf.E.I.² VII,660 s.v. Musammaṭ), 8 strophes rhyming *-idi*, by the wife of al-Mutawakkil Yaḥyā Šarafaddīn b. Šamsaddīn, the 38th Zaidī Imām, and the answer by this latter, 8 strophes same rhyme; b) 17a a narrative by Muḥ. b. Sulaimān ar-Rāziḥī (cf. Forrer 316) al-Ḥaulānī, unidentified, about a wonderful event which happened in a place named Ša'bān (Forrer 317), when in a battle between the B. Munabbih and the B. Ma'in a man of this latter tribe, named Mas'ūd b. 'Alī, was killed, but after his death showed signs of life and his body was awfully altered; c) 17b a set of examples of the magical use of some Qur'ānic verses; d) 18a, 37b magical texts; 38a, 45 some

traditions concerning the women, from *Šams al-aḥbār*, by Ibn al-Walīd al-Quraṣī (above 70:I and 1482:I); e) 39a mg. extr. from *k. az-zuhd* of al-Aḥkām lil-Hādī Yaḥyā b. Ḥusain (above 1087); f) 39b-41a extr. from al-'Ansī's *al-Irṣād ilā ṭariq an-naġān* (above 663) on the pilgrimage, the *faḍl 'Āšūra* and the *tilawat al-Qur'an*; g) 46a, 48, 79a, 84b, 85a, 88a mg., 101a medico-magical texts ('*azā'im*'); h) 77b mg. *as-Sab'a l-'uhūd as-Sulaimāniya* (see CLXI:D); i) 85a a narrative about 'Abdallāh b. 'Abbās (cf. E.I.² I,41); k) 86b-87 some edifying texts; l) 90a- b, 91a mg. a chapter on the angels, from *K. 'Aġā'ib al-maḥlūqāt li-Za-kariyā* b. Muḥ. b. Maḥmūd al-Qazwīnī (see 1534; the attribution to al-Mahdi Ibn al-Mur-taḍā, in a marginal note, due to the confusion with the '*Aġā'ib al-malakūt*' by this latter, cf. above 354:I and Ḥabšī 103:41); m) 91b *bāb fī man ṣuri'a min al-ġinn*; n) 108a *ṣalāt al-istiḥāra*, from *Ḍiyā' dawī l-abṣār* liš-Šarafī (above 634).

1733.

H III. 114 ff. (114b blank) 20½×15 cm. Copied 1103/1692, in a common, rather poor script; cover seriously damaged.

(I-III) *Tuḥfat as-sulūk fī naṣiḥat al-mulūk*, alias *at-Tibr al-masbūk illi*, by Abū Ḥamid Muḥ. b. Muḥ. al-Ġazālī aṭ-Ṭūsī (see CXCI and 1617:I). Main items: 8b *ḍikr furū' šaġarat al-imān*; 32a *bāb 1 fī l-'adl was-siyāsa wa-ḍikr al-mulūk wa-siyarihim*; 68b *b.2 fī s-siyāsa wal-wizāra*; 73a *b.3 fī ḍikr al-kuttāb*; 76a *b.4 fī humūm al-mulūk*; 85b *b.5 fī ḥukm al-ḥukamā*; 94a *b. 6 fī šaraf al-'uqalā' wal-fuḍalā'*; 99b *b.7 fī na't an-nisā' wa-mā fihinna min ḥair wa-šarr*. Ff.112b-113 two sermons (*ḥuṭba*), about marriage questions, in connection with the last section of al-Ġazālī's work, by Šarafaddīn b. Ismā'il aṣ-Šarafī (maybe identifiable with Šarafaddīn b. Ismā'il b. Muḥ. aṣ-Šan'ānī, d.1223/1808, cf. *Badr* I,277 and *Nail* II,11).

1734.

H 112. 271 ff. 20×15 cm. Rather recent ms., in a quite bad execution, as a whole, written by one and the same hand in a rough, round, rather thick nashī; bad condition, dirt-stains throughout, many leaves loose; cover damaged in the spine.

Mufid al-'ulūm wa-mubid al-humūm (title in the col.), by Ġamāladdīn 'Abdallāh b. Muḥ. b. Aḥmad al-Qazwīnī (GAL I,499:1/658 S I,914; add. Birmingham 1959 and Cairo³ III,88), the name of the author being taken by BMS 712, together with a survey of the contents. However, as to the authorship of this encyclopaedical work, it's actually uncertain (cf. the remarks on BMS 712), though it seems sure that the author lived in the 6th/12th cent. To be stressed, besides, that the work is quite different from the homonymous lexical treatise by Ibn al-Ḥaššā (GAL I,491:31/647; Ull.I,236). Text defective at the end. Taking into the account the fairly scanty manuscript tradition of the text, in spite of the fact that it was already edited, it seems advisable to give the list of the 32 unnumbered chapters, subdivided into *bāb* (their number follows in brackets), after the *fihrist* (1b last line-12a): <*qawā'id ad-dīn*> (9); 20b *aḥkām an-nubūwa* (11); 30b *šarḥ as-sunna* (9); 36b *al-ġarā'ib* (10); 48b *ar-radd 'alā l-kafara* (14); 66b *fawā'id ad-dīn* (16 *bāb*, not 19, as said in the index); 76a *ādāb al-islām* (17 *bāb* according to the index, but after f.80b there's a gap

corresponding to the paragraphs 12-17 of this chapter and to paragraphs I-II of the following one, dealing with *al-aurād*, whose paragraphs 12-17 only are extant, ff. 81-82 the first three lines); 82a *al-munāẓarāt* (9, but see below f.253b!); 89b *ma'rifat al-ğawāhir* (3); 91b *al-aqālīm* (4); 94a *mu'ālağat ad-dunūb* (18); 106b *ḥaqīqat ad-dunyā wa-āfātuhā* (9); 114b *salwat al-'uqalā'* (8); 126b *al-ḥalāl wal-ḥarām* (14); 137a *al-ḥuqūq* (13); 145a *al-makārim wal-mafāḥir* (11); 157b *ğurūr al-insān wa-'āqibat az-zamān* (26 *bāb*, not 13 as in the index!); 163b *nawādir al-'ulamā'* (7); 171b *'israt an-nisā'* (7); 177b *as-sultān* (20); 192b *asrār al-wizāra* (14); 205b *at-ta'riḥ* (22); 220a *siyar al-mulūk* (6); 226a *al-ḥarb wa-musābaqat al-mulūk* (15); 233a *ta'bir ar-ru'ya* (8 *bāb*, but breaking in paragraph 6th, after f.238); 239a *'ağā'ib al-buldān* (14); 251b *al-ḥawāṣṣ* (5); 253b *al-munāẓarāt* (5, but see oben f.82a!); 259b *al-bāḥ* (10); 261b *al-ğihād* (13); 267b *fitan aḥir az-zamān* (8 paragraphs, but breaks in the 7th).

1735.

H 113. 95 ff. 21 × 14½ cm. Copied I-II 1083/1672, in round, larger, thick nashī, by Muṭahhar b. Muḥ. b. Yaḥyā b. Luṭfālbarī, who however (cf. col. of I) says to have let the text be supplemented by another copyist, as it appears from ff. 1-15 and 40-61, written in a thinner nashī; nice cover in red leather with floral decoration; good condition, apart from some loose leaves.

I (2-61) The commentary on al-'Uṣaifirī's *al-Miftāḥ ilh.* (above 84:II), by Qāsim b. Muḥ. b. Qāsim al-A'rağ, *<al-Idāḥ fi kaṣf ma'āni l-Miftāḥ>* (see 13:I; add.Ḥabṣī? 262).

II (62-74a) *<Miftāḥ al-Fā'id fi 'ilm al-farā'id>*, by al-Faḍl b. Abī s-Sa'd al-'Uṣaifirī (see 84:II).

III (74b-94) Miscellaneous poetry: a) 17 vv.*bā*, on the Prophet, by 'Abdarraḥīm <b. Aḥmad> al-Bura'ī (above 485:III); b) 75a 50 vv.*-ādi*, on *al-ğihād*, by ar-R.qbāwī at-Tihāmī; c) 76b 16 vv.*-abi*, anonymous, on love; d) 77a 14 vv.*-adi*, *fi taṣbih at-turayyā*, by <'Abdallāh> Ibn al-Mu'tazz (GAS II,569); e) 78a elegy, 71 vv.*-mā*, for the Imāmī scholar Muḥ. b. Ḥasan b. 'Alī, known as al-Ḥurr al-Āmili (cf. E.I.² III,608), by Muḥ. b. Ibrāhīm <b. Yaḥyā> as-Saḥlī (above 141:III); f) 80 elegy for the same, 60 vv.*-ru*, by Ibrāhīm b. Šāliḥ al-Hindī <aṣ-Šan'ānī>, said here to be known as al-Ḥazzā' (d.1101/1690: GAL II,399:9/525 S II,545:8b; *Badr* I,16; Ḥabṣī² 336); g) 81b elegy, 58 vv.*-ā'I*, by Ibrāhīm b. Aḥmad al-Yāfi'ī (d.1110/1699: *Badr* I,7; Ḥabṣī² 337); h) 83b 11+7 vv.*-awā* on love; i) 84a the first 18 vv. of Ka'b b. Zuhair's *Bānat Su'ād* (above 725:XII.c and 1137:IV); k) 84b 10 vv.*-ās* by Šalāḥ b. Aḥmad <b. 'Abdallāh> (d.1024/1615: *Badr* S 104); l) 85b 9 vv.*-amu* by Zaid b. Mu'āwiya, unidentified; m) 86a a *ḥuṭba* by Quṣṣ b. Sā'ida <al-Iyādī> (cf. E.I.² V,532), from al-Laḥmī's *Wāsiṭat al-adab* (below No.1758:I); n) 86b, 88a, 89a three elegies for the Prophet, 8 vv.*-rā*, 44 vv.*-adu*, 17 vv.*-adi*, by Ḥassān b. Tābit (GAS II,289); o) 90a the first 18 vv.*-āhu* of the *Manẓūmat al-asmā' al-ḥusnā* (above 84:IV); p) 90b a narrative by <'Abdalmalik b. Quraib> al-Aṣma'ī (E.I.² I,739) about a pilgrimage made by himself; q) 91 *Sūra min az-Zabūr*, here 37 vv. (see CLIX:A and 538:III.e); r) 92b elegy for a cat, 42 vv.*-adi*, by Šalāḥ al-Ḥaziri (cf. Forrer 300); s) 94b anonymous elegy, 20 vv.*-āti*, for a hanged man.

1736.

H 114. 20 × 13½ cm. Old, valuable ms., in a very thick, round, fully vowelless nashī; brownish paper; good condition, as regards the text; cover badly damaged, especially in the upper plate and in the flap.

Vol. II of *al-Anwār al-muḍī'a fi Šarḥ al-Arba'in as-Sailaḡiya* <lil-Ḥāšimī>, by al-Mu'ayyad Yaḥyā b. Ḥamza <b. 'Alī> (title and author in a note by later hand f.1a), starting from ḥadīṭ 22 (see 710:I as regards the arrangement of the work, though the technical terms used in the present ms. are mostly different and more various). Here is the list of the ḥadīṭ's commented upon: 4a ḥ.23; 8b ḥ.24; 21b ḥ.25; 29a ḥ.26; 36a ḥ.27; 52a ḥ.28; 72b ḥ.29; 82a ḥ.30; 89a ḥ.31; 97a ḥ.32; 109b ḥ.33; 120b ḥ.34; 123b ḥ.35; 126b ḥ.36; 142a ḥ.37; 154a ḥ.38; 157a ḥ.39; 174b ḥ.40.

1737.

H 115. 234 ff. (1,234a blank) 20 × 15 cm. Recent, but excellent ms., in a nice, round, spaced, rather thin nashī; very good condition, the flap only missing.

(3b-233a) Torso of *al-Mağālis al-Mu'ayyadīya* (title at the beginning of the text), by al-Mu'ayyad <fi d-dīn> Hibatallāh <b. Abī 'Imrān Mūsā b. Dā'ūd> aṣ-Širāzī (GAL S I,326:10.3 and 714:C.1.1; cf. E.I.² VII,272). Of this very important compendium of the Ismā'īlī doctrine, this quite rare ms. contains unhappily the *mi'a ḥāmisa* only, namely the 100 *mağlis* of the fifth section, out of eight, whose an essential outline is here: 23b *mağlis* 10; 46b m.20; 70b m.30; 91b m.40; 115a m.50; 138a m.60; 163b m.70; 189a m.80; 210b m.90; 231b m.100. Inc., after *basmala*, *al-ḥ. li-llāh alladī lā ta'laqu bi-auliya' dīnihi n-naqā'iṣ bal kamālulhum tukammilu n-nufūs an-nawāqis fa-hum yadīnūn bi-dīn Allāh subḥānahu lladī qāla fīhi: alā li-llāh ad-dīn al-ḥāliṣ ...* (4b) *ammā ba'd fa-inna ḥaira l-kalām mā ḥalaṣa min al-ifk ilh.*

1738.

H 116. 247 ff. 20 × 15 cm. Very good copy, in a common, but regular, sharp, compact, rather small nashī; 2b *'unwān* in blue and gold; text included in a frame; good condition, but cover damaged in the spine, no flap.

(2-245a) *al-I'lām bi-a'lām balad Allāh al-ḥarām* (title f.4b), by <Muḥ. b. Aḥmad b. Muḥ. an-Nahrawālī> (GAL II,382:1/501 S II,515; add.Birmingham 904; Garr.² 4450 (3 mss.); Yale 1295; Chester B. 3891 4960; Inst.Vost. 9383; Wien² 2418; Topkapı 6079-82; Šan'a' 847; Tun.² 504, 549, 3236). The 10 *bāb* into which the contents are divided (cf. description in Berl.6065), are the following: 1. 2b *fi ḡikr Makka l-mušarrafa*; 2. 7a *fi binā' l-Ka'ba l-mu'azzama*; 3. 34a *fi bayān mā kāna 'alaihi waḍ' al-masğid al-ḥarām*; 4. 42a *fi ḡikr mā zādahu l-'Abbāsiyūn fi l-masğid al-ḥarām*; 5. 68a *fi ḡikr az-ziyādātāin allatain zuyyidatā fi l-masğid al-ḥarām*; 6. 97a *fi ḡikr mulūk al-Ġarākisa*; 7. 131b *fi zuḥūr āl 'Uimān*; 8. 154b *fi daula ... sultān Sulaimān Ḥān*; 9. 191a *fi daula ... sultān Salīm Ḥān*; 10. 217a *fi saltāna sultān ... Murād Ḥān*.

1739.

H 117. 183 ff. 19½ 14 cm. Good, rather old ms., in a quite regular, round, very thick, fairly small nashī; brownish paper; Qur'ān's text in red ink in ff. 122-129 and 142-end; good condition as a whole, no flap.

(2b-182) Torso of <Šāfi/Šifā' al-'alī/ġalīb> *šarḥ al-ḥamsimī'a l-āya min at-Tanzīb*, by <Abdallāh b. Muḥ. b. Abī l-Qāsim> a n-Nağrī (partial title and author's name at the end, on the under mg.) (see 714:II and 1072:II). As the text of this selective Zaidī Qur'ān's commentary (a summary description in Berl.907) in the present copy appears quite upset, its outline is advisable, as follows: 2b-120 sūras 2 (*al-Baqara*) – 9 (*al-Barā'a*), imperfect; 122-126a sūras 19 (*Maryam*) – 24 (*an-Nūr*); 131b-138a sūras 10 (*Yūnus*) – 13 (*ar-Ra'd*); 138b-151a sūras 16 (*an-Nahl*) – 18 (*al-Kahf*); 151b-155b sūras 25 (*al-Furqān*) – 30 (*ar-Rūm*); 156a sūra 54 (*al-Qamar*); 157-160 sūras 33 (*al-Aḥzāb*) – 34 (*Saba'*) and 36 (*Yā'-Sin*); 161-2 sūras 37 (*aṣ-Šafāt*) and 38 (*Šād*); 163-166 sūras 41 (*as-Sağda*) – 49 (*al-Ḥuğurāt*); 171a s. 53 (*an-Nağm*); 171b sūras 55 (*ar-Raḥmān*) and 56 (*al-Wāqī'a*); 172a-174 sūras 58 (*al-Muğādala*) – 60 (*al-Mumīnaḥana*); 175a s.62 (*al-Ğumu'a*); 176a s.65 (*at-Taḥāq*); 178a-b sūras 66 (*at-Taḥrīm*) and 68 (*an-Nūn*); 179a sūras 71 (*Nūḥ*) and 73 (*al-Muzammil*); 181a s.108 (*al-Kaṭar*); 181b s. 107 (*al-Mā'ūn*).

1740.

H 118. 278 ff. (215b-216a blank) 20×15 cm. Copied II-IV 1067/1657, VIII same date (copyist Ḥasan b. Nāṣir al-Muḥallā), the rest 1070-71/1660-61, the script being different: I common, sharp, rather rough; II-IV regular, round, fairly nice; V-VII really fine, unusually thin, rather compact; VIII quite regular, nice, rather spaced and vertically expanded; IX-XI thick, round, compact, wholly vocalized; fairly good condition as a whole; cover damaged in the spine, no flap.

I (1-122) *Lubb al-lubāb wa-nuzḥat al-aḥbāb*, by Abū l-Ḥasan <Aḥmad> b. Muḥ. b. Ibrāhīm al-Aṣ'arī <al-Yamanī> (title, author's name and *fihrist* in the intr.). For alternative titles and further information see 773:II and 1657:IV. Here is a survey of the contents, in 10 *bāb* (each one consisting of 10 *ḥabar*): 2b 1. *fi l-karam wa-ḥusn al-aḥlāq waš-šiyam*; 15b 2. *fi l-adab wal-'ilm wal-'afw wal-ḥilm*; 24b 3. *fi š-šağā'a wal-ğalad wal-barā'a*; 36b 4. *fi l-faṣāḥa wal-ḥitāb fi r-radd wal-ğawāb*; 43b 5. *fi t-talaṣṣus fi n-nisā' wat-talaṣṣus fi r-rigāl*; 57b 6. *fi ḥikāyāt aš-šu'arā' ma'a l-akābir wal-umarā'*; 67b 7. *fi aḥbār al-'uṣṣāq wa-kull šabb muṣtiq*; 77b 8. *fi aḥbār aš-šitā' ma'a funūn šattā*; 96a 9. *fi aḥbār mašhūra wa-ḥikāyāt ma'tūra*; 108b 10. *fi aḥbār aš-šāliḥin waz-zuhḥād was-sābiḥin*.

II (123b-135a) *al-Arba'ūn ḥadīṭ as-Sailaqīya*, by <Zaid b. 'Abdallāh b. Mas'ūd al-Ḥāšimī> (see 248:III, to be rectified as follows: "but handed down by Abū Ṭālib Ḥasan b. Muḥ. b. al-Mahdī al-Ḥasanī as-Sailaqī, dead after 458/1066, cf. *Ṭab. Zaid*. III,117; *Sources* 91 No.393, hence the usual title; on transmission details cf. BMS 156).

III (137-150a) *Miftāḥ al-Fā'id fi 'ilm al-farā'id*, by 'Afīfaddīn al-Faḍl b. Abī s-Sa'd al-Uṣaifirī, without the appendix on *al-waṣāyā* (see 84:II and 999:I).

IV (151-160) *Ḥayāt al-qulūb li-ḥitāb al-maḥbūb* (sic, instead of the usual *fi ma'rifa 'ibādat 'allām al-ğuyūb*), by al-Mahdī li-dīn Allāh Aḥmad b. Yaḥyā Ibn al-Murtaḍā (see 248:VI), divided as usual into 3 *faṣl*: 1. *fi sabab al-ğafḥa 'an al-ihtimām bi-amr al-maut*; 2. *fi sabab ḡaflat al-'abd fi ḥāl qiyāmihi li-munāğāt malik as-samawāt wal-arḍ*; 3. *fi ḍikr aṣ-ṣalawāt al-ḥams allatī 'ftaraḍahā llāh 'alā 'ibādihi*.

V (161b-194a) *Tabṣirat al-mubtadi' wa-taḍkirat al-muntahī*, a quite rare commentary, so far anonymous, on *al-Muqaddima l-Āğurrūmiya liṣ-Šanhāğī* (above CXLII:A), whose no other copy could be traced in all the available sources, in spite of the quite careful research, whereupon one must infer that the work didn't run widely and its author didn't have but a local renown. If that's how things are, the only useful clue may probably be provided by the colophon, where 1029/1620 is recorded as the date of the composition. Then, if one looks up the masterly reference-book by Ḥabṣī² (cf. the Abbreviations list), in the chapter devoted to grammar (p.384), he doesn't find at that time but one scholar who had composed a *Šarḥ al-Āğurrūmiya*, otherwise without any title: Muḥ. b. Aḥmad al-Asadī al-'Arīšī, dead in 1060/1650; the same information is given by *Ḥadiya* II,285, but with the addition of some interesting *nisbas*: al-Yamanī tumma al-Makkī aš-Šāfi'i, which let's conclude that he came from Egypt (cf. E.I.² I,651 s.v. al-'Arīsh) and moved to Yemen and finally to Mekka (cf. Berl.6696:19). To sum up, it seems quite reasonable to guess that the author may be identified with him. As to the text, it's complete, from *bāb al-i'rāb* (164a) to *bāb maḥfūḍāt al-asmā'* (193a). Inc. *al-ḥ. li-llāh alladī ḥalaqa l-insān wa-'allamahu l-bayān wa-faḍḍalahu 'alā sā'ir al-ḥayawān wa-anṭaqahu bi-aṣṣaḥ lisān... wa-ba'd fa-ḥaḍā mā alḥamāni llāh ta'ālā min ta'tīf šarḥ laṭīf 'alā muḥtaṣar al-imām aṣ-Šanhāğī mu'tīran fihī t-taḥfīf wat-taqrīb ilḥ*.

VI (195b-206a) Two titleless texts, concerning the *ahl al-bait*: a) -200b a set of traditions from a lot of sources, both Sunnīs and Šī'īs, praising the virtues of 'Alī and his family; b) 200b-202a, 203b, 204b-206a verses on the same subject.

VII (207-215a) An extended *Iğāza*, delivered to al-Imām <al-Manṣūr> Qāsim b. Muḥ. b. 'Alī, by an unnamed scholar, concerning the following *ḥadīṭ*-collections: al-Buḥārī's *Šaḥīḥ* (above CCCXXV) and the homonymous work by Muslim; Abū Dā'ūd's *Sunan* and the homonymous work by at-Tirmidī (above 860); Ibn al-Aṭīrs *Ğāmi' al-uṣūl*; as-Suyūṭī's *al-Ğāmi' aṣ-ṣağīr*; 'Iyāḍ al-Yaḥṣubī's *aš-Šifā' bi-ta'rif ḥuqūq al-Muṣtafā* (above 167:I); al-'Āmirī's *Baḥğat al-maḥāfil* (above 509); ad-Daiba's *Taiṣīr al-wuṣūl ilā ḡāmi' al-uṣūl* (above 571). As regards the identity of the author, it was a really exceptional stroke of luck to have discovered his name, Šamsaddīn Aḥmad b. 'Uṭmān b. 'Abdarraḥīm, in the *Ṭab. Zaid*. (cf. Abbreviation list), III p. 325, where moreover, within the biographical notice of al-Manṣūr Qāsim, the very same incipit itself is quoted: *al-ḥ. li-llāh alladī anfaḍa liš-šarī'a man yakšifu l-liṭām 'an wağḥihā l-abḥağ... wa-yadullu 'alā 'qtifā' sawā'a l-manḥağ... ammā ba'd fa-inna muwālāt Āl Muḥammad sl'm farḍ 'alā l-bariya maḥtūm*. It's otherwise regrettable that no further information could be drawn from any other source. All what we are told by the present ms. is that he was a *faqīh*, likely a Šāfi'i, and had the nickname of *šāḥib al-musūḥ* (pl. of *mish*), "a man wearing sackclothes".

VIII (216b-224a) An anonymous text dealing with a lawsuit concerning a will (*waṣīya*).

IX (225-251) *al-Ḥuḡaḡ al-muta'adida*, by al-Mutawakkil Ismā'il b. Qāsim b. Muḥ. (see 1636:II with the complete title). The question, put to al-Imām by the qāḍī 'Abdalqādir b. 'Alī b. Yaḥyā al-Muḥairisī (above 1594:V), as it's explained in the intr., had been discussed since the time of the Companions: it runs about the right sentence to be uttered by a man, when he divorces his wife, whether he must say *anti ṭāliq talātan* or *anti ṭāliq anti ṭāliq anti ṭāliq*. The Imām supports that the latter is righter, relaying on both the Qur'ān and the Tradition and the *qiyās*.

X (255-260) *Šifā' al-kulūm fī naẓm Miṣbāḥ al-'ulūm*, i.e. a versification of *aṭ-Talātūn al-mas'ala ilh* lir-Raṣṣāṣ (above 48:II), by Ḥusain b. 'Alī b. al-Hādī al-'Ayyāšī az-Zaidī al-'Adlī: both work and author surprisingly untraceable! This is an Urḡūza, 296 vv., grouped together under the same headings of the 30 *masā'il*, and arranged so that the verses rhyme by two, the rhyme being held inside each verse between the two hemistichs. Inc. *Ḥamdan li-rabbi l-minani wal-ifḍālī fa-hwa l-ḥakimu l-'adlu fī l-af'ālī*.

XI (261-275a) *I'ānat al-fattāḥ fī naẓm al-Miṣbāḥ*, a rhymed version of al-'Uṣaifirī's *Miṣbāḥ al-Fā'id* (above 84:II), by the same author as X, in fact an Urḡūza 573 vv., whose arrangement keeps to the division into *faṣl* or *bāb* of the basic work. Inc. *al-Ḥamdu li-llāhi l-ḥakīmi l-'adli aḥmaduhu fa-hwa waliyu l-faḍli*.

XII (275b-278a) *Q. fī l-Manāsik waz-ziyāra*, 106 vv.-rā, by the same author as X-XI, said to be its copyist too. Inc. *Ḥamdan li-man raḥa'a t-ṭibāqa wa-qarrara/min ḡairi mā 'amada hunāka li-man yarā*.

1741.

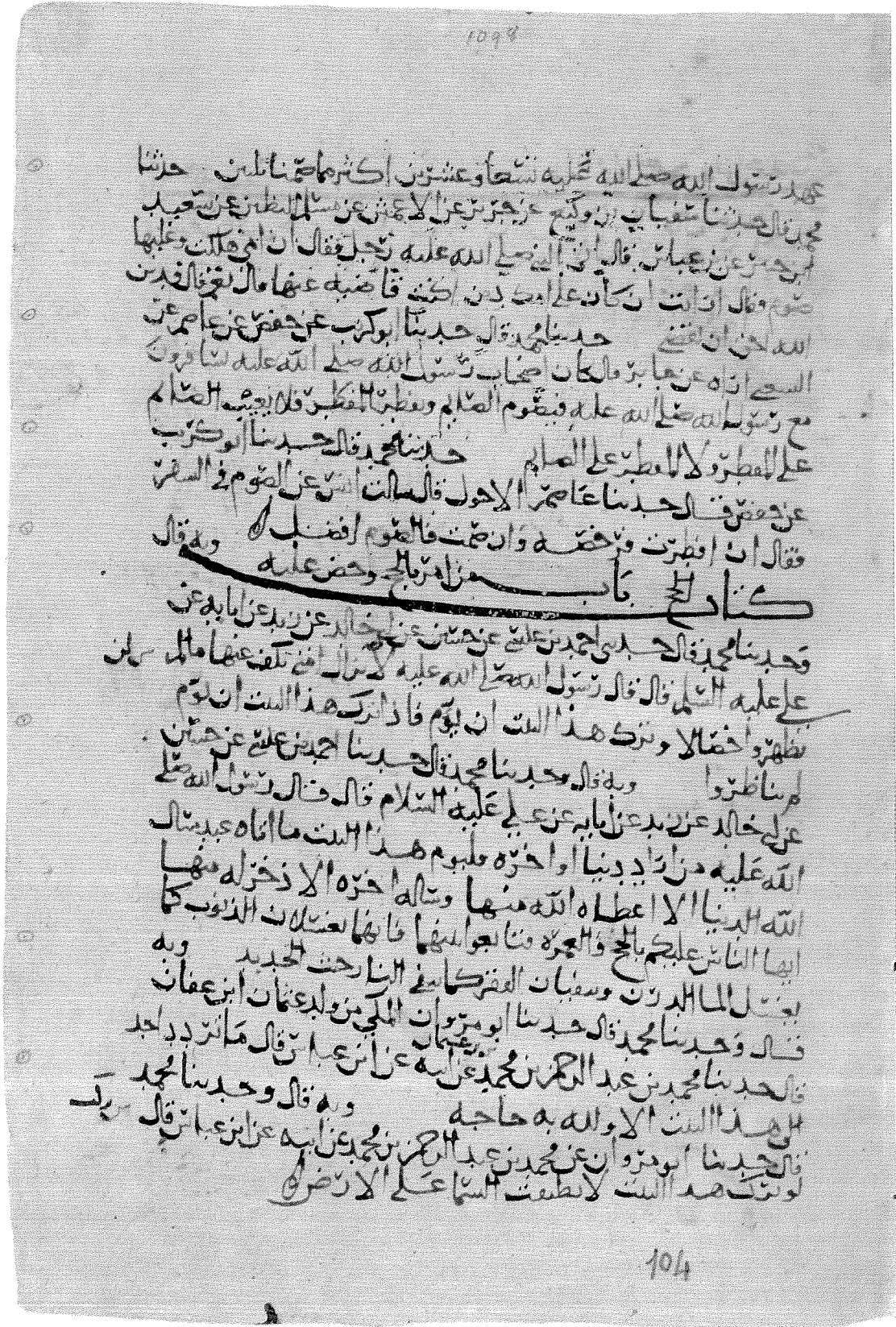
H 119. 181 ff. 19×13 cm. Rather old ms., in a sharp, fairly thick nashī; brownish paper; good condition, except the first three leaves and the last ones, eaten by worms, as well as the cover; no flap.

al-Mufaṣṣal fī ṣan'at al-i'rāb (thus plainly 2b), by Maḥmūd b. 'Umar az-Zamaḥṣarī (see 74), defective at the beginning (one leaf missing). The 4 *qism*, into which the matter is divided, are: 2b q.1 fī l-asmā'; 102a q.2 fī l-af'āl; 122a q.3 fī l-ḥurūf; 145b q.4 fī l-muṣṭarak.

1742.

H 120. 212 ff. (1a, 2b, 210b, 212a blank) 21×15 cm. Rather recent ms., in a common, but regular, round script; text included within a double red-blue frame; title-page roughly illuminated; ff. 3b-4a *fihrist* within many-coloured circles; titles of the 16 *bāb* in yellow ink, written also on the mgs. within circles, in green ink. Rather bad condition, all the leaves being loose; cover seriously damaged, no flap.

(3-210a) *K. Kalīla wa-Dimna*, in the Arabic translation by 'Abdallāh Ibn al-Muqaffa' (GAL I,151:1.1/158 S I,234:1.1; cf. E.I.² IV,524; add. Yale 458; Chester B. 4201; Inst.Vost. 9109-10; Rabat²; Baghdad Auqāf III III,48 No. 4531; Tun.² 2281; Ṣan'a' 908; besides, the



valuable introductory speech of the Italian translation, *Il Libro di Kalila e Dimna*, edited by A. Borruso and M. Cassarino, Roma 1991). Here is the list of the chapters: 20a 1.; 25b 2.; 40a 3.; 83b 4.; 105b 5.; 123a 6.; 150a 7.; 156a 8.; 157b 9.; 178b 10.; 184a 11.; 187b 12.; 197a 13.; 200b 14.; 206a 15.; 207b 16.

1743.

H 121. 161 ff. (2b blank) 21×14 cm. Copied I and IV 875/1470, by 'Abdalqādir b. Muḥ. b. Ḥusain al-Biṣrī (? cf. Forrer 289) and Muḥ. b. 'Alī b. Muḥ. as-Sirāgī ad-Ḍamārī respectively (but the other sections by the same, similar hands), in a common, rather rough, mostly thick nashī. Good condition as a whole.

I (3-26) *Talḥiṣ Miftāḥ al-'ulūm fī 'ilm al-ma'ānī wal-bayān* (lis-Sakkākī, above 473:II), by Ḡamāladdīn Abū 'Abdallāh Muḥ. b. 'Abdarrahmān ḡb. 'Umar al-Qazwīnī aṣ-Ṣāfi'ī (see 17:I and 1012:II). Contents: 3b *muqaddima: al-faṣāḥa; 4a fann 1: 'ilm al-ma'ānī; 15a f.2: 'ilm al-bayān; 20b f.3 'ilm al-badī; 24b ḥātima fī s-sariqāt.*

II (27-47) *ar-R. fī Mas'alat al-imāma* (until f. 32), whose proper title (otherwise nowhere else mentioned) ought to be, according to the col. f.42b, *ar-R. l-Wāfiya fī kaṣf ad-daqa'iq al-ḥāfiya ma'a aḡwibatihā ṣ-ṣāfiya*, by Abū l-Ḥasan 'Izzaddīn b. Ḥasan b. 'Alī b. al-Mu'ayyad b. Ḡibrīl, the 35th Zaidi Imām (author cf. F. Sayyid 410, and above 196:VI), who composed it, according to the intr., at a sitting in one hour when he was moving to Ṣan'a'. Two copies of this text were already recorded (above 979:X and 1301:IV), the second one including the same writings as those to be found here, starting from f.32b, and called *ḡawāb*, in fact the criticism on the *Risāla* by two scholars, both mentioned by Ḥabṣī 114:3 and Ḥabṣī² 599: (-35b) Faḥraddīn 'Abdallāh b. Muḥ. ḡb. A. l-Qāsim an-Naḡrī (cf. 40:II), and (35b-47) Ḡamāladdīn 'Alī b. Muḥ. b. Aḥmad al-Bukurī (cf. 84:VII; his *ḡawāb* cited e.g. by *Badr* I,492). As to al-Bukurī's text, it's a real commentary which, after a long-winded intr. (35b-36b), deals widely with imāmate question from three *ḡihāt*, or points of view (ff. 37a, 42b, 44a), by means of a systematic discussion of a lot of pieces quoted from the *Risāla*, the pattern being *qāla maulān... āaqūlu*.

III (48-49) *ad-Durr al-manẓūm al-mufawwaf bil-'ulūm*, a letter in rhymed prose addressed by al-Wāfiq ḡbillāh al-Muṭahhar b. al-Mahdī Muḥ. b. al-Mutawakkil al-Muṭahhar, the 23rd Zaidi Imām (cf. F. Sayyid 408), to an-Nāṣir ḡlī-dīn Allāh Ṣalāḥaddīn Muḥ. b. al-Mahdī 'Alī, the 25th Zaidi Imām (cf. F. Sayyid 409) (see 226:III and especially 1664:II.d).

IV (50-57a) *al-I'rāb 'an qawā'id al-i'rāb*, by Ḡamāladdīn 'Abdallāh b. Yūsuf b. Aḥmad Ibn Hiṣām al-Anṣārī (see LXXXI:A and especially 989:III), acephalous, *mas'ala 1* and the beginning of *m.2* of the first *bāb* being missing; then 50b *m.3 fī bayān al-ḡumal allatī lā maḥall lahā min al-i'rāb*, 51b *m.4 al-ḡumal al-ḡabariya*, ibid. *bāb 2 fī l-ḡārr wal-maḡrūr* (4 *masā'il*), 52a *b. 3 fī tafsīr kalimāt yaḥtāḡu ilaiḥā l-mu'rib* (8 *nau'*), 56b *b.4 fī l-iṣāra ilā 'ibārāt muḡarrada ilḥ.*

V (57b-159a) *Šarḥ al-Muqaddima ṣ-Ṣāfiya fī 'ilm at-taṣrīf* (alias *Muqaddimat at-taṣrīf*

XII

al-Amāli, by Aḥmad b. 'Isā b. Zaid (Cat. No. 1757, f. 104a).

One of the oldest Zaidi collections of Traditions: the chapter on the pilgrimage.

li-Ibn al-Ḥāḡib, above 54:II), a commentary *qauluhu* by <Abū l-Faḡā'il> Ruknaddīn <Ḥasan b. Muḥ. b. Šaraf Šāh al-'Alawī al-Astarābādī> (GAL I,305:II.3/370 S I,536; add. Cairo³ II,44; Köprülü III,290 No.632). F.57b *fihrist* of the contents, divided into 23 unnumbered *bāb*. Due to the fact that, in comparison with the commentary by Raḡiaddin al-Astarābādī (above 1318), the mss. of the present work, as far as they are recorded by the sources, turn out to be very few, it seemed useful to give the detailed list of the chapters, as follows: 58b *muqaddimāt at-taṣrif fī ma'rifat al-auzān*; 62b *abniyat al-asmā'*; 65b *abniyat al-māḡi*; 69a *al-muḡarī'*; 71a *aṣ-ṣifa l-muṣabbaha*; 71b *al-maṣḡar*; 73b *asmā' az-zamān wal-makān*; 74b *<asmā'> āla*; ibid. *al-muṣaḡḡar*; 81b *<al-ism> al-mansūb*; 88a *al-ḡumū' at-takṣiriya*; 95a *iltiqā' s-sākinain*; 97b *al-ibtidā'*; 99a *al-waḡf*; 103a *al-maḡṣūr wal-mamdūd*; 104a *ḡū z-ziyāda*; 114b *al-imāla*; 117a *tahfif al-hamza*; 121b *al-i'lāl*; 135b *al-abdāl*; 138b *al-idḡām/iddiḡām*; 148b *masā'il at-tamrīn*; 152b *al-ḡaḡf*.

VI Minor texts: a) 27a extr. from *Tuḡfat al-mutahaḡḡid wa-ḡunyat al-muta'abbid*, unknown title, on the wasting water in the ablution (*wuḡū'*) to be avoided; b) 159b 27 vv.-āli, just the same as in 226:II.c and 1593:III.r, by 'Abdallāh b. 'Alī b. Abī l-Faraḡ al-Adīb, who was living in the 6th/12th cent. (cf. Berl. Ind.137); c) 160b magical texts, among which a spell (*'azīma*) against the theft.

1744.

H 122. 98 ff. (1a, 48b the second half of the page, 98a blank) 20×12 cm. Copied 869/1464, in a rather peculiar, sharp, quite compact script, likely by Persian hand. Bad condition.

(2-97b) *al-Ḥāṣiya š-Šarifiya 'alā l-Muṭawwal* (thus the title, f.2a, by a later hand), i.e. the gloss *qauluhu-aḡūlu* on the so-called *aṣ-Šarḡ al-muṭawwal* (=the "extended" commentary li-Mas'ūd b. 'Umar at-Taftāzānī on al-Qazwīnī's *Talḡiṣ al-Miftāḡ*, cf. above 257:I), by <aṣ-Šarīf 'Alī b. Muḥ. b. 'Alī al-Ḡurḡānī> (see 308 and 1197, both with ref.). As regards the contents, a quite essential, partial description only can be given, thanks to the following items, by a later hand, on the mgs.: 3a *muqaddima*; 6a *fann 1 <'ilm al-ma'ānī>*: 56a <b.6> *al-inṣā'*; 62b <b.7> *al-faṣl wal-waṣl*; 71a <b.8> *al-iḡāz wal-iṭnāb wa-muwāsāt*; 72b *fann 2 <'ilm al-bayān>*: 79a *at-taṣbih*; 96b *fann 3 'ilm al-badī'*, imperfect; the *ḡātima* missing.

1745.

H 123. 302 ff. (3b, 302b blank) 19×18 cm. (unusual size). Good ms., likely copied in the 11th/17th cent. by one and the same hand, but in two different scripts: ff. 4-89 round, thick, compact, very regular; ff. 90-end round, thinner, fairly spaced, here and there rather untidy.

(4-299a) *Uṣūl al-aḡkām al-ḡāmi' li-šarī'a R <A sayyid al-ānām>* (thus in the title-page by a later hand), but in the intr. *Uṣūl al-aḡkām al-ḡāmi' fī l-ḡalāl wal-ḡarām*, by al-Muṭawakkil 'alā l-Ḥāḡ al-Ḥamza b. Sulaimān <b. Muḥ> (see 52 and 847:I). A complete copy of the well-known huge collection of traditions (usually named *ḡabar*), totalling more than 3.000, as told by Ḥabṣī 32, arranged however according the *furū'*-works, as it appears from

the following list of the main sections (*kitāb*, subdivided into *bāb*): 5a *ṡahāra*, 16b *ḡaiḡ*, 18a *ṡalāt*, 42b *ḡanā'iz*, 47a *zakāt*, 62a *ḡums*, 64a *ṡaum*, 71a *ḡaḡḡ*, 118a *diyāt*, 131a *waṡāyā*, 134a *farā'id*, 147a *al-qaḡā' wal-aḡkām*, 178a *aṣ-ṡaid waḡ-ḡabā'ih*, 195a *ṡalāḡ*, 206b *ṡihār*, 218a *buyū'*, 238b *ṡuf'a*, 241a *iḡārāt*, 243b *ṡarika*, 246a *rahn*, 247b *ḡuṡūb*, 249a *al-ḡibāt waṡ-ṡadaḡāt*, 254a *'itq*, 258b *al-aimān wal-kaffārāt*, 263b *ḡudūd*, 280a *as-siyar wa-mā yalzamu lil-imām lil-umma wa-yalzamu lil-umma lil-imām* (last section, 294a *al-ḡaul fī l-ḡanā'im wa-ḡismatiḡā*).

Add.: a) 1b *samā'*-certificate by Ḥumaid b. Aḡmad <b. Muḥ. al-Maḡallī> (see 553:I); b) a text on the descendants of 'Alī; c) 4a a text on *al-ism al-a'zam*; d) 299b a letter by al-Manṡūr Qāsim b. Muḥ. on the exemption of the Banū Ḥāṡim from the payment of the alms; e) 300a some verses on astronomical matter, and a list of the months of the Syriac calendar; f) 300b-301a other *samā'*-certificates.

1746.

H 124. 65 ff. 17×12 cm. Rather recent ms., by very different hands (see details below).

Miscellany of mainly poetical texts: 1) 1a-b 8 vv. with a commentary of *al-Q. l-Bā'iya* by al-Aḡnas b. Šihāb at-Taḡlibī (poem cited by GAS II,149); 2) 2-3 a fragment of the *Mu'aṡṡara* li-Suhrawardī l-Maḡtūl (see 1527:V.b; here 10 sections only); 3) 4-12 *al-Bassāma <s-ṡuḡrā>*, by Ibrāḡim b. Muḥ. b. 'Abdallāh Ibn al-Wazīr (see CCCLIII:T and 910:I), here 237 vv.: nice copy, by Ibrāḡim b. Aḡmad Faḡḡal, in a rather thick, partially vocalized script, letters vertically expanded, big red dots at the middle and the end of each verse; 4) 14-25 a *Mu'aṡṡara* (thus at the beginning and the end), 290 vv., in honour of the 20th Zaidī Imām <al-Mu'ayyad> Yaḡyā b. Ḥamza <b. 'Alī> (d.749/1349: F.Sayyid 408), by Šihābaddīn Aḡmad Ibn Ḥubaiṡ, unidentified: 29 strophes (10 vv. each one), as many as the alphabet's letters plus *lām-alif*, the verses of every strophe beginning and ending in the same letter: the same copyist as that of no.3 (to be pointed out that ṡan'a's Catalogue, p.353 and Ind. p.916, records another *Mu'aṡṡara* li-Ibn Ḥubaiṡ, but on ṡūfī matter; 5) 26a-b *al-Q. al-Yā'iya fī ta'riḡ al-Yaman wa-ansābiḡ*, here 55 vv., by Naṡwān b. Sa'id al-Ḥimyarī (see CCLXX:III:D; to be added Berl.9740 with the description of the contents; Vat.1130:II.b 1131:8 1150:2): copied 12 Ša'bān 988/22 September 1580 by the same copyist as nos.3-4; 6) 27-29a correspondence in verses on the meaning of such terms as *māḡiya*, *ḡuwiya*, *ḡaḡiqa*, the questions being put by Efendi Muḥ. b. 'Alī al-Aṡamm, unidentified, in ṡafar 986/April 1578, to 'Imādaddīn Yaḡyā b. al-Muṡaḡḡar b. Tāḡaddīn, unknown as well; 7) 29b 23 vv.-li by Šarafaddīn <Yaḡyā b. ṡamsaddīn (inc. *mā ḡā taḡurruka bit-taṡwīfī wal-amalī*); 8) 30-37a a few poems concerning some rulers of the ṡāhirid dynasty (858/1454-923/1517: F.Sayyid 398), copied all by Muḥ. b. 'Alī b. Ḥamza b. Sulaimān al-Ḥasanī, said to be the owner of the ms.: an elegy, 50 vv.-mi, for <al-Malik az-Zāfir ṡalāḡaddīn> 'Āmir b. ṡāhir, the founder of the dynasty (d.870/1466), by 'Abdarraḡmān as-Suwaḡhir, not closer known; a reply, 52 vv.-same rhyme, by Ibrāḡim b. Muḥ. b. 'Abdalḡādī aṡ-ṡan'ānī, unidentified; a pleading for as-Suwaḡhir's poem, 77 vv. same rhyme, by Ḥasan b. 'Abdallāh al-Maḡḡarī (?); a complaint (*ṡakiya*), 32 vv.-ri, to 'Alī b. ṡāhir, likely the second ṡāhirī ṡulṡān, about his misdeeds in the government; a poem of thanksgiving, 33 vv. same rhyme, by as-Suwaḡhir; a poem, 33 vv.-iḡādī in praise al-Malik at-ṡāhir (thus the ms., likely a mistake for az-Zāhir),

by 'Abdallāh Ibn 'Aṭṭāf al-Hāmīlī, unknown; 9) 37b-38a 37 vv.-*mi* on *ḡazal* matter, by the above mentioned Muḥ. b. 'Alī b. Ḥamza; 10) 38a-40a 78 vv.-*qu* by al-Manṣūr Muḥ. b. 'Alī b. Muḥ. al-Waṣālī as-Sirāḡī, the 34th Zaidī Imām (d.910/1504: F.Sayyid 411), inc. '*aṣīqtu wa-mā lis-sumri wal-biḍi a-ṣāqu/wa-lau kunna kaṣ-ṣamsi llati hiya tuṣriqu*'; 11) 42b-46 *al-Q. al-Ḥimyarīya*, here 138 v., by Naṣwān b. Sa'id al-Ḥimyarī (see 285:VIII; add. Ḥabṣī² 407; another ms. Ṣan'a' 689); 12) 46b the beginning of a *Mu'aṣṣara* li-Ibn Ḥubaiṣ, different from No.4 above; 13) 47b a summary of the events concerning the Prophet in the ten years after the *hiḡra* until his death; 14) 48-49a *al-Q. al-Lāmīya*, in praise of 'Alī, here 65 vv., beginning all by *qālat*, by Abū l-Qāsim Ismā'il Ibn 'Abbād aṭ-Ṭālaqānī (see 198:XXX); then 49b-50a 31 vv.-*ibu*, by the same; 15) 50a-52 elegy for Ḥusain b. 'Alī b. Abī Ṭālib, 119 vv.-*nā*, likely by the same, inc. *muṣābun qatilu t-Ṭaffi* (cf. E.I.² X,85 s.v. al-Ṭaff) *hayyaḡa li ḥuznā /wa-ḡaddada asqāmī wa-ṣayyarānī muḡnā*: copyist Ḥibbān b. Maḡṣūl al-Kindī az-Zaidī; 16) 53-55 anonymous poetry of religious contents; 17) 55b qaṣ. 15 vv.-*āwah* by 'Abdallāhī <b. Muḥ. > as-Saudī (d.932/1525: GAL II,407:§ 8.1/536; *Badr* I,408); 18) 56-58a a set of texts concerning Ma'n b. Zā'ida (cf. E.I.² VI,329): a) the famous elegy for him, a *Lāmīya* 42 vv., by Marwān <b. Sulaimān b. Yaḡyā> Ibn Abī Ḥafṣa (GAL I,74:4/73 S I,112, and GAS II,447, both citing this poem), the text being quoted from IH² V,249-51 together with the episode with Ḡa'far al-Barmakī; b) another short elegy, by Ḥusain b. Muṭair b. al-Aṣyam al-Asadī (d. ca 170/786: GAS II,448), quoted from IH² V,254 as well; c) some anecdotes and verses about Ma'n, taken from IH² V,190-1 or *Ṭabaqāt aṣ-ṣu'arā* li-Ibn al-Mu'tazz (GAL I,81:[16].4/80); 19) 58b-59a *al-Bassāma l-kubrā*, here 42 vv., by 'Abdallāhī Ibn 'Abdūn al-Yābūrī al-Andalusī (see 411:X.c); 20) 59b a narrative on Hārūn ar-Raṣīd; 21) 60a, 63, 64b magical texts.

1747.

H 125. 116 f. 21×15½ cm. Copied 1067/1657 from a ms. dated 578/1182, kept in the library named al-Hizāna l-Wa'(a)liya, in the country of aṣ-Ṣaraf al-a'lā (a mountain near Zabīd, cf. Yāq.III,278), and convincingly supposed by the anonymous copyist to be nothing but the autograph. Common, rather clumsy, sharp nashī.

(4-114) *K. al-'Aṣā*, by Abū l-Muzaḡḡar Usāma b. Muṣṣid b. 'Alī Ibn Munqid (d.584/1188: GAL 320:[11].3/391, citing Leid.472 only, S I,553 mentioning this very ms.!: add. Yale 448 and Cairo³ II,240). The contents of this anthology in prose and verses, dealing with the staff or walking stick, can be suggested clearly enough by the following outline of the text: 6a '*aṣā Mūsā*'; 7b *zuḡūr al-āya fi l-'aṣā*; 8b *ba't Mūsā ilā Fir'aun*; 9b *ba't Mūsā wa-huwa bnu ṭamāniya sana*; 10a *duḡūl Mūsā wa-Hārūn 'alā Fir'aun*; 11a *amr as-sahara*; 13a *al-āyāt wa-ḡarb Mūsā bi-'aṣāhu l-kaṭīb*; 15b *al-ḡulf fi l-āyāt*; 16b *ḡurūḡ Mūsā min Miṣr wa-ḡarbuḡ bi-'aṣāhu l-baḡr*; 19b *amr nisā' al-Qibṭ ba'd ḡaraḡ Fir'aun*; 20a *ḡarb Mūsā 'Ūḡ b. 'Anāḡ* (cf. E.I.² X,838 s.v. 'Ūḡ) *bi-'aṣāhu*; 21a *ḡarb Mūsā l-ḡaḡar bi-'aṣāhu*; 22a *minsā'a* (cf. Cor.34:13) *Sulaimān b. Dā'ūd*; 22b *ḡabar 'aṣā al-Masiḡ wal-Yahūdī*; 25a *ḡarb 'Isā 'alaihi s-salām bi-'aṣāhu ḡabr Ibn Nūḡ*; 26a *amr ad-dābba wal-'aṣā*; 26b *amr 'aṣā Ṭālūt*; 27b *ḡabar al-miṭrāḡ*; 28a *ḡabar al-ḡarīda*; 28b *faṣl fi tasmiyat al-'aṣā*; 30a '*aṣā al-Aḡnas ibn Ṣariḡ* (cf. E.I.² I,918 s.v. Badw); 32a *ḡar' al-'aṣā*; 38a *ṣulb al-'aṣā*; 41a *inṣaḡḡat*

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al-'aṣā; 48a *alqā l-'aṣā*; 51b '*aṣā al-a'raḡ*'; 55b *al-'aṣā lil-'abd*; 64a '*aṣā al-a'mā*'; 65a *al-'aṣā faras Ḡaḡīma al-Abrāṣ* (cf. E.I.³ II,375 s.v. *Djadhīma al-Abrash*); 77a *faṣl ḡāmi*' (before there are some titleless *faṣl*); 95b *faḡl niḡār al-'aṣā*; 100a *faṣl fi badī' mā ḡā'a fi 'aṣā l-kibar*.

1748.

H 126. 152 ff. (1a, 151b blank) 22½×14½ cm. Good ms., copied 634/1237 by Aḡmad b. Farāmarz b. ? al-Abḡarī, in a common, strong, sharp, rather rough nashī.

(2-151a) The last part of vol.19 (thus in col.) of *K. as-Sunan al-kabir*, alias *as-Sunan al-kubrā*, the huge traditions' collection by AB Aḡmad b. Ḥusain b. 'Alī al-Baḡaḡī (see 1223, with a list of the few mss. containing different parts of the work). As it's meticulously pointed out at the beginning of each one of the 9 numbered sections (*ḡuz'*) preserved here, from 183 to 192 (but see below the remark on No.186!), the arrangement of the work is based on the *Muḡtaṣar min 'ilm al-imām an-naḡis Muḡ. b. Idrīs* [aṣ-Ṣāfi'i], li-Abī Ibrāḡīm Ismā'il b. Yaḡyā al-Muzanī (GAL I,180:2/190 S I,305), in the recension of Abū l-Qāsim Zāḡir b. Ṭāḡir b. Muḡ. <an-Nisābūrī> aṣ-Ṣaḡḡāmī (d.533/1138: Kaḡḡ. IV,179; *Ḥadiya* I,372) and Abū l-Ma'ālī Muḡ. b. Ismā'il b. Muḡ. al-Fāriṣī, unidentified. Here is an essential sketch of the contents: 2-16 *ḡuz'* 183 (*bāb mā yaḡillu lil-muḡṭarr min mā l-ḡair - b. mā ḡā'a fi l-muṣāra'a*); 17-31a ḡ. 184 (*b. mā ḡā'a fi l-la'b bil-ḡamām - b. ṣubḡa man za'ama anna lā kaḡḡara fi l-yamīn*); 31b-59a ḡ. 185 (*b. ibrar al-ḡasam - b. man ḡa'ala ṣai'an min mālihi ṣadaḡa*). To be stressed that there is no trace of ḡ. 186, except in f.59a, said to be its end (!), so that one can guess that there's a gap in the text or simply a trivial mistake in the numbering; 59b-74 ḡ.187 (*b. al-ḡilāf fi n-naḡr - b. man māta wa-'alaihi nuḡur*); 75-95 ḡ. 188 (*kitāb adab al-ḡāḡi - b. at-taṭabbuṭ fi l-ḡukm*); 96-110a ḡ. 189 (*b. lā yaḡḡi wa-huwa ḡaḡbān - b. man iḡtahada ṭumma ra'a anna 'ḡṭihādahu ḡalīf*); 110b-125a ḡ. 190 (*b. man iḡtahada min al-ḡukkām - b. inṣāf al-ḡaṣmain*); 125b-136a ḡ. 191 (*b. al-ḡāḡi lā yanḡaru l-ḡaṣmain - b. mā ḡā'a fi 'adadihim*); 136b - end ḡ. 192 (*b. ṣahādat al-ḡāḡif - b. man yaḡmilu ṣ-ṣahāda wa-huwa kaḡfir*). To sum up, as regards the content, it consists of the following *kitāb*: 2-23 presumably *al-aṭ'ima* and *aṣ-ṣaid*; 23b *al-aimān*; 65a *an-nuḡūr*; 75b *adab al-ḡāḡi*; 132b *aṣ-ṣahādāt*.

1749.

H 127. 69 ff. 19×13½ cm. Good ms., in a very nice, round, rather thick nashī.

(1b-67) A portion of *Kāmil aṣ-ṣinā'a aṭ-ṭibbiya*, known usually as *al-Kitāb al-Malakī*, by 'Alī b. al-'Abbās <a l-Maḡṣī> (GAL I,237:19.1/273:17 S I,423; Ull. 140 sqq. with a list of the numerous mss., among which Berl 6261 only contains a complete copy; Dietrich 61). As to the contents of the present ms. (unlike the summary, misleading information, given both by Griffini p.80 and Löfgren in his provisional notes), here is a closer description: 1b-3b *fiḡrist* of the *maqāla* 5 of the first part of the work, consisting of 82 *bāb* (numbered on the right mg. by means of the alphabetical letters, according to the *abḡad* system, cf. E.I.² I,100 s.v. *Abḡjad*); 3b-41 *maqāla* 5, from *b.1 fi t-turuḡ al-maslūka ilā mudāwāt kull wāḡid*

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min al-a'dā' to b. 22 *fi mudāwāt as-sakta*; 42-59 *maqāla 4*, from b.25 *fi 'ilāğ ħurqat an-nār* to b.53 (the last one) *fi mudāwāt man saqā isfidāğ ar-raṣāṣ* (to be noted that the *maqāla 4* consists of 54 *bāb*, but b. 48 *fi mudāwāt man akala n-nawā au samak ma'fūn* has been omitted!); 59b col. of *maqāla 4*; 60-67 *m. 4* from b. 18 *fi mudāwāt al-'ilal al-'ārida fi zāhir al-ğasad* (defective at the beginning) to b. 22 *fi mudāwāt al-qarḥa l-murakkaba* (beginning only). For a masterly description of the whole work cf. Berl.6261.

F.68a-b An extract from a *ta'wil*-work.

1750.

H 128. 229 ff. 24 × 12½ cm. Copied (cf. col. 63b, 93a, 226b) 1067/1657 by Maḥdī b. Muḥ. b. 'Abdallāh al-Muḥallā (d.1070/1659: *Badr S* 217; cf. Vat.1015:11) from a copy collated with the autograph in 567/1171 (information given by a marginal note f.115b). Good ms., in a common, but regular, sharp nashī; text included into a frame.

(3b-226) *Manāqib AM 'Alī b. Abi Ṭālib* (title in ff. 147b, 177b, 226b), in the recension of Abū Ġa'far Muḥ. b. Sulaimān al-Kūfī, a follower of al-Hādī Yaḥyā b. Ḥusain (see 462, being another, more recent copy of this text; add. Ḥabṣī² 403, citing both Ambrosian mss. only!, and F.Sayyid 83:2). As to the contents of the work, if one can plainly agree with the statement of Griffini, pp.75-7, that "it is one of the oldest and most detailed biographies of 'Alī", it's perhaps worth recalling that formally it has no feature of a history in the strict, Western sense, but is actually a huge collection of traditions, divided into 7 *ğuz*, and these subdivided into a lot of chapters, the most relevant of which are listed hereafter, considering the rarity of such a text (to be likely found in Persian libraries only). No title-page nor introduction, hence the ms. begins with <ğuz' 1>, dealing exclusively with the Prophet Muḥammad, starting by his bodily portrait (*ṣifat RA*), then from 6b *ḍikr 'alāmāt an-nubūwa* to 28b *ḥusn ḥulq an-nabī*. The first section devoted to 'Alī is 29a *ḍikr mā unzila fi 'Alī min al-Qur'ān*. 38b *ğuz' 2 tamām mā unzila ilh.*; 43a *ḍikr mā ūḥiya ilā RA fi 'Alī*; 55b *ḍikr an-na 'Alī awwal man āmana bi-RA*; 64a *ğuz' 3 mu'āḥāt an-nabī 'Aliyan*; 66a *mā a'ṭā llāh 'Alī wa-faḍḍalahu*; 75b *tasmiyat an-nabī 'Aliyan Amīr al-mu'minīn*; 93a g.4; 97b *mā qāla n-nabī: 'Alī minni wa-anā minhu*; 103b *ḥabar iftitāḥ Makka*; 196a *qaul an-nabī li-'Alī: anta minni bi-manzila Hārūn wa-Mūsā*; 117b g.5 *tamām ḍikr funūn min faḍā'il*; 127b *mā wuṣifa bihi 'Alī*; 135a *mā ḍukira fi ahl al-bait*; 148a *faḍl Fāṭima*; 153a *faḍl al-Ḥasan wal-Ḥusain*; 162a *faḍl aṣ-ṣi'a*; 165a *mā ḍukira fi Mu'āwiya*; 169b *fi l-Hawāriğ*; 177b g. 7 *mā ḍukira anna n-nabī qāla li-'Alī: man kuntu maulāhu fa-'Alī maulāhu*; 219a *ḥabar Ibn Muḡam*; 224a (last chapter) *ḥabar 'Alī wa-duḥūlihi l-Ka'ba*.

1751.

H 129. 199 ff. (28-31, 32b blank) 24 × 16 cm. Valuable ms., copied II 13 Ša'bān 627/27.VI.1230 (but the hand is likely the same throughout) in a common, round, thick, exceedingly compact nashī; dark yellow paper; ff. 90-94 coloured drawings of the flags used at Šiffin battle; good condition as a whole.

As the historical texts of I-II were formerly looked through by E. Griffini, his report, published in *Scritti per il centenario della nascita di Michele Amari*, Palermo 1910, I, pp.402-410, is so careful and substantially reliable that it doesn't need nothing but a summary, supplemented by a more detailed survey of the contents. He starts from quoting in full the information f.1a by a later hand about five other works on the Šiffin battle, viz. those by Ibn Muzāḥim, Abū Miḡnaf, al-Madā'ini, Ibn Dizīl and al-Wāqidi (see an exhaustive list in EI.² IX,577-8), which involves that the authorship of II (see below), must be different. Then, failing any title or introduction, he thinks rightly to distinguish two texts, both divided into a lot of chapters introduced by *ḍikr*:

I (4b27) A fragment of the *Kitāb al-Futūḥ*, by Muḥ. (or Abū Muḥ.) b. Aḥmad Ibn Aktam al-Kūfī, whose name occurs f.23b only (d. likely 314/926: GAL S I,220:5c and GAS I,329:33, citing both this very ms.; Kaḥḥ.XI,27 Muḥ. b. Aḥmad b. 'Utmān I; EI² III,745 s.v. Ibn Aktham al-Kūfī; another ms. of the work Chester B. 3272, besides Topkapı 5736-7, recorded by GAS as ms. Saray 2956). Thanks to the comparison with the now available edition of the text (Hyderabad 1389/1969, 8 vols.), the suggestion of Griffini could finally be confirmed: in fact, the present fragment corresponds to vol.II, pp.62-177 l.5 of the published text, where however some passages are supplemented by the Persian translation by Aḥmad b. Muḥ. al-Mustawī (cf. Griffini, art.cit., p.407). These are the items to be found in the text: 4b *fath madīnat ar-Rayy wad-Dastanā*, 5b *fath Iṣbahān*, 6a *fath Fārs 'alā yadai Mūsā al-Aṣ'ari*, 8b *ibtidā' maqal 'Umar b. al-Ḥaṭṭāb*, 11a *kalām 'Alī b. Abi Ṭālib fi 'Umar b. al-Ḥaṭṭāb*, 11b *iḥtilāf al-muslimīn ba'd qatl 'Umar b. al-Ḥaṭṭāb wa-'aqd al-ḥilāfa li-'Utmān b. Sufyān*, 13a *'azl 'ummāl 'Umar 'an al-amṣār wa-wilāya ġairihim*, 13b *fath Fārs 'alā yadai 'Abdallāh b. 'Āmir*, 13b *masīr 'Abdallāh b. 'Āmir ilā Ḥurāsān*, ibid. *ḍikr al-qādimin 'alā 'Abdallāh b. 'Āmir min mulūk Ḥurāsān*, 14b *fath Zarnağ* (cf. Yāq. II,926) *min bilād Siğistān*, ibid. *fath Kābul*, 15a *umarā' l- Ġuzāğān*, ibid. *al-Aḥnaf b. Qais wa-masīrihi ilā muḥāraba l-kuffār min ahl Marw*, 15b *fath Armīniya*, 17b *al-Ḥabaša wa-mā kāna min ġarāṭihim 'alā sawāhil al-muslimīn*, ibid. *fath madīna Qubrus*, 19a *fath ġazīra Rūdus*, 20a *mā kāna min Qustanṭīn b. Hiraql malik ar-Rūm*, 20b *fath Ifriqiya*, 22a *fath ġazīra Siqilliya*, 26b (last chapter) *al-Walid b. 'Uqba ma'a ahl al-Kūfa*.

II (34b-178a) Torso of a *Kitāb/Aḥbār Šiffin*, whose recension by Muḥ. b. 'Utmān al-Kalbī, supported by Griffini, can hardly be shared without reservations (even though it was accepted by GAS I,314:11, where no other ms. is mentioned), since the name of al-Kalbī is to be found actually twice only f.90a, nowhere else. Formally, the very extended account of the events before the battle (starting from the close description of the flags ff. 90-94), and especially the detailed report of the battle itself day by day (they were 40!) goes on without any break through a lot of documents, either sermons (*ḥuṭba*'s) or messages (*kitāb*'s) or poetry pieces. The only, quite peculiar link is the formula *rağ'a a l-ḥadiṭ*, occurring no less than 30 times, from 38b to 176b, while the *rāwī*, at least 26 times, as rightly ascertained by Griffini and checked by me, appears to be 'Amr b. Sa'd al-Anṣārī, otherwise not better known (the *nisba* is given by Griffini), unless he may be identical (supposing a misreading in the *ism 'alam*) with 'Umar b. Sa'd b. Abi ṣ-Ṣaid al-Asadi aṣ-Ši'i, recorded by GAS I,311:3 as author of a *K. Šiffin*. At any rate, regretfully nothing can be stated about the compiler of the work. All the more it's advisable to provide here some more relevant

items of the text: 38a *qudūm* 'Alī 'alā l-Kūfa, 42a *qudūm al-wufūd* 'alā 'Alī min al-Baṣra, 45a *kitāb Mu'āwiya ilā 'Alī yu'dīnuhu bil-ḥarb*, 55a *ḥurūḡ* 'Alī... *naḥw aš-Šām*, 63a *kitāb Mu'āwiya ilā Makka wal-Madīna*, 68a *masīr* 'Alī min an-Nuḥaila (cf. Yāq. IV, 668) *ilā Šiffīn*, 74a *ta'bi'a* 'Alī al-ūlā, 77b *ḍikr Šiffīn riwāya Ibn Ishāq*, 89b *muṭtada'* al-waq'a l-'uẓmā, 90a *at-ta'bi'a t-tāniya wa-hiya ta'bi'a waḍ'* ar-rāyāt, 100b-143 the battle; 134a *raf'* al-maṣāḥif, 52a *lailat al-ḥarīr*, 153a *raf'* al-maṣāḥif at-tāniya (sic), 158a *kitāb at-taḥkīm*, 161a *Dūmat al-Ġandal*, 174b *ḥadīṭ al-maḥkama*, 177b *qatīl* 'Alī.

III (178 last four lines-195) *Risāla fī amr al-ḥakamain wa-taṣwīb ra'y* AM 'Alī b. Abī Ṭālib ilā Ibn Ḥassān (title ff. 1a and 178a), by 'Amr b. Baḥr al-Ġāḥiẓ, imperfect. It was by an extraordinarily lucky chance that this ms. drew the attention of Charles Pellat, the best connoisseur of al-Ġāḥiẓ' work and his cultural environment. The particular value of the present text depends on both its being, as far as known, a unicum (cf. GAL S I, 242:II.15 and especially Ch. Pellat, *Ġāḥiẓiana III. Essai d'inventaire de l'oeuvre ḡāḥiẓienne*, in "Arabica" III, 1956, pp. 147-180, No. 16), and its "intérêt certain", according to the judgement of Prof. Pellat. That's why he decided to give "a provisional edition" of it, which appeared in "al-Mashriq" 1950, pp. 417-491, with an essential, but exhaustive preface, under the title *Une Risāla inédite de Ḡāḥiẓ sur l'arbitrage entre 'Alī et Mu'āwiya*. After a short description of the ms., considered "dans l'ensemble très difficile à déchiffrer" because of "multiples obscurités", Prof. Pellat through a subtle analysis of such a new document provides the scholars interested in one of the most intriguing puzzles of the early Islamic history as the conflict between 'Alī and Mu'āwiya was, with an enlightening assesment of the concerned events and the psychology of their protagonists (without, however, having succeeded in identifying the addressee of the *Risāla*, this mysterious Ibn Ḥassān, as he to his great regret must avow).

1752.

H 130. 67 ff. 24×16 cm. Good ms., copied I 815/1412 (cf. intr.), in a nice nashī: thinner, rather sharp and partially vocalized in I; round, thicker in II, but likely by two hands (28-39 a little larger and somewhat untidy, partially vocalized; 40-65 very regular, thicker, fully vowelless); ff. 4 and 25, though belonging to I, are isolated; 44-26 taken up with lists of articles of merchandise and tables; 5a text included in a frame. Rather good condition as a whole, but cover badly damaged as well as ff. 4, 24-27, 667; dirtstains throughout.

I (4-27, text beginning 5a) *Mulaḥḥaṣ al-fiṭan wal-albāb wa-miṣbāḥ al-hudā lil-kuttāb*, by Ḥasan b. 'Alī aš-Šarīf al-Ḥusainī, unidentified, but living at the time of the 8th Rasūlī Sultan al-Malik an-Nāṣir Aḥmad b. al-Aṣraf Ismā'īl (d. 827/1424, cf. F. Sayyid 397), as it can be inferred from the introduction. The present copy of such a valuable administrative and fiscal treatise, unhappily defective at the end (even if the missing portion must be quite small), is a unicum, as already pointed out by Griffini, who published (pp. 78-9) its introduction. A facsimile edition of the Arabic text together with an introduction and annotated translation was made by G. Rex Smith, Oxford 2006; a preliminary inquiry had been carried out by Cl. Cahen and R.B. Serjeant and published, under the title *A fiscal survey of the Medieval Yemen*, in <Arabica>, IV, 1957, pp. 23-33. The contents are di-

vided in 4 *faṣl*: 1 *fī faḍl al-qalam wa-ahlihi*; 2 *fī ma'rifa qawā'id dawāwin al-ḥarāḡ as-sultānī*; 3 *fī ma'rifa qawā'id amwāl al-ḡihāt al-yamaniya bi-kamālihā*; 4 *fī ma'rifa mā yus-tarfa'u min al-aṣḡāl wal-ḥisābāt ilā d-diwān as-sa'id*. On the authority of Griffini the ms. might be autograph!

II (28-65, but the right order is 40-65, 28-39, as the leaves are upset) A large fragment of *Iḥyā' 'ulūm ad-dīn* (title 44b), by al-Ġazālī (GAL I, 422:II.25/539 S I, 748; see CXX and 975). Contents: <rub' 4 al-muhlikāt>: 40-44b the first three lines: k. 9 *ḍamm al-kibr wal-uḡb*, penultimate section, *bayān 'ilāḡ al-uḡb 'alā l-ḡumla*, then 40b the last section, *bayān aqsām mā bihi l-uḡb wa-taṣṣil 'ilāḡihi*, complete; 44b-65: k. 10 *ḍamm al-ḡurūr*, introduction then 45a *bayān al-ḡurūr wa-ḥaqīqatihi wa-amṭilatihi*, 53b *bayān aṣnāf al-muḡtarrīn wa-aqsām firaq kull ṣinf*, ibid. *ṣinf 1 ahl al-'ilm*, only the beginning; 28-39 continuation of *ṣinf 1*, last section being *firqa 'azuma ḡurūruhum fī fann al-fiqh*, then 29b *ṣinf 2 arbāb al-'ibāda wal-a'māl*, 31b *ṣinf 3 al-mutaṣawwifa*, 34b *ṣinf 4 arbāb al-amwāl*.

1753.

H 131. 55 ff. 17½×12½ cm. Excellent ms., copied (col. 55a) 729/1329 by Muḥ. b. Ḥātim b. 'Isā b. Muḥ. al-'ūd in a peculiar, quite regular, round, very small and compact, partially vocalized nashī. Good condition, except f. 34b with a large dirtstain, and f. 35 which is half cut out.

I (1-34) *Niẓām al-ḡarīb fī l-luḡa wa-mā qālathu l-'Arab* (thus title-page 1a, explaining that the work is a selection of the rare words used in poetry as well as in the literary genres such sermons, proverbs or *maqāma*'s), by 'Isā b. Ibrāhīm <b. Muḥ. > a r - R a b a ' i (name f. 1a by a later hand; see 1573). Since the text was edited a time ago and the contents, divided into unnumbered *bāb*, are described in Berl. 7039 too summarily, a more exhaustive outline may useful given here, the matter being arranged by subjects, as follows: 1b the bodily features of the man; 6a his mental capacities, and some virtues and vices; 12b drinks and meat; 13b the women; 14b jewels, gold and silver; 15a clothes; 16a buildings and tents; 16b courage and cowardice; 17a weapons; 19b war; 20b sounds and colours; 21a horses; 23a camels; 25a harness; 25b the different ways of walking; 26a animals, birds, snakes; 29a sun and moon, clouds and rain, winds; 31b sea, wells, sources; 32b palms; 33a plants and trees, spices; 33b deserts; 34a the earth and its different regions: this section *fī asmā' al-arḍ wa-ṣunūf biqā'ihā* is the last one, the text being regretfully imperfect.

II (35-55a) *Ḥirz al-amānī wa-waḡḥ at-taḥānī*, alias *al-Q. aš-Šāṭibiya*, by Ḡamāladdīn Abū l-Qāsim b. Firah/Firruh <b. Ḥalaf aš-Šāṭibī ar-Ru'ainī (see 66:II and 1156:I), the well-known poem on the various Qur'ān readings, consisting of an introduction (35b-36b) on the seven orthodox readers, then (37-44) 28 unnumbered *bāb* on the rules to be kept to in the Qur'ān reading, finally a survey of the whole Qur'ān text, sūra by sūra, to be tested according to these rules. As the leaves are upset, their right order is the following: 40a-42a <bāb 1-8>; 38-39 <bāb 9-20>; 42b-44a <bāb 21-27>; 37a-b <bāb 28>; ibid. sūra 2 *al-Baqara*; 44b s. 3 *Āl 'Imrān* - 54a s. 96 *al-'Alaq, ilā āḥir al-Qur'an*. In addition, as usually, there are these two *bāb*: 54a *at-takbīr*, 54b *maḥāriḡ al-ḥurūf*.

To be noted that just after the col. there's the text of the religious endowment (*waqf*) of the codex, made by the copyist (see above); the same text had been written f.1a after the title, but afterwards was blackened.

1754.

H 132. 87 ff. 30½ x 21 cm. Rather recent ms., hypothetically dated 1084/1673 by Griffini (cf. p. 70 n. 3), having noticed its formal likeness with the ms. B 1=125; common, rather untidy, sharp nashī, the verses in a larger size; text included in a frame; title and *taṣliya* f. 1a, and *basmala* f. 1b in a round, very large script; from f. 75 leaves fairly damaged by the damp, someones roughly restored.

The description of the ms., containing the *Diwān*'s of an-Nābiḡa ad-Dubyānī and Imr' al-Qais, such as that given by Griffini (cf. pp.69-70), though being in its information substantially exact, appears likely somewhat disappointing as regards the perception of the right perspective in which the above mentioned texts are to be seen in relation to their commentary by al-A'lam. Maybe misled to a certain extent by the title-page, recording an-Nābiḡa's *Diwān* only, he failed in particular to notice a quite tiny, but significant clue as the opening of the commentary on both texts - *ib Kāna ḥadīṡ Imr' al-Qais* (mistaken for an-Nābiḡa!), and *50a Ḥadīṡ Imr' al-Qais*, respectively-. Such a formula, looking like a link inside a wider text, recalls obviously al-A'lam's commentary on the *Diwān* of the six pre-Islamic poets, as it's preserved in the mss. 14.029 to 14.031 of the Leiden University Library. Just their skilful description by Prof. J.J.Witkam can be usefully taken into account here. To sum up, the identity of the present ms. must be recorded as a portion of the *Ṣarḥ 'alā Diwān aš-ṣu'arā' as-sitta*, by *Abū l-Ḥaḡḡaḡ Yūsuf b. Sulaimān* (f.77b *Abū Sufyān Sulaimān*!) b. *ʿIsā* a l-A'lam *ṣaš-Šantamarī* (d.476/1083: GAL I,309:§7.23/376 S I,542; GAS II, Ind.769; Kaḥḥ.XIII,302 [*aš-Šamantari*!]; for the nickname cf. EI² IX,315 s.v. *al-Šantamarī*; the mss.; to the mss. listed in GAS II,109.1 add. Wien 2490). In fact, out the six poets, this copy has only two, viz.

I (1-50) The *Diwān* of ʿZiyād b. Muʿāwiya b. ʿĪbāb a n-Nābiḡa aḏ-Ḍubayānī (GAL I,22:1/13 S I,45 citing this very ms.; GAS II,110 and, with mention of this copy, 112), in the recension of ʿʿAbdalmalik b. Quraib al-Aṣmaʿī (GAL I,104:11/104), until f. 34, then by others. This is the list of the 31 poems, with the concordance with the edition by Muḥ. Abū l-Faḍl Ibrāhīm, Cairo, s.d.: 1*b* = No.1; 7*a* = No.2; 10*a* = No.3; 12*a* = No. 4; 13*b* = No.5; 15*b* = No.6; 17*a* = No.7; 18 *b* = No.8; 19*b* = No.9; 21*a* = No.10; 22*a* = No.11; 23*a* = No.12; 24*a* = No.13; 27*a* = No.14; 28*a* = No.15; 28*b* = No.16; 29*a* = No.17; 29*b* = No.18; 30*a* = No.19; 30*b* = No.20; 31*a* = No.21; 32*a* = No.22; 35*a* = No.23; 36*b* = No.24; 38*b* = No.25; 39*b* = No.26; 42*a* = No.27; 43*a* = No.28; 45*a* = No.29; then 46-50*a* a qaṣ. 38 vv.-*ālī*, missing in the ed. (inc. *wa-habbat lahu riḥun bi-muḥṭalifi š-šuwā/šaban wa-šamālun fī manāzili quffālī*).

II (50a -85) The *Diwān* of Ḥunduḡ b. Huḡr Imr' al-Qais (above 1488:IV), in the same recension until f.77, then by others. The 32 poems, with the correspondent Nos. of the edition by Muḡ. Abū l-Faḡl Ibrāhīm, Cairo 1377/1958, are: 50b = No.3; 55b = No.4; 67a = No.12; 68a = No.13; 69a = No.14; 70b = No.15; 72a = No. 16; 72b = No.17; 73b = No.18;

[illegible]

74b = No.19; 75a = Nos. 20-21; 75b = No.22; 76a = Nos. 23-25; 76b = Nos. 26-27; 77a = No.28; the following poems are called *qaṣā'id mutaḡarrida*, "stripped poems", otherwise named, cf. f.85b, *qaṣā'id mazīda*, "added poems", having been handed down in a recension different from that of al-Aṣma'i: 78a = No.29; 79b = No.30; 81b = No.31; 83b = No.32; 84a = No.50; 85a = No.51.

III (86-7) Qaṣ. 50 vv., -āhā, by 'Abdarraḥmān b. Aḥmad ḥ. Muḥ al-Faḍlī ḥ al-Kaukabānī (d.1191/1777: *Naṣr* II,32; *Badr S* 116), being an eulogy of his uncle, the emir of Kaukabān, 'Abdalqādir b. Muḥ. b. Ḥusain (d.1198/1784: *Naṣr* II,71; *Badr S* 123, inc. *balliḡ taḥiyatan man aḥabba liqā'ahā*. Autograph!).

1755.

H 133. 138 ff. 25×17 cm. Fairly old ms., written in an archaic, mostly compact nashī, by different hands: 1-57a very thick, rather sharp and large, rough script, some letters being often horizontally extended and the lines varying from 22 to more than 30; 57b-79 common, smaller, round; 80-end more regular, thick, markedly sharp, vertically extended nashī; brownish paper. Fair condition, all the leaves damaged by damp in the upper side (last sheet partially torn).

Torso of < *ʿIqd al-aḥādīṭ fī ʿilm al-mawārīt*, by al-Faḍl b. Abī s-Sa'd al-ʿUṣaifirī (see 1010 and 1216). Despite its being, as stated by his author himself (cf. above 1010), a compendious reduction of such a larger work by the same author as *al-Fā'id ʿilm al-farā'id* must have been, this treatise of law of inheritance is detailed enough for dealing so exhaustively with the matter that it got a high circulation, as it's proved also by its multiple presence in the Ambrosian collection. Due to the utmost split contents, the main headings only (all unnumbered *bāb*) can be noticed (no trace of the division into two *niṣf*, as in No. 1010): 1a the last three paragraphs of the second chapter <al-ʿaṣabāt>; 4b b. *ḍawī s-sihām*; 7a b. *ḍawī l-arḥām*; 15b *al-farā'id*; 20b *aḥwāl al-ab*; 24a *al-ḥaḡb wal-isqāt* (=to disinherit); 32a *man yariṭu wa-lā yūraṭu au yūraṭu wa-lā yariṭu*; 34a *kaifiyat at-taurīt*; 35b *uṣūl al-masā'il*; 38a *al-ʿaul* (cf. EP I,787 s.v. 'Awl); 41a *ar-radd*; 46b *ḥaṣr farā'id ḍawī s-sihām*; 59a *an-nikāḥ*; 60b *al-walā'*; 72a *al-ʿilal al-māni'a an al-irṭ*; 80a *al-masā'il al-mulaqqabāt* ("questions having peculiar names"); 88b *taṣḥīḥ al-masā'il*; from 105b to 114 stand out 13 *bāb al-inkisār*, on the division of the heritage in various cases; 119a *al-munāsaḥāt* (cf. Kaz. II,1248: "transmission de l'héritage entier et indivis"); 128a *qismat at-tarikāt*; 133-end *an-naqd wal-ʿarḍ waz-ziyāda* (see above 1216 the meaning of these technical terms).

1756.

H 134. 141 ff. Ca 24×17½ cm. Middle-aged ms., in a nice script, as for I, likely by the same hand, though in a thinner and rather sharp nashī in ff. 28-69, 117-122, 124-6, 128-135, while it's more thick and round in ff. 70-116, 123, 127; ff. 1-27 regular, round, very thick, rather large nashī; 138-141 common script, rather rough, very thick. Good condition as a whole (some leaves loose).

XIII

Kitāb al-Kāfī, by Muḥ. b. Ya'qūb al-Hausamī (Cat. No. 1759, f. 63a). Unicum of a juridical work, said to be "a pillar of Zaidi literature": the chapter dealing with divorce.

I (28-135) Torso of a titleless *Šarḥ al-Maqṣūra l-kubrā* li-Muḥ. b. Ḥasan Ibn Duraid (see CCCLI:Z), by *Abī Sa'id Ḥasan b. 'Abdallāh b. al-Marzubān as-Sirāfi* (d.368/979: GAS IX,98). It must be duly stressed that only a thorough investigation of the sources, whenever their mention could be ascertained by the technical device *anṣadani/nā*, made it possible to identify the author of such a rare commentary on *al-Maqṣūra ad-Duraidiya*, an attempt all the more difficult because this likely unique available copy is actually very partial. In point of fact, all the philologists cited as having been in touch with the author proved to have lived in the 4th/10th cent. It's worth listing them here: Ibn al-Muḡāhid= AB Aḥmad b. Mūsā b. al-'Abbās Ibn Muḡāhid (d.324/936: GAS: I,14:16 and IX,164), who was one of the teachers of as-Sirāfi (cf. EP² IX,694 s.v. al-Sirāfi); Ibn 'Arafa= Abū 'Abdallāh Ibrāhīm b. Muḥ. Ibn 'Arafa Niḡawaih (d.323/935: GAS IX,143); Abū 'Alī an-Naḥwī= Ḥasan b. Aḥmad b. 'Abdalḡaffār al-Fārisī (d. 377/987: GAS VIII,109 and IX,101); Muḥ. b. Yaḥyā= Muḥ. b. Yaḥyā b. 'Abdallāh aṣ-Šūlī (d. 335/946: GAS I,330: and IX,166); Muḥ. b. Qāsim= Muḥ. b. Qāsim b. Muḥ. Ibn al-Anbārī (d. 328/940: GAS IX,144); Muḥ. b. 'Abdalwāhid= al-Muṭarriz, known also as Ḡulām Ta'lab or Abū 'Umar az-Zāhid (d.345/957: GAS VII,354 and VIII,154). Now then, when one dwells on the fact that, among the commentators of Ibn Duraid's *Maqṣūra* recorded by Berl.7558 (which relies in its turn on HH VI,93-4), the only one tracing back to the 4th/10th cent., apart from Ibn Ḥālawaih (d.370/980: GAS IX,169) whose name occurs sometimes in the present text, is as-Sirāfi, it's plain that this latter must be the wanted author. As regards his commentary, consisting mostly of plenty of poetry quotations, it's obviously focused on lexical matter, and its size must presumably be impressive, if only judged by the portion preserved here, corresponding to the most of *ḡuz' 1* and, after its col. f.113a, a small part of the following section.

II Miscellaneous: a) 1-2 fragment of an unidentified commentary on vv. 4-14 of *Ḥirz al-amānī wa-waḡḥ at-tahānī*, alias *al-Q. aṣ-Šaṭibiya liṣ-Šaṭibi* (see 66:II and 1156:I), with a gloss *qauluhu* on the mgs.; b) 3-27 a large fragment of the *Diwān*, by Bahā'addīn Zuhair b. Muḥ. b. 'Alī al-Muḡhallabī (see 111:III and 869:I), containing ca 70 pieces, among which some panegyrics: for the Ayyūbid rulers of Egypt, viz. 12b al-Malik al-'Ādil (d.615/1218: Zambaur 97) and 13a al-Malik al-Kāmil (d.635/1238: Zambaur ibid.), and eulogies or congratulation verses for some officials, viz. 20b al-Amīr Maḡdaddīn Ismā'il al-Laṭmī, and 27a Faṭḡaddīn 'Utmān, governor of Alexandria; c) 136a 19 vv.-*āri*, by al-Hādī b. Ibrāhīm Ibn al-Wazīr (above 4:XXIII), said to be engraved on the tomb of an-Nāṣir li-dīn Allāh Ṣalāḡaddīn Muḥ. b. al-Mahdī Aḥmad b. Muḥ., the 25th Zaidī Imām (d.793/1390: F. Sayyid 409).

1757.

H 135. 240 ff. 24 X 16 cm. Old ms. (likely 6th/12th cent., but see below the question of the date). Archaic, regular, round, rather thick script, maybe by two different, but fairly similar hands: 1-93 (ca 21 lines) a little larger and more spaced nashī; 94-end (ca 24 lines) rather smaller and more compact; ff. 1-93 faded ink, reading fairly difficult; p.99a independent text. Good condition as a whole, but the first and the last ff. as well as 46-53 seriously damaged by the damp.

al-Amālī of *Abū 'Abdallāh* Aḥmad b. 'Isā b. Zaid ... b. 'Alī b. Abī Ṭālib, a grandson of the founder of the Zaidism (d. 247/861: GAL S I,314:2, to be rectified as to the date, and especially GAS I,560:3, both citing only this very ms., to which another, unfortunately partial copy must be added, Caet. 302:1 (with the alternative titles *Badā'i' al-anwār wa-maḡāsin al-ātār* and *Iḡtilāf 'ulamā' ahl al-bait*), as well as three copies in the Great Mosque of Ṣan'ā' (cf. pp.54-5 of the Catalogue), two however quite recent (dated 1333/1915 and 1355/1936), and another undated. The collection (*ta'liḡ*) of such a huge Corpus of traditions, as stated in the title-page, was made by Abū ḡa'far Muḥ. b. Maṣṣūr b. Yazīd al-Murādī, a descendant of the author (d.290/903: in GAL S I,318:II mentioned just as the collector of the *Amālī*; a scanty note in IAR II,206a; Kaḡḡ.XII,53; missing in the *Tab. Zaid.* I; the most exhaustive note in GAS I,563:6; about the important role he played in the earliest Zaidism cf. Madelung, Ind. 266). As regards vice versa the proper recension (*riwāya*) of the text, its author could be identified, in spite of the patchy text, thanks to a closer examination of the interesting chain of transmission occurring in the title-page as well, with *'Imrān b. Ḥasan b. Nāṣir b. Ya'qūb al-'Uḡrī aṣ-Šatawī*, who died at the beginning of 630/1252 (cf. *Tab. Zaid.* III,328), and appears from the *riwāya* itself to have been also the owner (*mālik*) of the ms. In this respect it's worth recording the last three links (out of nine) of the *riwāya*, viz. starting from the end backwards: *'Afifaddīn Ḥanzala b. Ḥasan b. Aḥmad Ibn Ṣab'ān* (d. after 550/1155: *Sources* 69 No.302), *Šamsaddīn ḡa'far b. Aḥmad b. 'Abdassalām* (d. 570/1177: see above 10:I), and Abū 'Alī Ḥasan b. 'Alī Ibn Mulā'ib al-Asadī al-Kūfī (d. after 550/1155: *Sources* 75 No. 331). In fact, their names together with those of the earlier transmitters are to be found in the extended biography of *'Imrān aṣ-Šatawī* in the *Tab. Zaid.*, loc.cit., which turns to be an irrefutable evidence supporting the authorship of *'Imrān*. After a further, similar *riwāya*, f.1b, the proper text begins f.2a by this tradition, ascribed, as all the following ones, to *'Alī: bi-smi llāh Allāhumma inni a'ūdū bika min ar-riḡṣ an-naḡis wal-ḡabiṭ al-muḡbiṭ aṣ-šaitān ar-raḡīm*. Going on now to the contents of the work, first of all what must be kept in mind is its arrangement in accordance with the *furū'*-treatises, since it deals merely with juridical matter (as to the dogmatic creed of Aḥmad b. 'Isā see the careful sketch by Prof. W. Madelung, pp.80-5). Here is a tentative outline of the main chapters, subdivided into a lot of unnumbered *bāb*: 1b (on mg.) *abwāb at-tahāra*: 3b *b. min karḡ istiḡbāl al-qibla*; 23a (on mg.) *abwāb aṣ-ṣalāt*: b. *al-aḡān wa-faḡlihi* to b. *tasbiḡ wa-du'a'*; 76a *az-zakāt*: b. *min ḡaṭṭ 'alā z-zakāt* to b. *waṣiyat 'Alī fi ṣadaḡatihi*; 94b *aṣ-ṣiyām*: b. *mā ḡukira fi faḡl ṣaḡr Ramaḡān* to b. *al-i'tikāf wa-ṣaum an-nabī*; 104a *al-ḡaḡḡ*: b. *min amr bil-ḡaḡḡ* to b. *qaṣd aṣ-ṣalāt bi-Makka*; 122a *al-ḡanā'iz*; 132b *an-nikāḡ*: b. *mā ḡukira fi faḡl at-tazwiḡ* to *abwāb min an-nikāḡ*; 160b *aṭ-ṭalāḡ*: b. *tasmiyat 'adad aṭ-ṭalāḡ*; 185b *al-buyū'*; 189a *aḡādīṭ muḡṭalifa fi l-buyū'*; 201a *al-ḡudūd*; 209b *abwāb ad-diyāt*; 216a *al-aḡkāḡ*; 217a *al-kaffārāt*; 224a *at-taḡrīm*: *taḡrīm al-ḡamr waṣ-ṣiṭraḡḡ wal-ḡinā' wal-nard*; 228b *aṣ-ṣaid*; 236b b. *ṣaid as-samak*, with the marginal notice that from here onwards the text was not received by hearing a teacher (*ḡair masṡū'*); 237a b. *fi kull ḡi nāb min as-sab'*. The text, ending f.240b line 7, is supplemented with another *riwāya*, besides those recorded at the beginning, starting from the two brothers, *Šamsaddīn Yaḡyā* and *Badraddīn Muḥ. b. Aḥmad b. Yaḡyā b. Yaḡyā al-Amīr* (d. respectively 606/1209: *Tab. Zaid.* III,462, and 614/1217: id., 351), and tracing back until al-Murādī. This information is all the more valuable, in order to assess the date of the copy, that just in the last line occurs the date of Raḡab 567/28.II-29.III 1172,

but with reference to the delivery of the text from the above mentioned scholars to *ar-rāwī*, i. e. 'Imrān aṣ-Ṣatawī, through the so-called *munāwala* (cf. EP III,28 s.v. Ḥadīth), not to the copy at all, as wrongly stated by Griffini, and then by GAS. Therefore, such a date 567/1172 may be kept at the most as a "terminus ante quem".

1758.

H 136. 368 ff. (362 blank) 38×19 cm. Excellent, undated but rather old copy, in a calligraphic, quite thin, rather small, compact script (23 lines per page, 35 in ff. 364-5), throughout vocalized. In a very good condition (only the first and the last ff. damaged).

(5-361) *K. Wāsiyat al-ādāb wa-mādda lil-albāb (māddat al-albāb in the text passim)*, by al-Kātib Abū Muḥ. 'Abdallāh b. Abī l-Faḍl (thus title-page, but, perhaps better, b. al-Faḍl) al-Laḥmī ḥ. b. 'Umar b. Faṭḥ al-Būntī (cf. Yāq. I,763), the name having been supplemented from the biographical notice by Ibn al-Abbār (in *Takmilat aṣ-Ṣila*, Madrid 1887, II, 455 No.1308), likely the only source of information about this scholar (in fact no other is cited, in regard to him, e. g. in the careful essays by C. Sarnelli Cerqua, *La vita intellettuale a Denia alla corte di Muḡāhid al-Āmirī*, in "AIUON", N.S., XIV, 1964, part II, 618 n.114, and D. Urvoy, *La vie intellectuelle et spirituelle dans les Baléares musulmanes*, in "al-Andalus", XXXVII, 1972, p.106). So it's to him that we are indebted for an essential portrait of al-Būntī as "a prominent man of letters, learned in lexicology, grammar and poetry, skilled in graphics as well as in paper manufacture (*bārī' al-ḥaṭṭ rā'iḳ al-wirāqa*). The same tells that he got his first training in Denia (cf. EP II,114 s.v. Dāniya), then settled in Valencia as a teacher of Arabic philology, having as a pupil the well-known Qur'ān's "reader" ad-Dānī (above 4:I), and finally moved to Maiorca, where he died after 490/1097. Such a date proves Brockelmann's statement quite wrong, since he (GAL S II,234, where this very ms., together with Paris 6493, is recorded) without whatever evidence introduces the author of the *Wāsiya* no less than as a secretary or librarian of the 4th Rasūlid ruler, living two centuries later! As a matter of fact, such a blunder might somehow be explained, considering that the present text, whose title and author are plainly unknown to all available reference books (except GAL), looks at first sight like a real puzzle, due to its impressive size and its clear identity as an *adab*-work. Otherwise, no actual aid could be expected from the merely literary contents, so that it was a sheer chance to find a slight clue in a passage of the long-winded preface (ff. 5b-6), where occurs the name of the dedicatee: al-Amīr al-Murtaḍā Abū Muḥ. 'Abdallāh b. Aḡlab, however still unidentified, but evidently pointing to an Andalusian or Maḡribī milieu. Inc. *al-ḥ. li-llāh allaḍi tafarrada bil-baqā' wa-tawahhada bil-'izza wal-kibriyā' wa-dabbara bilā wazīr wa-ta'ālā bilā naẓīr ... wa-ba'd fa-hādā kitāb allaftu fihi ḡumalan min al-ādāb muḥtāra kāfiya mā bain kalām manẓūm wa-manẓūr min ṣi'r rā'iḳ wa-ḥabar ṭarīf fā'iḳ ilḥ.*

In view of the remarkable rarity of the work and the extraordinary richness of its contents, one couldn't do without supplying a detailed survey of the chapters (*kitāb*, sometimes subdivided into *bāb*), whose list is put before the text ff.6b-7a, as follows: 7a 1 *ālat al-kitāba wa-auṣāf al-kuttāb wa-ḍikr al-muḥtār min tawāqī'ihā wa-aṣ'ārihā* (the subjects dealt with are in turn: the writing materials, the writing itself and its peculiarity, the clerks and the

most famous of them, a set of *tauqī'āt*, i.e. licences delivered by rulers, 23-28a a lot of short texts on quite various matter, 29a-30 sayings by some clerks, and from 32 poetry specimens by them); 37b 2 *al-balāḡa fi l-kalām al-manẓūm wal-manẓūr min al-ḥikam wal-ḥuṭab wal-amṭāl wal-aṣ'ār* (after some general topics, such as the excellence of the language and the speech as well as of the silence, from 45b eloquence samples are provided through texts by the Prophet, then the first four Caliphs, Mu'āwiya b. Abī Sufyān, some Companions and Emirs, until f.67, and finally a large selection, from the Arab heritage, of sermons, sayings, traditions, proverbs [ff.76b-84a], and verses); 89b 3 *al-'aql wal-ḥayā' wal-ḥilm wal-adab wal-'ilm wal-ḡahl wal-ḥumq wa-ḥamd aṣ-ṣidq wa-ḍamm al-kaḍīb*; 101a 4 *maḥāsin al-aḥlāq wal-karam wal-buḥl*; 112a 5 *istinḡāz al-mawā'id fi l-ḥawā'iḡ wa-ḍamm al-ḥulf fihā wal-iḡmāl fi t-talab*; 120b 6 *aṭ-ṭanā' waṣ-ṣukr*; 123a 7 *aṣ-ṣabr wal-qanā'a wat-tawakkul*; 126b 8 *al-qadar war-riḍā bihi waṭ-talab wal-muḥātara wal-ḡurba wal-iḍṭirāb*; 131b 9 *al-faqr wal-ḡinā wa-ḥifz al-māl*; 135b 10 *al-'afw wal-i'tiḍār min aḍ-ḍanb*; 142b 11 *adab al-iḥwān wa-mā yalzamu min ḥuqūqihim wa-yata'ayyanu 'alā l-'āqil min iqtinā'ihim wal-istikṭār minhum*; 179a 12 *al-ḡinā' wal-muḡannin*; 187b 13 *al-ḥamr wa-auṣāfihā*; 201a 14 *al-ḥula'ā' wal-muḡḡān*; 212a 15 *al-munādama wa-auṣāf an-nadāmā*; 225b 16 *as-sukr wal-'arbada wal-ḥumār wa-ḍammihā wa-ḍikr al-mu'arbidin min al-aṣ'rāf wa-ḡairihim*; 233a 17 *ar-riyāḍ wa-waṣf anwā' az-zahr war-rayāḥin wa-ayyām ar-rabī'*; 246b 18 *as-saḥāb wa-waṣf ar-ra'd wal-barq*; 254b 19 *as-sulṭān*; 268a 20 *al-ḥail wa-nu'ūtiḥā wa-ḥarb wa-ṣifātiḥā wa-ḍikr al-katā'ib wa-nu'ūti as-silāḥ wa-auṣāf aṣ-ṣuḡ'ān wal-ḡubanā'*; 284b 21 *al-hawā wal-'iṣq wa-ḍikr aḥbār al-'uṣṣāq wa-anwā' an-nasīb wa-ḡazal bi-aṣ'nāf al-iṣṭiyāq*; 329b 22 *an-nisā' wa-auṣāfihinna*; 345a 23 *aṣ-ṣi'r waṣ-ṣu'arā'*; 361b end of the text, abruptly. Therefore the chapters 24 to 30 are missing, and, since the whole work (according to the information given e.g. f. 89b) is divided into 6 sections (*ḡuz'*), the extant portion in the present ms. corresponds to the following ones: 5b-89b *ḡuz'* I; 89b-141b *ḡ.* II; 142b-225b *ḡ.* III; 225b-328b *ḡ.* IV, imperfect.

Add.: a) 1a extract, dealing with horses, from a work of Abū Muḥ. 'Abdallāh b. Muḥ. b. as-Sid al-Baṭalyaūsī (GAL I,427:8/547), and another from the *Tabaqāt aṣ-Ṣāfi'īya* li-ḥ. b. 'Abdalwahhāb b. 'Alī as-Subkī (above CCX:A); b) 2a correspondence between Ḡamāladdīn 'Alī b. Muḥ. b. Abī l-Qāsim (above 164) and Muḥ. b. Yūsuf al-'Idwī (cf. Forrer 303), unidentified, about a verse quoted by ḠYūsuf b. AB as-Sakkākī (above 473:II) and the grammatical question of *murā'āt an-naẓīr* (for the technical meaning of this word cf. Dozy II,687); c) 2b qaṣ. 16 vv.-*fū*, being an answer to a grammatical question

1759.

H 137. 193 ff. (192a blank) 34×25 cm. Valuable ms., copied 721/1321 by Aḥmad b. Muḥ. b. 'Imrān b. Manṣūr b. Sulaimān al-Azraqī, in a peculiar, regular, round, rather thin and small, quite compact, fully vowelless nashī (45-49 lines per page), the text having no blank at all, and being impressively uniform, excepted the headings of the chapters, as usual in larger size. Good condition as a whole.

(3-191,192b) *K. al-Kāfi*, by ḠAbū Ḡa'far Muḥ. b. Ya'qūb al-Hausamī (text al-Hūsamī, but cf. Yāq. IV,996) an-Nāṣiri (see 21). The identity of this work and its author has now to be ascertained once and for all. In fact, as already mentioned above in regard

to a partial copy of this same text (above 21), E. Griffini (pp.65-6) mistook the present work for a commentary on *at-Tağrid* lil-Mu'ayyad Aḥmad b. Ḥusain al-Buṭḥānī (see 1615). Firstly, he looked warily at the title-page, because of its being by a later hand: he decisively denied the title *al-Kāfi*, which called to his mind al-Kulīnī's theological treatise only (cf. GAL I,187:3a.1/199), failing the important information provided by the *Tab. Zaid.*, v.III, p.432, where among the works by al-Hausamī there's just one, entitled *al-Kāfi*, said to have been "a pillar of the Zaidī literature" (*'umda fi kutub a-Zaidiyya*). Secondly, he must have regretfully understood the short preface, whose text requires therefore to be quoted here in full: "Hāḍa kitāb ... fi masā'il al-aṣ-ṣar' wa-qaṣadnā ilā tibyān al-fatāwī llati fi t-Tağrid wa-ba'd mā fi t-Taḥrīr (see 91:II and 1504) wa-aḡḥadnā fi an naḡkura fihi 'ḥtilāf ahl al-bait fiḥā ma'a 'ḥtilāf fuqahā' al-amṣār", i.e. "This is a work focused on juridical questions, directed to explain the legal opinions expressed in the *Tağrid* and some in the *Taḥrīr*. We've tried to mention the disagreement about them, as it arose both inside the *ahl al-bait* and between the Šī'is and jurists of other schools". Hence it appears undoubtedly that this is a quite independent work, as a critical and comparative review of the Zaidī jurisprudence, having in the *Tağrid* nothing but its starting point.

Considering that this one is the unique complete copy of *al-Kāfi* as far known, it's obviously useful to outline the contents, divided into *kitāb*'s, and these ones into *bāb*'s (feature the introductory device *al-qaul fi*), in the arrangement of the *furū*'-books: 3a <*aṭ-ṭahāra*>; 11a *aṣ-ṣalāt*; 26b *al-ḡanā'iz*; 28b *az-zakāt*; 37b *aṣ-ṣiyām*; 50a *an-nikāḥ*; 63a *aṭ-ṭalāq*; 95a *aṣ-ṣuḥūf*; 99b *al-iḡāra*; 106a *aṣ-ṣarika*; 111b *ar-rahn*; 115a *al-ḡaṣb*; 118b *al-ḥibāt*; 121b *al-waqf*; 124a *al-'itq*; 128b *al-aimān wal-kaffārāt wan-nuḍur*; 132b *al-ḥudūd*; 147b *al-waṣāyā*; 153b *al-farā'id*; 160b *al-qaḍā'*; from 175a *al-wakāla*, instead of *kitāb* there's *bāb* (jut as in BMS 344); 177a *al-kafāla*; 178b *al-ḥawāla*; 179a *aṣ-ṣulḥ*; 179b *al-ibrā'*; 180b *al-waḍi'a*; 182a *aḍ-ḍawāll*; 182b *al-laḡiṭ* and *ṣaid al-ḡawāriḥ*; 183b *aḍ-ḍabā'iḥ*; 184a *al-uḍḥiya wal-'aqlīqa*; 184b *al-aṭ'ima*; 185a *al-aṣriba*; 185b *al-ḥaṣr wal-ibāḥa*; 186a *kitāb as-siyar*. Inc. *al-ḥamdu li-llāh al-ḥamid al-maḡid al-mubdi' al-mu'id al-fa'āl li-mā yurid alladī nahaḡa li-'ibādihī s-sabīl wa-ḍammana 'alā ṭa'ātihi t-tawāb al-ḡazīl wa-a'adda li-'uṣātihi l-'iqāb al-wabīl ilḥ*.

1760.

H 138. 235 ff. 33×21 cm. Excellent ms., copied 418/1027 by 'Isā b. 'Abdallāh b. Abi 'Abdallāh al-Balḥī; fine execution in a semi-kūfīc, well-proportioned and normally spaced, rather thick and large script, the letters being written quite vertically, and someones horizontally lengthened (i.e. *ṣād*, *ḍād*, *ṭā'*, *zā'*, *kāf*, as well as *bā'* of *bāb* and *ḥā'* of *rahmān* in the headings), final *nūn* half-moon shaped; vowelless text, except the headings, its division being marked by big dots. Good condition as a whole, but dampstains in several ff.; f.3 torn up and supplemented later by the lower half (here text in nashī).

(1b,3b-334) Vol.I (in title-page and col. incorrectly called *ḡuz'*) of *K. al-Aḥkām*, alias *Ḡāmi' al-aḥkām fi l-ḥalāl wal-ḥarām*, by al-Hādī <ilā l-ḥaqq> Yaḥyā b. Ḥusain b. Qāsim (name, with the whole *nasab* until 'Alī b. Abi Ṭālib, after the *basmala*, in the same ink as the headings). Griffini p.65. This is another, partial copy, palaeographically no doubt

the most valuable (see the before recorded in Nos. 1087, 1527 and 1695), of the well-known basic law treatise of the Zaidī literature, composed by the founder himself of the Zaidī Imāmate of Ṣan'ā' on the definite purpose to specify what is licit (*ḥalāl*) or vice versa illicit (*ḥarām*) for a true Muslim both in his individual behavior and in the social intercourse. Though the matter, stuffed with quotations from the Prophetic Tradition, is obviously juridical, the author thought it advisable to explain in a preface (here ff.4-13, just the same as in No. 1695, containing vol.I as well) why the believer needs to be familiar with the knowledge of *ḥarām* and *ḥalāl*. The strictly theological argument starts from the *tauḥīd* and the creed in the God's judgement in the afterlife, which involves the duty in the present life of following the Prophets examples and acknowledging the authority of 'Alī, his sons and the legitimate Imāms. To be pointed out now, otherwise, that unlike No. 1695 (see above) in this ms. is missing the interest report by Ibn Abi Ḥarīṣa about his rearrangement of a text compiled by its author when he was on a warfooting (to the point that he was unable to finish it!). The text is divided into *ḡuz'*, respectively ending: 1 f.38a; 2 f.77a; 3 f.108a; 4 f.128b; <5> f.160b; 6 196b; 7 likely imperfect.

Contents: 4-13 introduction; the following *kitāb*'s: 13-32a first line <*aṭ-ṭahāra*>; 32-77a *aṣ-ṣalāt*; 77a *az-zakāt*; 108a *aṣ-ṣiyām*; 128b *al-ḥaḡḡ*; 160b *an-nikāḥ*; 196b *aṭ-ṭalāq*; 229b *ar-raḍā'*; 232b *an-naḡfaḡāt*. Inc. (3b) *al-ḥ. li-llāh alladī lā yarāhu l-'uyūn wa-lā tuḡiṭu bihi z-zunūn wa-lā yaṣīfuhu l-wāṣifūn wa-lā taḡzi an-'umahu l-'āmilūn al-maḡmūd 'alā s-sarrā' waḍ-ḍarrā' waṣ-ṣidda war-raḡā'* ... (4a) *ammā ba'd fa-innā naḡarnā fi umūrinā wa-umūr man yaḡlufu ba'danā min aulādinā wa-iḡwāninā āmimman yamilu ilā āl ar-Rasūl* ... (4b third last line) *fa-ra'ainā an naḡa'a kitāban musta'riḡan fiḥi uṣūl mā yuḡtāḡu ilaihi min al-ḥalāl wal-ḥarām*.

1761.

H 139. 205 ff. (112b-113a blank) 27×16½ cm. Excellent ms., in a quite careful execution, likely rather old, though the date ḡumādā I 384/13.VI-12.VII.994, accepted by Griffini (p.71), arouses some doubts, having been added out the col., in the left corner of f.205b, in the same tiny script as that of several glosses drawn from a not closer copy (*fi nuṣṣa* ...); round, solid nashī, sometimes slightly inclined to the right, wonderfully vocalized throughout the whole text; on the mgs. the numbers of the paragraphs, from 28 in red ink. Very good condition.

(2-205) *K. al-ḡarīb al-muṣannaf* (thus rightly the col., the title-page, as elsewhere, *ḡarīb al-m.*), compiled in forty (!) years (cf. HH IV,124) by Abū 'Ubaid Qāsim b. Sallām <al-Harawī> (GAL I,107:14.2/106 S I,166; GAS VIII,82:I, listening besides this very ms. ca 15 others, two only in Western libraries). The special value of this one, duly emphasized by the lapidary definition by Griffini as "one of the most precious treasures of the Ambrosiana", depends obviously, apart from its palaeographical features, on its being an exceptionally complete handwritten copy of such an important work, so far unpublished, as this huge dictionary, the first one composed by the Arab philologists, and moreover the first lexical inventory focused on the rare or even obsolete words, according to the technical meaning of *ḡarīb*. As for the contents, divided into *bāb*'s and at times *kitāb*'s, an exhaus-

tive summary isn't obviously possible due to the widest range of topics, viz.: ff.2b-11 human beings, their good and bad qualities, bodily features, ways of walking; 12-13 social intercourse; 13b-15a childhood, youth, old age; 15a-16a *nasab* and *nisba*; 16a-21 women, and love; 21b-24 clothes; 25b-29a food; 29a-31a milk; 31 drinks and thirst; 31a-34a diseases; -36 miscellaneous; 36 house, building, tent; 41b horse; 43b-50 weapons; -52 birds, snakes, etc.; 55-6 cooking-pots and vessels; 62b mountains; 65b rivers; 66b deserts and other kinds of grounds; 69b trees and vegetables; 75 water, wells; 84 palm tree; 87b clouds, rain; 90 winds; 92b-105 a set of chapters on the different patterns of the root of *fa'ala*, followed until 116 by others on lexical or grammatical topics; 116b-136 the camel, then until 140b the sheeps; 140a-145a wild animals; 145b lexical matter; 153b trade, handicraft; 155b wealth and poverty; starting from 157 plenty of subjects so miscellaneous that any summary isn't yet available (the chapters total 682 in all!).

As for ff.183-205, they contain a *K. al-Aḡnās*, regarded, just as in ms. Esc.² 1650, as a part of *al-Ġarīb al-m.*, since the col. of this latter comes in f.205b. The authorship of such a tract, dealing in ca 130 titleless *bāb*'s with lexical matter, is however questionable, and even denied by GAS VIII,86: [VI] Komm.1., where the work is recorded with the extended title *K. al-Aḡnās min kalām al-'arab wa-mā 'štabaha fi l-lafz wa-'ḥtalafa fi l-ma'nā*, and treated as a comm. on *Ġarīb al-ḥadīṭ* by Abū 'Ubaid (above CCLXVII); the same title occurs in GAL S I,166:14.1, but as if it were a compendium of *Ġarīb al-h.*, by the author himself. To sum up, the question still remains an actual riddle!

1762.

H 140. 235 ff. (+17bis, partially torn out) 16×13 cm. Rather old ms., the tentative date ca 400/1010 suggested by Griffini (p.72) being however probably too early, just as his unconditioned judgement of its value can hardly be shared. In fact, the text is almost complete (ff.2b-11 and 228-233 supplemented in a clumsy script) and largely vocalized, but the writing doesn't properly look as a "literate" one (Griffini says "Gelehrten-nashī"!): it's quite regular, yes, and very typical and impressive as well, so sharp, thick and so markedly inclined to the right it is, but at first glance such an untidy writing can't be read agreeably at all. In a rather good condition, only ca 30 ff. damaged by the damp.

(2b-232) *ʿAdab al-kātib*, by Abū Muḥ. 'Abdallāh b. Muslim Ibn Qutaiba ad-Dīnawarī (name in the intr.; GAL I,121:11.7/126 S I,185; GAS IX,154, with alternative titles and a list of the mss., totalling almost 70! [this one omitted], and a bare information on the arrangement of the contents). The work is the renowned manual for secretaries, a real masterpiece of the ancient Arabic philology, ranging over all branches of knowledge without which an official couldn't do, such as the lexical heritage, the rules for a right writing and utterance of the words, the extraordinary richness of the Arabic grammar as regards the verbal and nominal patterns. It's just this one the structure planned for the work, divided into four sections, called *kitāb* (scarcely subdivided into *bāb*). Unfortunately, as for the first one, likely titleless, isn't easy at all to define the real size of its initial part (ff.7b-55a), after an interesting introduction (2-7a), concerning the cultural portrait of the author. The text gives rise to some doubt about its full reliability: on one side, it's written by a lat-

er hand until f.11; then there's a gap, since the catchword in the verso page links up to f.18a; on the other side, the rather miscellaneous and even incoherent contents of ff.7 sqq. don't seem to agree at least until f. 23 with the lexical feature prevailing here. Starting from f.55, the identity of this section, supported in addition by the comparison with the detailed description of the ms. Wien 240, is clearly ascertained: until f.82 plenty of *bāb* are devoted to a variety of subjects, viz. human beings and their ages, sexual intercourse, children, pregnancy and birth, food and drinks, wild and domestic animals, clothes, utensiles, weapons, minerals (distinguishing mark of each paragraph: *ma'rifa mā ... or furūq fi*). Ff.82-115 *kitāb iqāmat al-ḥiḡā*, on the orthography; 115b-158 k. *taqwīm al-lisān*, on the orthoepy; 159-232 k. *al-abniya*, on the morphology.

Add.: a) 233a qaṣ 20 vv.-*mu*, by ʿSafiaddīn 'Abdal'azīz > b. Sarāyā al-Ḥillī, for the Urṭuqid Sulṭān ʿal-Malik aṣ-Ṣāliḥ Ṣamsaddīn Ṣāliḥ ʿb.al-Manṣūr (ruled 712/1312 to 765/1364, cf. Zambaur 229); b) 233b a note on Zainal'ābidīn ʿb. Ḥasan b. 'Alī ... b. Muḥ. al-Ḥurr al-'Āmilī (d.1078/1667: Kaḥḥ.IV,195), his arrival to Ṣan'a' in 1081/1670, where he performed the duties of secretary (*kātib al-inṣā*), and his *Diwān*, composed in imitation of that by al-Ḥillī; c) 235a 11 vv.-*qā* by ʿYaḥyā b. Ṣarāf an-Nawawī (above CCLXXVIII:C.c), on on the praiseworthy qualities (*maḥāsīn al-aḥlāq*).

1763.

H 141. 235 ff. 16×12½ cm. (ff.151-2, 160, 185 reduced size). Valuable ms., copied (cf. f.234b) on 1st Dū l-ḥiḡḡa 443/4.IV.1052 by 'Abdallāh b. Muḥ. b. Aḥmad b. Ḥassūna al-Ḥanafī al-Harawī, in a large, round, rather compact, almost fully vocalized nashī, quite vertically written (but some letters horizontally extended, especially in the titles); plenty of glosses on the mgs., until ca f.120, then 168b-171, 174-6, 179-180, 182-191, 195-7, 199b-203a, 205, 207-218, 220-5, 227-9, 231-end; brownish paper, excepted ff. 120-168; red ink, especially in the glosses, sometimes also gelb or greenish; cover with flap, in dark brown leather. In a bad condition, as a whole, dirtstains throughout, holes until ca f.30; leaves partially upset, their numbering being consequently somewhat approximate; unrelated texts in ff. 6, 12-3, 31, 35, 46, 50, 52a, 58, 61,66, 81, 106b, 108, 146b-147a, 167b, 168a, 172-3, 178, 181, 183a, 192a, 194, 198, 204a, 206 (seriously damaged), 219, 224b, 226, 230.

(5-234) The *Diwān* by Abū Nuwās Ḥasan b. Hānī 'al-Ḥakamī (complete name f.168b, the *kunya* only ca 15 times in the text, at the end of each section; GAL I,77:[6]/76 S I,177; GAS II,546; Griffini 68-9), in the recension of AB Muḥ. b. Yaḥyā ʿb. 'Abdallāh aṣ-Ṣūlī (name f.205a; GAL I,143:5/149 S I,218; GAS IX,166), with the division of the text into 10 chapters (*bāb*), and within each one of them the alphabetical arrangement of the poems according to the rhyme. Acephalous, as it appears from the following outline: (5-43) *ʿbāb al-madā'ih*, from *bā'* (defective at the beginning) to *hā'* (16 letters out of 28); (44-91 b. *al-ḥiḡā*, from *alif* to *yā'* (22 letters in all); 92-102) b. *al-muḡūn*, from *bā'* to *hā'* (11 letters only); (102b-106a) b. *al-mu'ātabāt* (before the proper text, the notice that the verses of this section were handed down by Muḥ. b. Yazīd ar-Raba'i, imām of the Kūfa's mosque, who had heard them from Abū Nuwās himself); from *bā'* to *wāw* (8 letters only); 107a 12 vv.-*yāhu* on *al-mudakkār*, said to be a plagiarism; (107b-146a) b. *al-mudakkār*, from

hamza to yā' (21 letters; at the beginning the notice that several verses of this section are by other authors, and are incorrect as far the rhyme is concerned!); (147b-167a) b. *al-mu'annaṭ*, from *alif* to *yā'* (17 letters; f.160a the notice that the verses rhyming *ṣād*, *qād*, *ṭā'*, *zā'* are all plagiarized!); (168b-204a) al-*ḥamrīyāt*, from *hamza* to *nūn* (18 letters; 189a the same notice as that one in f. 160a); (205-224) b. *aṭ-ṭard*, from *hamza* to *nūn* (18 letters; at the end the notice that no verses rhyming *wāw*, *hā'*, and *yā'* had been found); (225-9) b. *al-marāfi*: 10 pieces only, without alphabetical arrangement; (229b-234a) b. *az-zuhd*: 12 pieces, no alphabetical arrangement too. In the col., 234a, the collector tells that nothing of what was authentic (*ṣaḥiḥ*) was neglected, while some verses were included, though being doubtful, whenever they looked to be in agreement with the matter dealt with in some of the above listed sections.

1764.

H 142. 66 ff. (after f.7 a gap) 12 × 21 cm. (*saḥifa*) Good copy (6th/12th cent.), in a fairly nice, round, rather thick, fully vowelless nashī (ff.26a, 31b, 38 by different hand; 54b lower half in Persian hand); until f.22 crossshaped dots between the hemistichs and at the end of the verses; names of the poets mostly in red ink; text written across the width of the pages; unrelated texts in ff. 38 and 66; additions or glosses on the mgs. of the ff. 1b, 3b, 5b, 6a, 19b, 20a, 23a, 34, 38, 47b, 52, 61a, 64. Good condition as a whole (except ff. 2b and 32).

(1b-66) Torso of an anthology of poetical texts by ca 60 poets, who lived all in Bagdad in the 6th/12th cent. The name of the collector was unfortunately untraceable, so it can only be stated that he was a contemporary of the poets, as it may be inferred from the information (f.23b: *anṣadanī ilḥ.*) that he had heard some verses from Abū Muḥ. 'Abdallāh b. Aḥmad b. Aḥmad Ibn al-Ḥaššāb (d.567/1171: GAL S I,493:8a; Kaḥḥ.VI,20). Such a detail, though looking so tiny, involves instead an issue of the utmost importance, as regards the identity of the work. In fact, if it's self-evident that its main source is the *Haridat al-qasr ilḥ.* li-'Imādaddīn Muḥ. b. Muḥ. Ibn Ḥāmid al-Kātib al-Iṣfahānī (d.597/1201: GAL I,315:[2].4/385), the identification of the present text with the very later *Harida*'s abridgement '*Aud aš-ṣabāb* li-'Alī b. Muḥ. ar-Riḍā'i (d.1039/1629: GAL loc.cit., and II,434:19.2/574) is chronologically untenable. Nearly the same is true for another, problematic *Muḥtaṣar* ((this one the proper title) of the *Harida*, mentioned by Muḥ. Baḥḡat al-Atarī, in his critical edition of the *Harida* (2 vols., Bagdad 1375/1955 and 1384/1964, p.94 of the intr. to the *Qism 'Irāqī*, I), and supposed to be a work by al-Munḍirī (above CCIX:B), d.656/1258. As it shall be highlighted below in the list of the poets, the quotations from the *Harida* amount to nearly the half; to be stressed that four of them, introduced by *qāla Ibn Ḥāmid* (ff. 26a, 44a and 44b, 54a) are missing in the above cited edition, what might suggest that of the *Harida* more than one recension was available. Nothing, on the contrary, can be said about the sources of the other texts, mainly *madiḥ*-poems for the 'Abbāsīd Caliphs or their viziers, so that their bare description is only possible, in the same order they have in the collection, without whatever arrangement, as follows: 1) *Ṭa Ḥamālarru'asā'* Abū l-Faṭḥ b. Ṣā'id an-Naṣrānī: 9 vv-*mu*; 2) *1b al-Badī'* (=Badī'azzamān) Abū l-Qāsim Hi-

وَوَهَّاهُ
فَالْحَمْدُ لِلَّهِ الَّذِي
الْمُؤْتَدِ وَيَرَهُ وَإِنْ دَوْدَ فَلَا يُؤْتَدِ وَيَرَهُ وَلَا تَأْسَرُ وَيَنْقُشُ
اسْمُهُ فِي ضَرْفِهِ تَنْصِبُ عَنْهُ دَأْسُهُ وَالضُّفُودُ أَحِبُّ
الْمِزَالِ لَوَاجٍ وَلَا يُؤْتَدِ
فَالْحَمْدُ لِلَّهِ الَّذِي
وَأَوْقَرَهُ وَتَمَّ إِيقَانُهُ وَلَمْ يَأْتِ بِتَحْوِطٍ فِي كُنْهَاتِ شَرْقٍ
بَكْنِهَا وَاسْتَخْرَجَ وَلَمْ يَأْتِ بِتَحْوِطٍ فِي كُنْهَاتِ شَرْقٍ
بَكْنِهَا قِيمَةً كَأَجِدَ أَوْ فَعَلَ بِهَا كَمَا يَفْعَلُ بِالْمَوْتَرِ مِنْ
الْعُسْرِ وَالْكَفْرِ وَالْفَقْرِ
كَتَبَ الرَّكَّاهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
فَالْحَمْدُ لِلَّهِ الَّذِي
عَلَيْهِ كَلِمَةُ الْإِسْلَامِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقْرَءُوا الْقُرْآنَ وَلَا تَقْرَءُوا الْقُرْآنَ وَلَا
تَقْرَءُوا الْقُرْآنَ وَلَا تَقْرَءُوا الْقُرْآنَ وَلَا تَقْرَءُوا الْقُرْآنَ وَلَا
وَعَلَى اللَّهِ وَاسْتَعِزَّ بِهِ قَالَ مَا نَعَى الرَّكَّاهُ وَأَكَلَ الرِّبَا حَبَاتٍ
فِي الدُّنْيَا وَالْآخِرَةِ وَبَلَّغْنَا عَنْهُ أَمْرًا لَمْ يَمِيزْ عِلْمُ نَبِيِّ
كَتَابَ عَلَيْهِ السَّلَامُ أَنَّهُ دَعَا إِلَهَهُ الْحَسَنَ عَلَيْهِ السَّلَامُ دَعَا
حُسْنَهُ الْوَفَاءُ فَقَالَ أَوْصِي بِأَمَّا الرَّكَّاهُ عَنْهُ يَحْلُمَا

batallāh b. Ḥusain <b. Yūsuf al-Aṣṭurlābī <al-Baġdādī>(d.534/1140: GAL S I,130:18 last line; Kaḥḥ.XIII,137): some *dūbait*; 3) ibid. Abū Maṣṣūr Šā'id b. Abī l-Faṭḥ (son of No.1); 4) ibid. mg., 3b mg. <Abū l-Muzaḥḥar Muḥ. b. As'ad b. Muḥ. > Ibn al-Ḥakīm/al-Ḥakīmī <al-'Irāqī al-Ḥanafī> (d.567/1172: GAL S I,585:[3].e; Kaḥḥ.IX,50): a selection of verses; 5) 2a Abū l-Qāsim Hibatallāh b. al-Faḍl <b. 'Abdal'azīz Ibn al-Qaṭṭān al-Baġdādī> (558/1163, not 498/1104 as in Kaḥḥ, III,143): 6 vv.-*ūli* + 3 -*li* = *Har.* (abbreviation, from here onwards, of *Haridat al-qaṣr*) II,277 and 282; 6) 2b 'Alamalfadl Abū Maṣṣūr al-Mubārak b. Salāma al-Muḥalliṭī ("seller of dried fruit", cf. footnote of *Har.* II,289) al-Baġdādī (d. ca 550/1155): 9 vv.-*rā* = *Har.* II,290-1; 7) 3a ar-Ra'īs Abū l-Ḥusain b. 'Alī Ibn Marzūq: 12 vv.-*nā* for 'Amīdaddaula <Muḥ. b. Muḥ. b. Muḥ. > Ibn Ġahīr (thus, cf. EI² II,394 s.v. *Ḍjahīr*, and not Ġuhair as in Zambaur 8 and 16, vizier of al-Muqtadī, the 27th 'Abbāsīd Caliph: 8 *dūbait*; 8) Abū s-Su'ūd al-Ḥabbāz: 5 vv.-*ā'ihī*; 9) ibid. 'Alamaddīn Abū l-Ḥasan 'Alī b. Ismā'il al-Ġauharī: 6 vv.-*ādaka*, addressed to the author of the *Harida*; 10) 4b, 5a Šibl b. Abū l-Barakāt al-Ḥiḍr b. Hibatallāh al-Baġdādī (cf. Berl., Ind. 212; his father d.564/1169, cf. *Iršād* IV,178): 20 vv.-*ā'u* in praise of al-Mustaḍī' bi-amr Allāh, the 33rd 'Abbāsīd Caliph + 11 vv.-*āmi* for 'Aḍudaddīn Abū l-Faraġ Muḥ. b. 'Abdallāh b. al-Muzaḥḥar, his vizier (d.573/1177: EI² I,219 s.v. 'Aḍud al-Dīn; Zambaur 9), and 19 vv.-*ūlu* for Kamāladdīn Abū l-Faḍl 'Ubaidallāh, the son of the former; 11) 15b-16, 54b-58a <Abū 'Abdallāh> Muḥ. b. Baḥtiyār <b. 'Alī> al-Muwallad al-Ablah al-Baġdādī (d.579/1183: GAL I,248:3/288 S I,442; Kaḥḥ.I,98): 5 vv.-*atih*, 12 -*āmu*, 17 -*ūlu*, 10 -*rā* 10 -*ūru* for 'Aunaddīn <Yahyā b. Muḥ. > Ibn Hubaira, vizier of al-Muqtafi, the 31st 'Abbāsīd Caliph (Zambaur 8), 11 -*ā'ihā* + 31 -*ri* for al-Muqtafi, 13 -*ā'iri* for <'Amīdaddaula> Abū 'Alī <Ḥasan b. 'Alī> Ibn Šadaqa (d.522/1128: Zambaur 9), vizier of al-Mustaršīd, the 29th 'Abbāsīd Caliph, 44 -*ḍi* for al-Mustangīd, the 32nd 'Abbāsīd Caliph, 65 -*ā'ihī* for the vizier 'Aḍudaddaula (instead of 'Aḍudaddīn?, see above No.10) Abū l-Faraġ; 12) 7b Abū Muḥ. Ṭalḥa b. Aḥmad b. Ṭalḥa <an-Nu'mān> d.520/1126: *Iršād* IV,277: 8 vv.-*āsi* + 10 -*ri* in honour of al-Mustazhir, the 28th 'Abbāsīd Caliph = *Har.* II,24-5 and 27-8; 13) 8, 19b-21 <Abū l-Ġawā'iz> Miqdār b. Baḥtiyār (but al-Muḥtār in Yāq.IV,562 s.v. Maṭāmīru) <al-Maṭāmīri>, who lived, according to Yāq., at the court of the 4th emir of the Mazyadid (ruled 479/1086 to 501/1108: EI² VI,957 s.v. Mazyad; Zambaur 137): three *dūbait* = *Har.* II,198-9 + 4 vv.-*ā'iri* = *Har.* II, 201-2 + 43 vv.-*ālī* = *Har.* II,202-4 + 53 vv.-*ūdu* = *Har.* II,211-16; 14) 8b Maḥmūd <b. Muḥ. b. Muslim> aš-Šurūṭī <al-Baġdādī>: 8 vv.-*aq* = *Har.* II,308-7; 15) 9, 15a Abū l-Ma'ālī b. Muslim aš-Šurūṭī, brother of the former, said to be younger: 7 vv.-*mā* + 4 -*ālī* + *musammaṭa* 9 strophes -*nā* = *Har.* II,308-11; 16) 9, 15a <Abū l-Muzaḥḥar Muḥ. b. Muḥ. b. Ḥusain> Ibn Qazammī al-Baġdādī (d.553/1158: *Har.* II,336 footnote): 10 vv.-*qu*, 18 -*ari*, 5 -*bā*,) -*inī*, 13 -*afah* = *Har.* II,336-41; 17) 9b-10a, 23b-25a Abū 'Abdallāh <Ḥusain b. Muḥ. b. 'Abdalwahhāb> al-Bārī' ad-Dabbās an-Naḥwī (d.524/1139: Kaḥḥ.IV,54): 11 vv.-*nā* = EI² II,183-4, two qaṣ. rhyming -*dā*, 20 and 25 vv., in honour of al-Mustazhir (above No.12); 18) 10a aš-Šadr (=Šadraddīn) b. az-Zāhid Abū l-'Abbās Aḥmad b. al-'Alā' al-Baġdādī: 6 vv.-*ārihi*; 19) 10a-b Abū l-Faraġ <'Abdarrahmān b. 'Alī b. Muḥ. > Ibn al-Ġauzī al-Wā'iz (d.597/1200: GAL I,500/659): 5 vv.-*mā*, 11 -*bā*; 20) 10b Abū Muḥ. Ġa'far b. Aḥmad b. Ḥusain as-Sarrāġ al-Qāri' (d.500/1106: GAL I,351:4/431 S I,594; Kaḥḥ.III,131): 8 vv.-*ati* + 1 *dūbait*; 21) 11a Abū l-Ḥusain 'Āṣim b. Ḥasan b. Muḥ. <al-'Āṣimī al-Baġdādī al-Karḥī (d.483/1090: Kaḥḥ.,52): 21 vv.-*nā*; 22) 11b Abū l-Barakāt 'Abdalwahhāb <b. Mubārak b. Aḥmad al-Anmāṭī al-Baġdādī (d.538/1143:

XIV

Kitāb al-Aḥkām, by al-Hādī ilā l-ḥaqq Yahyā b. Ḥusain
(Cat. No. 1760, f. 77a). The juridical Corpus of the founder of the Zaidī dynasty in Yemen:
the beginning of the chapter on *zakāt*.

Kaḥḥ.VI,227): 11 vv.-*āqī*; 23) *ibid.* Nağmaddīn Abū l-Futūḥ 'Abdassalām b. Yūsuf b. Muḥ. <ad-Dīmašqī al-Bağdādī> (*Hadiya* I,571; a poem in Yāq. IV,119): some vv.; 24) 12a al-qāḍī Abū 'Alī Ḥusain al-Ġuwaimī (?): 9 vv.-*lā* in praise of 'Amīdaddaula Ibn Ġahīr (above No.7); 25) 12-13a Abū 'Abdallāh al-Muwaffāq Muḥ. b. Ḥasan an-Nizāmī: 27 vv.-*ī/ūsi* for the same vizier; 26) 13a-14b, 22 <Abū Muḥ. Ḥasan b. Aḥmad> Ibn Ḥikkīnā <al-Bağdādī> (d.528/1134: *Har.* II,230 footnote, and IH² Ind.84): two qaṣ, 26 vv.-*ī/ūmi* and 14 -*fā* = *Har.* II,239 and 244 + some other vv. = *Har.* II,236-8; 27) 14b Abū 'Abdallāh Muḥ. b. Ġāriyā al-Qaṣṣār (d.537/1143): 8 vv.-*ī/ūdu* = *Har.* II,253-4 + other vv. = *Har.* II,251-2; 28) 15a Abū s-Samḥ Sa'id b. Samura <al-Kātib>: some verses = *Har.* II,266; 29) 16b-17 Abū 'Abdallāh Qāsim b. 'Umar al-Ḥalī' al-Bağdādī: 29 vv.-*zā* in praise of al-Mustaḍī' (above No.10) + 12 vv.-*āmu*; 30) 17b-18a al-Muwaffāq AB b. al-Muḥsin <al-Bağdādī>: 32 vv.-*qī* in praise of Saifaddīn <al-Malik al-'Ādil> AB b. Ayyūb, the Saladin's brother (d.615/1218: Zambaur 97); 31) 18b al-ḥakīm Mu'tamad al-mulūk Abū l-Farağ Yaḥyā <b.Šā'id b. Yaḥyā> Ibn at-Tilmīd an-Naṣrānī, the grandfather of the following scholar (cf. IH² VI,70); 32) 18b-19 Amīnad-daula Abū l-Ḥasan Hibatallāh b. Šā'id <b. Hibatallāh Ibn at-Tilmīd> an-Naṣrānī (d.549/1154 or 560/1165: GAL I,487:18/S I,891; Ull.I,163); 33) 26a-27, 31a, 41b-43 Abū l-Ma'ālī Sa'd b. 'Alī <b. Qāsim> al-Warrāq al-Kutubī al-Ḥazīrī (d.568/1172: GAL I,248:2/288 S I,441; Kaḥḥ.IV,212): a lot of *dūbait* + 14 vv.-*fī* and 13 -*dahā* for Šarafaddīn Abū l-Qāsim b. Tīrād + 12 vv.-*ru* for Za'imaddīn Abū l-Faḍl Yaḥyā b. Ġa'far, congratulating him for the pilgrimage + other vv. for a nephew who had survived a wreck + 63 vv.-*ā'iyā* for al-Mustaḡid (above No.11) and the robes of honour (*hila'*) granted by him to his friend; 34) 28 Mas'ūd b. al-'Alā' b. 'Alī al-Ḥabbāz: 10 vv.-*īnī* for Ibn Ġahīr (above No.7), and 18 vv.-*ā'ini*, being a picture of Tigris; 35) 28b-30a Abū n-Nağm al-Ḥūnağī, said to be from Azerbaijan (cf. Yāq.II,500): 15 vv.-*ā'u* for 'Amīdaddaula (above Nos. 7 and 11); 36) <'Imāddaddīn> Muḥ. b. Muḥ. Ibn Ḥamid <al-Kātib al-Iṣfahānī> (the author of the *Harida*): 4b 11 vv.-*daka* (answering No.5, 30b 14 vv.-*qī* for al-Mustaḍī' (above Nos.10 and 28)= *Har.* I,17; 32a 40 vv.-*ī/uri-hi* for al-Mustaḡid (above No.11) + 31 vv.-*ī/ū'uhu*, both = *Har.* I,56-63; 33b-37 two qaṣ., both praising al-Mustaḍī', 65 vv.-*aṣa* = *Har.* I,64-8 and 49 vv.-*qahā* = *Har.* I,71-6 + qaṣ. 56 vv.-*li*, for the vizier Kamāladdīn Abū l-Faḍl 'Ubaidallāh b. 'Aḍudaddīn <Muḥ. b. 'Abdallāh> Ibn Ra'is ar-Ru'asā' (d.573/1177: Zambaur 9) = *Har.* I 162-4; 48-9 85 vv.-*mi* for al-Mustaḡid = *Har.* I,48-55; 55-58a 55 vv.-*qī* for the same = *Har.* I,43-8 + 31 vv.-*ar* for al-Muqtafi (above No.11) = *Har.* I,36-9 + 65 vv.-*ā'ihī* for the vizier 'Aḍudaddīn Abū l-Farağ (above No. 10); 37) 31b-33a Šarafaddīn <Zafar b. Yaḥyā b. Muḥ.> Ibn Hubaira: 34 vv.-*qī* = *Har.* I,117-120; 38) 38a Zāfir <b. Qāsim b. Maṣṣūr> al-Haddād (d.529/1135: GAL I,260:E.1/303 S I,461; Kaḥḥ.V,47), said to be one of the poets not recorded in the *Harida*: 17 vv.-*ādd*; 39) 38a-b (unrelated text, being taken from *Raiḥānat al-alibbā'* lil-Ḥafāğī, d.1069/1659: GAL II,286:9.7/368) Ḥasan b. Muḥ. <b. Muḥ.> al-Būrīnī (d.1024/1615: GAL II,290:3/374); 39-41 *dūbait* only, no author!; 40) 44a-b al-Muḥannad Abū l-Barakāt Ibn Buṣāilla al-Mazrafi (cf. Yāq.IV,521): 8 vv.-*alī* and some *dūbait*; 41) 44b Bahā'addaula Abū Kāmil Maṣṣūr Ibn Nūraddaula <Dubais> b. Šadaqa: three *dūbait* and 3 vv.-*ātiḥā*; 42) 45a Sa'id b. Makkī an-Nīlī: 7 vv.-*tāl* + 6-*āmiḥī*; 43) 45b-46 Abū 'Abdallāh Muḥ. b. Ḥalīfa <b. Ḥasan> as-Sinbisi (cf. Yāq., Ind. 661): 28 vv.-*ā'i'i* for Saifaddaula Šadaqa b. Maṣṣūr b. Mazyad (above No.13) + 9 vv.-*qā* and 7 -*ru*; 44) 46b ar-Rā'is Abū Sa'd b. Wāṭiq al-Anbārī, said to be one of the poets of Saifaddaula (see No.43): 5 vv.-*ī/ūni* and some *dūbait*; 45) 47a Abū l-Farağ Muḥ.

b. Ḥusain b. Ḥalīl al-Haitāmī: three *dūbait* and 3 vv.-*āhā*; 46) *ibid.* Šihābaddīn Abū l-Fawāris <Sa'd b. Muḥ. b. Sa'd> Ḥaiṣ Baiṣ (meaning "bad luck", cf. Kaz.I,183 and 526; d.574/1179: GAL S I,441:2c; Kaḥḥ.I,212): one *dūbait* (!) = *Har.* I,224; 47) *ibid.* Abū Ya'lā <Muḥ. b. Muḥ. b. Šāliḥ> Ibn al-Habbāriya (d.504/1100: GAL I,252:5/293 S I,445): 5 vv.-*li* = *Har.* II,76; 48) 47b (unrelated text, by a different hand) <Muḥ. b. 'Abdallāh b. Muḥ.> Ibn Sukkara (d.385/995: GAS II,571); 49) 51a <Abū Firās 'Alī b. Muḥ. b. Ġalīb al-'Āmirī> (d.573/1177, cf. the detailed notice in *Harida* II,141): 12 vv.-*ī/ūni* = *Harida* II,171; 50) 51a-b al-Mu'ayyad <b. Muḥ.> b. 'Alī b. Muḥ. al-Ālūsī al-Bağdādī (d. ca 470/1077): 20 vv.-*ā'iru* = *Harida* II,178-9; 51) 51b Abū 'Abdallāh Ḥusain b. Abī l-Fawāris al-Kāmil: two *dūbait* and some verses = *Harida* II,185; 52) 51b- 53a Abū 'Alī al-Farağ b. Muḥ. b. al-Uḥūwa al-Mu'addib al-Bağdādī (d.546/1151, from the notice in *Harida* II,186-94, containing all the verses quoted here!); 53) 53a al-Amīr Abū Šuğā' <Qāsim b. Ḥusain> Ibn at-Tawābiqī (d.569/1173): 7 vv.-*āni* + 4 -*ī/ūlu* = *Harida* II,321-2; 54) 53b-54a Abū l-Ḥaṭṭāb <Maḥfūz b. Aḥmad b. Ḥasan> al-Kalwādānī (cf. Yāq. S.v. Kalwādā) <al-Bağdādī> (d.510/1116: GAL S I,687:1b; Kaḥḥ.VIII,188): 22 vv.-*ā'imā*, 3-*āni*, 6 -*li* + two *dūbait*; 55) 54a Abū 'Abdallāh 'Isā b. Hibatallāh b. Hibatallāh an-Naqqāš <al-Bağdādī> (d.544/1149): only a biographical notice, said to be drawn on the *Harida*, but not traced there!; 56) 58a-b Šarafaddīn Zafar <b. Yaḥyā b. Muḥ.> Ibn Hubaira: 47 vv.-*ī/ūbu* for al-Mustaḡid = *Harida* I,102-6; 57) 59a AB Muḥ. b. 'Alī b. Muḥ. ad-Dīnawarī (?) = a few verses; 60-2 poetry anonymous; 58) 62b-63a Abū l-Ḥasan 'Alī b. Tāḥir al-Ḥabbāz al-Karḥī: 10 vv.-*āmu*, 20 -*dā*, 11 -*bu*; 59) 64b Abū 'Abdallāh Aḥmad b. 'Ammār b. Aḥmad al-Ḥašlānī (?) <al-Ḥusainī> (cf. a note on mg. by the *Harida*'s author): 38 vv.-*ā'u* for Ġalāladdīn b. Šadaqa (above No.11?); 60) 65b aš-šarīf Abū Nizār 'Abdallāh b. Muḥ. <b. Yaḥyā> al-Ḥusainī al-Kūfi: 6 vv.-*dih*; 61) *ibid.* aš-šarīf 'Alamaddīn al-Aqsāsi (cf. Yāq.I,337): 4 vv.-*lā* on al-Mustaḍī'; 62) 66b (unrelated text) qaṣ. 31 vv.-*hu*, by <Aḥmad b. Ibrāhīm b. Muḥ.> Ibn an-Naḥḥās (d.814/1411: GAL II,76:12/91 S II,83), praising Ibn Farrūḥ (?), as the commander of the Syrian *maḥmal* (EP VI,43).

1765.

H 143. 215 ff. 17 × 12½ cm. Copied I (cf.col.) 862/1458, in a peculiar, stout, round, compact, regular but rather rough, fully vowelless nashī.

A set of texts dealing with arithmetic, f.1 being independent from I, both the title-page and the beginning of the text having to be connected with III:

I (2-168a) At first glance this acephalous text is puzzling enough, devoid as it is of whatever evidence or even clue about its identity and its author. What's more, because of its strictly technical, namely mathematical language (with figures throughout, and a few tables, one f.160b at full page!), its reading turns out to be somewhat wearing, if one might try to trace its tangled, overloaded framework. Nevertheless, it can be plainly ascertained that this is an extended commentary on a treatise of *'ilm al-ḥisāb*: even though the author is nowhere mentioned, a quotation of his work occurs at least ca 20 times, by means of *qauluhu*, or simply *qāla* (*raḥimahu 'llāh*), sometimes by *qāla š-šaiḥ raḥimahu 'llāh*, with the variant *qāla šāḥib al-kitāb* (ff.38b, 41a, 42a, 52b, 77a). On closer inspection, however, it appears from many headings that the basic work must be the *Muḥtaṣar/Ḍarb al-Hindī fī*

'ilm al-farā'id, or better *fi l-ḥisāb*, by Abū Ya'qūb Ishāq b. Yūsuf aṣ-Ṣardafī (see CCLXXI:C and 1715:III), a title which is to be found exceptionally f.131b (... *al-maḍkūra fi K. al-Hindī*). But, how can be answered the question of the commentary's authorship? Starting from HH V,22 No.9722, who mentions two commentaries only, one is strikingly surprised by reading in the present text (f.89b) an unforeseen quotation of one of them, i.e. Zakiaddīn <Abū Muḥ/ʿAbdallāh> Ṣāliḥ b. ʿUmar <b. AB b. Ismāʿil as-Saksakī> al-Buraihī <al-Yamanī aṣ-Ṣāfiʿī> (d.714/1314: Ḥabṣī² 262; *Hadiya* I,422 (not 425, as in the Ind.!), cf. also Berl.6013:16). Thereupon, it seems quite suitable to infer that we have to do here with a copy, likely as far unique, of the other titleless commentary known by the sources, besides HH: Ḥabṣī² 263 and *Hadiya* I,718. The author, otherwise already present in the Ambrosian collection (see CCLXXI:A), would therefore be ʿAlī b. Aḥmad b. Mūsā al-Ḡallād an-Nahlī (not al-Baḡalī as in HH loc. cit., where he is strangely duplicated!) ar-Rakbī (for both *nisba*'s cf. Forrer 312 and 316), said to have been born in 732/1333, the date of his death being unknown, though congruent with the date of this copy.

A tentative outline of the contents follows here: 16a *mizān aḍ-ḍarb*; 26b *mizān al-qisma*; 42b *al-qaul fi qisma mā fihi kusūr* (8 nauʿ); 52b *at-taḡmil*: 56b *at-taḥrīḥ*; 64a *at-taḡḍīr*; 88b *taḡḍīr al-kusūr al-murakkaba*; 90b *istiḥrāḡ masāʿil maḥāriḡ al-ʿadad*; 105b *masāʿil al-iqrār*; 150a *masāʿil al-iḡārāt*; 152a *masāʿil al-lail*; 158b *masāʿil al-wikāla*; 163b *masʿala fi ṣ-ṣarika*; 167a *masʿala fi ṣanādiq*.

II (170-187a) Fragment of a similar, unidentified text: 171b *masāʿil fi ʿistiḥrāḡ al-ʿadad allaḍi fi l-Hindī*; 183a *masāʿil fi l-waṣāyā*; 185a *masāʿil min al-kamāl*.

III (188b-215) Torso of *K. at-Tabṣira fi ʿilm al-ḥisāb* (title and the beginning of the text in f.1, see the note above), by Muẓaffar b. Yaḥyā <b. ʿAbbās> al-Maḡribī, alias as-Samauʿ al-Samawīl <b. Yahūdā al-Isrāʿīlī> (see CCLXXVIII:B). Contents: *maqāla 1 fi mā yaḥtāḡu ilā taqḍimihī*: end of *bāb 1*, then until 214 *bāb 2* to 9, this one imperfect; 215a *maqāla 2 fi ḥisāb al-kusūr*, a fragment only of *bāb 4*, out of 7 (cf. Berl.5962).

1766.

H 144. Vellum 43 ff. (1a blank) 13½ × 21 cm. (*saḥifa*); written space 9½ × 18 cm.; 7 lines to the page (f.40b 3 ll., 41a 2 ll.); black ink more or less faded, and here and there blurred, on ff. 8-13, 16a, 17a, 18-19, 21b, 35-36, 40a; titles of the sūras in yellow ink; no vowels nor diacritical signs throughout; plenty of red dots; many-coloured division marks in the shape of stylized flowers on recto side of ff. 4,5, 13, 17, 24, 37, and on verso side of ff. 6,26, 33; fine wooden cover, leather spine; ff. 42-3 damaged on all the mgs.

(1b-41a) A large fragment of *al-Qurʾān*, viz. (-7b) sūra 29 *al-Ankabūt*: 43-64 (until *illā lahwun*); (8-10b first l.) s. 30 *ar-Rūm*: 51 (from <*al-mawṭā*> to 60 (end)); (10b 2nd l- 21) s. 31 (*Luqmān*)); (21b-29a) s. 32 *as-Saḡda*; (29a-41a) s. 33 *al-Aḥzāb*: 1-30.

Valuable copy, in a massive, large, rather round kufic script: words often divided at the end of the lines, letters within the words at times spaced. Some features: *alif* bent decidedly to the right at the lower end; prolonged *alif* often omitted; final *bāʿ*, *tāʿ*, *ṭāʿ* exceedingly elongated; *dāl*/*qāl* flattened and stretched on the line; *rāʿ*/*zāʿ* contracted and often ly-

المَوْقُ بَقَعُ الْمَالِ أَبُو عَمِيرٍ وَالسَّهْمُ الثَّمَرُ وَالنَّعِيرُ وَ
السَّهْمُ الَّذِي يُقَالُ لَهُ مَخَاطَةُ الشَّيْطَانِ وَالْأَصْرُ الذَّنْبُ وَالنَّفْلُ
وَالْمَاهِرُ الْجَبَسُ قَالَ ابْنُ زَيْنٍ عَمِيرَةُ مَا تَشْتَرِي الْأَصْرَ وَالْعَمَلُ
أَبُو عَمِيرَةَ الْعَمَلُ وَالْمَتَاعُ وَالْأَتَاتُ وَالْيَوْمُ وَالْقَوْمُ نَحْنُ
لَقَوْمٌ غَيْرُهُمْ مِنَ الْإِلْفِ عِنْدَ النَّارِ وَهُوَ قَوْلُ النَّابِغَةِ
جَمِيعٌ مِمَّا شَكَّ بِأَيِّدٍ قَانَتِي أَعْدَدْتُ يَرْبُوعًا لَكُمْ وَمَنْبَأًا
كِتَابُ الْمَبْلُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَابُ جَمَلِ الْمَبْلُ وَنَسَاجِمَا

قَالَ أَبُو عَمِيرَةَ سَمِعْتُ الْأَصْمَعِيَّ يَقُولُ نَسَاجِمُ الْمَبْلُ أَجْوَدُ الْأَوْقَاتِ
عِنْدَ الْعَرَبِ فِيهِ أَنْ تَشْرَكَ الْمَاقَةَ بَعْدَ نَسَاجِمَا سَنَةً لَا يَجْمَلُ عَلَيْهَا
الْعَمَلُ ثُمَّ يُضْرَبُ إِذَا زَادَتْ الْعَمَلُ وَيُقَالُ لَهَا عِنْدَ ذَلِكَ قَدْ ضَبَعَتْ ضَبْعَةً
فَإِذَا وَرَدَ مَرَجِيَا وَهِيَ مِنَ الضَّبْعَةِ قَبْلُ قَدْ بَالَمَتْ فَإِذَا اسْتَدَّتْ ضَبْعَتُهَا
قَبْلُ قَدْ هَدَمَتْ أَبُو عَمِيرَةَ وَالنَّسَبُ فِي الْمَبْلِ مِثْلُهُ قَالَ وَيُقَالُ
لَهَا يَمًا تَلَمَّتْ سَدِيدَةً الْفَتْةُ الْمَبْلُ لَا مَا تَلَمَّتْ لَا تَرَعُوا مِنْ شِدَّةِ
الضَّبْعَةِ قَالَ وَالْهَوَسَةُ الَّتِي تَرَدُّ الضَّبْعَةُ فِيهَا تَرَبَّتْ الْفَتْةُ وَ
الْهَوَسَةُ الَّتِي تَقَعُ مِنْ شِدَّةِ الضَّبْعَةِ اسْتَدَّتْ الْعَمَلُ
وَبِهَا هَدَمَتْ مِنْ ضَبْعٍ هَوَسٌ قَالَ وَالْهَوَسَةُ الَّتِي قَدْ اسْتَرَحَّتْ مِنْ
الضَّبْعَةِ وَقَدْ هَدَمَتْ غَيْرُهُمْ اسْتَدَّتْ اسْتَدَّتْ مِثْلُ اسْتَدَّتْ اسْتَدَّتْ
أَبُو بَدْرٍ الْأَنْصَارِيُّ يَقَالُ لِلْعَمَلِ إِذَا هَتَّاجَ لِلصِّرَابِ قَدْ قُفِلَ لَعْمَلٍ قُفُولًا وَ
هَتَّجَ أَهْلُ بَنِي إِسْرَافِيلَ إِذَا زَيْتُ الْعَمَلِ وَأَحْبَبُهُ هُوَ
مَرْبُوعٌ الْأَصْمَعِيُّ وَيُقَالُ أَيْمًا قَطَمَ يَقَطُمُ وَكَذَلِكَ مَشْتَبِهٌ
نَسَبًا وَإِذَا ضَرَبَ الْمَاقَةَ قَبْلُ قَدْ مَعَا عَلَيْهَا وَقَاعٌ وَسَفِيدٌ لَيْسَ عُدُ
سِفَا ذَا أَبُو بَدْرٍ الْفَقُّو مِثْلُهُ فَإِذَا لَمْ يَفْعَلْ هُوَ ذَلِكَ حَتَّى يَدْخُلَ
فَضْبُهُ نَحْوَ حَيَاتِهَا قَبْلُ أَخْلَطَتْهُ إِخْلَاطًا وَالطَّفَقَةُ الطَّاقَةُ اسْتَدَّتْ

ing on the line; *qād*, *ṣād*, *tā*', *zā*' flattened and stretched on the line; initial 'ain/ḡain open; medial *fā*' and *qāf* usually ball-shaped; final *qāf* winding shaped; the oblique stroke of initial and medial *kāf* cut off, the same written vertically at the end; final flourish of *lām*, as well as *qād* and *sin*, cut off; no stem at all in final *mīm*, which is consequently identical with the initial and medial ones; final *nūn* stretched vertically below the line; *hā*' and *tā*' *marbūṭa* with an apex at the top; final *yā*' reversed towards the right, sometimes changed into a linear stroke.

1767.

H 145. Vellum 30 ff. (28b blank) 18×25 cm. (*safīna*; f.29 15×23½ cm., f. 30 12×23½); written space 13×19 cm.; 16 lines to the page; black ink faded on verso side ff. 1-4 and recto side ff. 5-9; moreover, ff.10-14, 19-23 on verso side, and ff. 15-18, 24-27 on recto side are so heavily damaged by the damp that the script is actually unreadable; no vowels nor diacritical signs; division marks in the shape of stylized flowers on recto side of ff. 2, 5, 14-17, 21, 25, and on verso side of ff. 4, 6-8, 11, 18-9, 22, 26-7; fine wooden cover, leather spine.

(1b-27) A fragment of *al-Qur'ān*, viz. (1b lines 1-4) sūra 1 *al-Fātiḥa*; (1b from l.5 - end) s. 2 *al-Baqara*: (-18b) 1-192 (until *marīḍan au*), then after f.18 a gap (=192 from *aḍan fī ra'si-hi* until 200 *mā fī qalbihi*), then (f.19a) 200 (from *aladdu fī ra'sihi*) - 274 (beginning only: *laisa 'alaika*). The last 13 verses are missing.

Well proportionate, rather "geometrical" kufic script; the letters of the words exceedingly spaced; words often divided at the end of the lines. Graphic features roughly similar to those of No. 1766 (see above).

1768.

H 146. Vellum 65 ff. 22×27-30 cm. (*safīna*); written space 15½×21½ cm.; 15 lines to the page; yellow ink in the titles of the sūras; no vowels nor diacritical signs, plenty of dots in red ink; many-coloured division marks in the shape of stylized flowers on recto side of ff. 4, 9-11, 13, 23, 26-7, 32-4, 39, 45, 47, 52, 55, 56 (bis), 57-8, 61-2, and on verso side of ff. 3, 18-9, 28-9, 34-7, 39, 41-2, 46, 50-1, 54, 59; fine leather cover; good condition, excepted ff. 63-5.

(1-62) A large fragment of *al-Qur'ān*, viz. (-15b lines 1-6) sūra 4 *an-Nisā*': 40 (from *bi-hi ṣai'an*) -end; (15b from l.7- 30a ll-1-3) s. 5 *al-Mā'ida*; (30a from l.4 - 45) s. 6 *al-An'ām*; (46a-end) s. 7 *al-A'rāf* 1-174 only (until *fa-atba'ahu*), out of 205.

Excellent copy, in a well-proportioned, thick, round, rather compact kufic script; to be stressed a marked trend to stretching and flattening on the line some letters, e.g. *bā*', *ṣād*, *kāf*.

1769.

H 147. Vellum 15×23 cm. (*safīna*); written space 10×17½ cm.; 11 lines to the page; ink faded or blurred on recto side of ff.5, 9-11 and on verso side of ff.6, 13-5; no vowels, but un-

XV

Ġarīb al-muṣannaf, by Abū 'Ubaid al-Qāsim b. Sallām
(Cat. No. 1761, f. 116b). Beginning of the chapter dealing with camel.

like Nos. 1766-8 many diacritical signs; pink-coloured small rosettes as division marks, moreover other floral or geometrical marks (at times including some words) on recto side of ff. 3 (bis), 5 mg., 6, 7, 9-11, 13, 15, and on verso side of ff. 5 and 11; very bad condition, all the leaves being loose, seriously damaged by damp and holes; heavy loss of the text on ff. 5, 6, 8, 11, 12, 14, in fact torn to pieces. On the cover: "Frammenti cufici del Corano di circa il 2° secolo dell'egira, donati dal Sign. E. Griffini all'Ambrosiana 16 agosto 1909".

Fragments of *al-Qur'ān*, viz.: (1-2) sūra 3 *Āl 'Imrān*: 54 (from *wa-anfusakum*) - 80; (3a-b) s. 2 *al-Baqara*: 149-162 (until *anna lanā karratan*); (4a-b) id.: 137 (from *li-takūnū šuhadā'a*) - 148; (5a, first line lost-5b) s. 4 *an-Nisā'*: 126 (from *al-kitāb fi l-yatāmā*) - 135 (until *bi-llāhi wa-rasūlihi*); (6a-b) s. 5 *al-Mā'ida*: 96 (from *fa-yantaqimu*) - 105 (until *in kuntum ħarabtum*); (7a-b) s. 2 *al-Baqara* 99 (from *ḏū l-faḍli l-'aẓīmi*) - 112 (until *yukallimunā 'llāhu*); (8a-b) a shred of sūra 2: 126ā; (9-10) s. 2: end of 172 (*humu l-muttaqūna*) - 192 (until *idā raḡa'tum*); (11a-b) a shred of s. 3 *Āl 'Imrān*: 125 (from *allaḡina āmanū*) - 139 (until *nu'tihi bihā*); (12a-b) shreds of s. 4 *an-Nisā'*: 56-7, 62-4; (13a-b) s. 5 *al-Mā'ida*: 105 (from *fa-aṣābatkum*) - 113; (14a-b) shreds of s. 6 *al-An'ām*: 68 (from *yattaqūna*) to the beginning of 78 (*fa-lammā ra'ā*); (15a-b) s. 2: 205 (from *fa-'lamū anna llāha*) - 210 (until *wa-lammā ya'tikum maḡalu*).

Nice, round kūfic script; graphic features similar to those of the preceding mss.: *alif* with the lower end conspicuously bent to the right; prolongation *alif* usually omitted; final *bā'*, *tā'* elongated on the line; *dāl*, *ṣād* flattened and elongated on the line; *rā'*, *zā'* contracted; final *sīn* stretched below the line, as well as final *nūn*; *'ain* open; final *lām* slightly bent to the left at the lower end; final *mīm* identical with the initial and medial ones, the stem being cut off; final *yā'*, usually with two dots, reversed to the right.

N.B. As formerly recorded by E. Griffini, in his paper *Die jüngste ambrosianische Sammlung arabischer Handschriften*, in «ZDMG» 69 (1915), p. 80 nn. 3-5, some mss. of the series H are in other languages, as follows: H 148, 150, 159-161 Turkish; H 149, 151-158, 162 Persian (their description by A.M. Piemontese, *Catalogo dei manoscritti persiani conservati nelle biblioteche d'Italia*, Roma 1989, p. 148); H 163-168 Hebrew (their description by A. Luzzatto - L. Mortara Ottolenghi, *Hebraica Ambrosiana*, Milano 1972, pp. 21-35).

1770.

H 169. 16 ff. 21 × 15½ cm. Rather recent, nice copy, in a quite regular, thin, sharp nashī. No cover.

«*Qiṣṣa Sulaimān b. Dā'ūd*», handed down by Ka'b al-Aḥbār, namely Abū Ishāq Ka'b b. Māti' al-Aḥbār (GAS I, 304:2; EP² IV, 330). Considering the remarkable role played in the folklore literature by the King Solomon, as well as the swaying tradition of his legendary exploits, it may be suitable to outline hereafter the themes of the contents. God grants Solomon an absolute power over all the created beings, the wind and the demons; besides, a magical ring, a lot of countries, of horses and sheeps, and very many wives; he seats on a golden throne, surrounded by thousands of viziers, and the Banū Isrā'īl obey him. Having been told that in an island lives a tyrant and that both he and his subjects instead of believing in God worship idols, he orders his vizier, who is an *'ifrit* (cf. EP² III, 1076)

to get an expedition ready, and the wind to fly with the troops to the island, to uproot the palace of that sovereign, and to bring back both the building and the king, who then, staying before Solomon, as refuses to worship God, is finally beheaded. The king has a daughter, named Raḡāna, whom Solomon tries in vain to convert to Islam, till he agrees to her request to get a statue of her father; the girl worships it as an idol and succeeds, thanks to the help of Aṣaf, a nephew of Solomon, in offering to it as a sacrifice a grasshopper, nothing better being available. Such a sacrilege makes God angry, so that Solomon must spend forty days of penance, after having been deprived of all the marks of his royal and prophetic dignity. What's more, his ring gets lost and thereby his magical power. Only after having undergone such a long penitential humiliation, the exiled Solomon finds a job by a fisherman. By chance, while cutting a fish to eat it, lo and behold!, his ring appears from the guts of the fish, which apparently had swallowed it. Thereupon Solomon regains his former role of powerful ruler and "prophet" (cf. a similar tale in J. Knappert, *Islamic legends*, 2 vols., Leiden 1985, I, 146-9).

1771.

H 170. 9 ff. 22 × 16½ cm. Copied I 1163/1750, in a common, sharp, rather clumsy nashī, inclined to right.

I (1-8a) *Ġuz' laṭīf fi faḡā'il ahl al-Yaman*, a fictitious title taken from the introduction, instead of the usual *Faḡā'il al-Yaman wa-ahlihi*, by Waḡīhaddīn 'Abdarraḡmān b. 'Alī ḡb. Muḡ. Ib n> ad-Daiba' az-Zabīdī (see 182:III; add. Ḥabšī² 428, where this very ms. is cited, under the title *Tuḡfat az-zaman fi faḡā'il al-Yaman*; F. Sayyid 205, recording both this ms. and the following, see below). As to the contents, said in the intr. to consist in 3 *faṣl*, there's some inconsistency with the text, where comes first (1b-2b), like a preface, a list of *āyāt*, i.e. Qur'ānic verses, and traditions (2b-5), here 36, concerning Yaman, while *faṣl I fi ḡikr man fi l-Yaman min al-anbiyā'* is placed at the end (7b-8a); (5b) *faṣl <2> fi ḡikr aṣ-ṣaḡāba fi l-Yaman wa-ḡikr al-fuḡaḡā' min at-tābi'in fi l-Yaman*; (6a-7b) *faṣl <3> fi ṭiḡāt al-Yaman wa-āṭār waradat fi faḡlihi wa-mudun maṣḡūra fihī*.

II (8b-end) Miscellaneous: a) qaṣ. 23 vv.-*mā*, in honour of al-Buḡārī, by 'Alā'addīn Abū Ḥasan b. Āibak ḡb. 'Abdallāh ad-Dimaṣḡī (d. 801/1399: Kaḡḡ. VII, 42); b) 9b a comm. on Qur. V, 102; c) ibid. a list of the descendants of Abraham; d) ibid. extr. from the biography of al-Muḡassin b. 'Alī at-Tanūḡī (= IH² IV, 160-1); e) 5b the letters of the Hebrew alphabet, from *al-Quṭūf ad-dānīya fi ma'rīfat al-ḡurūf al-'ibrānīya*, a title recalling *al-Qaṭūf ad-dānī fi ḡurūf al-ma'ānī*, maybe the same work, li-Muḡ. Ma'rūf b. Muṣṭafā b. Aḡmad al-Barzanḡī (d. 1254/1838: Kaḡḡ. XII, 41: *Ḥaḡīya* II, 369; title also in *Iḡāḡ* I, 236).

1772.

H 171. 16 ff. 21 × 15½ cm. Copied I 1056/1646, by Muḡ. b. 'Abdalḡalīl b. 'Abdallāh b. Abī l-Qāsim ar-Rifā'i an-Nazīlī al-Ḥakamī, in a common, sharp, rather rough nashī; 9a text included in a frame.

I (1-8) *Faḍā'il al-Yaman wa-ahlihi*, by Waḡīhaddīn 'Abdarrahmān b. 'Alī <Ibn> ad-Daiba' (see the preceding ms.): *faṣl 1 fī ḍikr al-āyāt*; 2b *faṣl 2 fī ḍikr al-aḥādīṭ an-nabawīya al-wārīda fī faḍl al-Yaman*, the traditions being here 40; 6a *faṣl 3 fī ḍikr al-anbiyā' wa-ṣaḥāba min al-Yaman wa-ḍikr man daḥala min aṣ-ṣaḥāba l-Yaman wat-tābi'in waṭ-ṭiqāt min ahl al-Yaman*. Next to the col., a note on the 8 names of Mecca occurring in the Qur'ān.

II (9-end) Miscellaneous: a) 9a a table with the Himyarite epigraphic alphabet (*qalam musnad*), the usual Arabic alphabet, and other magical signs to be used for medical treatment; b) 9b an edifying story, focused on the so-called *āyāt al-ḥifẓ*, by Yahyā b. aṣ-Ṣa'bī, to be rectified into Abū Muḥ. 'Abdallāh b. Yahyā b. Abī l-Haitam aṣ-Ṣa'bī (d.553/1158: Kaḥḥ.VI, 163, whereas his father is recorded by the same XII,235; Šarḡi² 189 where this very tale is quoted; c) *ibid.* a warning about the duty of keeping the secret (*kitmān*); d) 10a 16 vv.-*ihī* by Aḥmad b. Ibrāhīm al-Mu'allā al-Maḍḥiḡī, unidentified; e) 10b 9 vv.-*ālī* by Ismā'il <b. AB b. 'Abdallāh> al-Muqri' (see CCXXVI:T); f) *ibid.* the chronology of the Prophets, from Adam to Muḥ., as it's given by aṭ-Ṭabarī's *Ta'riḥ*; g) 11a qaṣ. 23 vv.-*afi* in praise of 'Alī, by <Aḥmad b. Muḥ. b. Ḥasan aṣ-Šāwiri> (cf Forrer 320; see 4:VI); h) 11b-12 a few poetry texts and prayers, by 'Alī; i) 13b verses by 'Alī b. Yahyā <b. Aḥmad> al-Baraṭī <aṣ-Ṣan'ānī> (d.1119/1707: Ḥabṣī² 226; Naṣr II,327; for the *nisba* cf. Forrer 288); k) 16 a survey of the main alphabets: *al-qalam as-suryānī*, *al-q. al-ḡubārī*, *al-q. al-muṣaḡḡar*, *al-q. al-ḥimyarī*: besides, a list of the both living and dead languages, and a quotation from the biography of 'Alī b. Hilāl <Ibn al-Bawwāb> by IH² III,342.

1773.

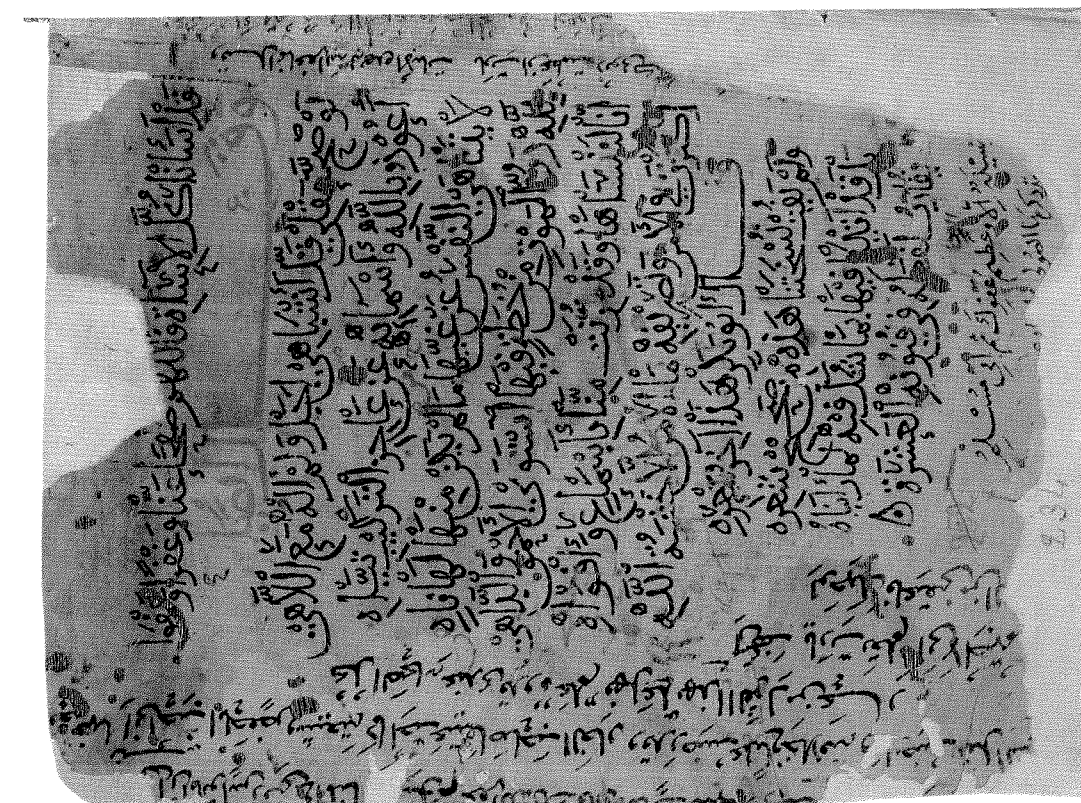
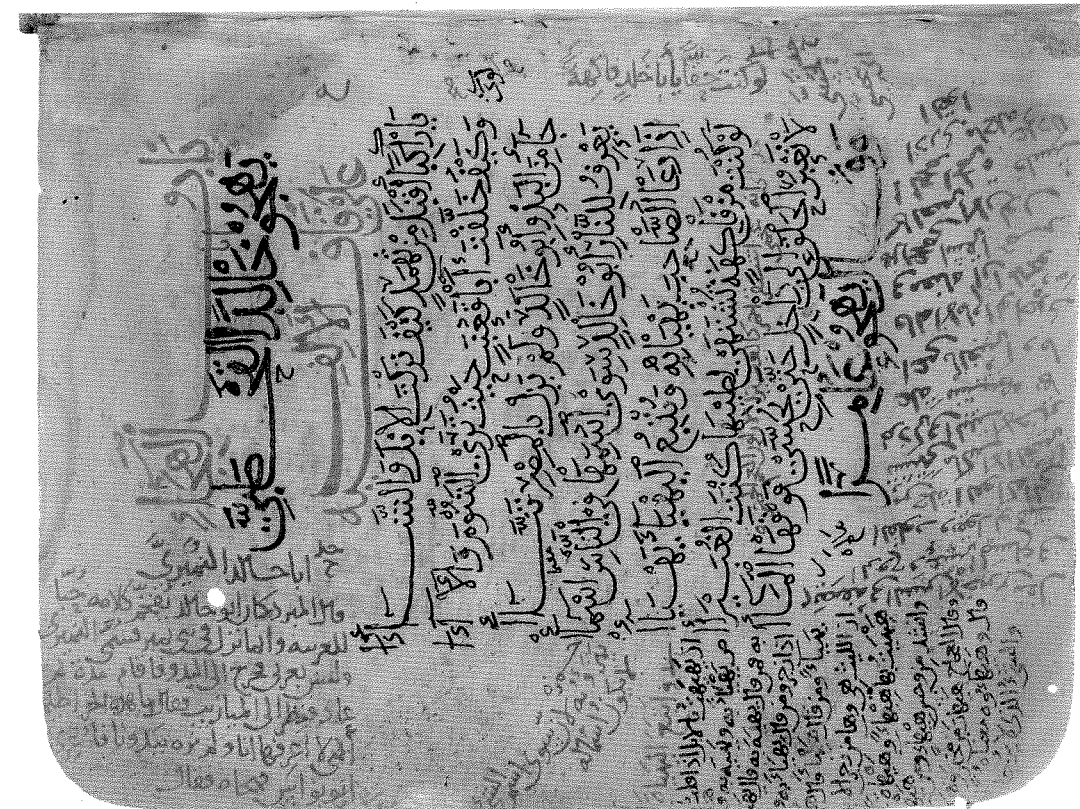
H 172. 16 × 21½ cm. Recent ms., in a common, rather small, thick, compact nashī. No cover.

(I-15) *Kāfiyat al-mutaḥaffiz <wa-nihāyat al-mutalaffiz> fī l-luḡa <l-'arabiya>*, by Ibrāhīm b. Ismā'il b. Aḥmad Ibn al-Aḡḍābī aṭ-Ṭarābulusī (see CCCLI:V and 1147:XXIV). Another copy of this renowned lexical compendium, who enjoyed an exceptionally large success, as stressed by Ch. Pellat (cf. EI² Suppl.380), likely thanks to the wise decision of the author, explicitly stated in the introduction, to leave out the *ṣawāhid* in order to make easier its reading and use. Contents divided into ca 50 unnumbered *bāb*'s (partially omitted in the description of Berl. 7043), whose titles are highlighted on the mgs.

1774.

H 173. 19 ff. 20½ × 15½ cm. Rather recent ms. (12th/18th cent.), in a nice, large, round, partially vocalized nashī.

I (2-19) *Kifāyat al-mutaḥaffiz fī l-luḡa*, by Abū Ishāq <Ibrāhīm b. Ismā'il b. Aḥmad Ibn Abī l-Aḡḍābī> (*sic* instead of Ibn al-Aḡḍābī, see the preceding ms., as regards also the complete title) aṭ-Ṭarābulusī. This copy consists of 20 *bāb*'s only, the last one being f.18b *an-nahl wal-ḡarād wal-hawāmm wa-ṣiḡār ad-dawābb*; therefore more than a half of the text is missing.



II (1b) 15 vv.-*ānī* by the philologist and lexicographer ‘Abdallāh b. Mahdī <b. Ibrāhīm> b. Mas‘ūd <al-Ḥiwālī al-Ḥimyarī al-Baḥr> (d.1061/1651: Kaḥḥ.VI,157; Ḥabšī² 219 and 385).

1775.

H 174. 38 ff. 23 × 16½ cm. (ff.35-38 22½ × 16 cm.) Copied I 1208/1794, in a regular, round, solid, fully vowelless nashī; text as well as title-page included in a frame.

I (1-28) *Kifāyat al-mutaḥaffiz fi-mā yakturu dawarānuhu... min ‘ilm al-luḡa*, by Abū Ishāq Ibrāhīm b. Ismā‘īl b. Aḥmad aṭ-Ṭarābulusī Ibn al-Aḡdābī (name in the intr.; see above 1773). Complete copy, in 38 *bāb*’s, in a redaction apparently somewhat disagreeing with that, e.g., of No.1773.

II (29-end) Minor texts: a) 29a 15 vv.-*iḡsu* by <Ṣafiaddin ‘Abdal‘azīz b. Sarāyā> al-Ḥillī, being a reply to some scholar asserting his lacking knowledge of the Arabic language (!); b) 29b-30b extr. on *al-ḥarf az-zā‘id* (cf. Kaz.I,1031 “letter qui n’appartient pas à la racine”) from *qism 4 fi l-muštariḥ of al-Mufaṣṣal* liz-Zamaḥṣarī (above 74); c) 30b-33a extr. from *al-Ġaiṭ alladī ‘nsaḡam*, aṣ-Ṣafadī’s comm. on aṭ-Ṭuḡrā‘ī’s *Lāmiyat al-‘Aḡam* (above 740 and 899:II); d) 33b qaṣ. 24 vv.-*ā‘ilu* by Abū l-‘Alā’ <Aḥmad b. ‘Abdallāh> al-Ma‘arri, inc. *a-lā fi sabili l-maḡdī mā anā fā‘ilu* (=Berl. 8255:50 and 8484:1); e) 34-5 extr. from *Taṣfiyat al-qulūb* <‘an daran al-auzār waḍ-ḍunūb>, by <a-Mu‘ayyad billāh> Yaḥyā b. Ḥamza (see 187:I), on greed and generosity; f) 35b 6 vv.-*āmu* by <Ḍiyā‘addīn> Ḥādī b. Aḥmad <b. Zakīaddīn> al-Ġurmūzī (d.1079/1668: *Badr* II,318, cf. Vat. 1180:53); g) 35b-36a, 38b *dūbait* by different authors.

1776.

H 175. 32 ff. 26 × 20½ cm. Copied I-II 835/1432 by Dā‘ūd b. ‘Abbās b. Aḥmad as-Salafī. Excellent copy, in a quite regular, rather small, thick, very compact, angle-shaped, fully vocalized nashī. Good condition.

I (1-13) *Kifāyat al-mutaḥaffiz fi l-luḡa*, by Abū Ishāq Ibrāhīm b. Ismā‘īl aṭ-Ṭarābulusī Ibn al-Aḡdābī (see 1773). The chapters are 38, just as in No. 1775.

II (14-30) *Muqaddimat at-taṣrīf wal-ḥaṭṭ*, alias *al-Muqaddima aṣ-Ṣāfiya*, the well-known treatise of morphology by Ġamāladdīn Abū ‘Amr ‘Uṭmān b. ‘Umar b. AB Ibn al-Ḥāḡib (see 54:II).

III (31) Gloss (*fi ḡawāz al-ibtidā’ bin-nakira*) on the comm. on *al-Muqarrib* <fi n-naḥw li-Abī l-Ḥasan ‘Alī b. Mu‘min b. Muḥ. Ibn> ‘Uṣfūr (GAL I,313:12a:4/381 S I,546), by <Abū ‘Abdallāh Muḥ. b. Ibrāhīm b. Muḥ.> Ibn an-Naḥḥās (GAL I,300:6/363 S I,527; his *Ṣarḥ al-Muqarrib*, missing in GAL, is cited by Kaḥḥ.VIII,219).

XVI

The Diwān, by Abū Nuwās Ḥasan b. Hānī’
(Cat. No. 1763, ff. 44a and 234a). Beginning of the section on *al-hiḡa*’, and colophon.

1777.

H 176. 55 ff. 30½ × 21 cm. Copied 1055/1645 (col. of I and III), the copyist being the same throughout. Good copy, in a regular, rather small, sharp, compact nashī.

I (1b-7) *al-Bāb fī ma'rifat al-ansāb*, by Abū Ḥasan Aḥmad b. Muḥ. b. Ibrāhīm al-Aṣ'arī (al-Yamanī) (d.550/1155, cf. F.Sayyid 115, where in the footnote it's stated that *al-Bāb ilh.*, according to the text, is the right title, since the author conceived the work as a *madḥal* (*ilā 'ilm an-nasab*), literally a "door", that's an introduction to the genealogical science; the same in Ḥabṣī² 406, unlike ḤḤ V, 297 No. 11037, and Ambr. 142:I (see above), both giving the title *al-Lubāb ilh.* The work was intended as an abridgement of a wider treatise by the same author, *at-Ta'rīf bil-ansāb* (F.Sayyid 115:11.1; GAL I,324:5.1/396).

II (8-16a) *K. al-Ġauhara fī l-amṭāl al-'aḡamiya wal-'arabiya*, by Aḥmad b. Muḥ. Ibn 'Abd Rabbihi al-Maḡribī al-Andalusī, i.e. actually a large fragment of his *K. al-'Iqd al-farīd* (GAL I,154:8/161 S I,251), corresponding to a part of *ġuz'* III = ed. Beirut 1403/1983, III, 63-112 the first three lines, so that the second half of the chapter dealing with proverbs is missing.

III (17b-53a) *K. Asrār as-siyar*, a historical work, whose rather unusual title becomes clearer by reading the short, but lively foreword, where the author, still unidentified, emphasizes the value of the biographical literature and the need of its knowledge, deploring that on the contrary it's mostly so much neglected that, for instance, *at-Tābi'un* are mistaken for *at-Tatābi'a* (pl. of *Tubba'*)!. This explains why he brought himself to deal with such a matter by means of a compendium aiming at highlighting the "secrets", i.e. the inmost warnings of this kind of texts. The contents, as a matter of fact, though within the frame of a general history, are outlined according to biographical patterns, devoted to the leading men of the religious, political and cultural life. As to the whole arrangement of the work, it looks somewhat peculiar, as it appears from the following sketch: 17b the creation of the world (ca 20 *faṣl* on Adam, Nūḥ and their descendants; 20b a surprisingly short biography of Muḥammad; 21b-24a 'Alī and the 'Alids, the last one being Muḥ. an-Nafs az-zakiya; 24a-b *sīrat al-ḥulafā' ar-rāšidīn*, thereupon ends the *ḥilāfat an-nubūwa* (sic); 24b *sīrat al-maṣḥurīn min aṣḥāb RA* (ca 12 Companions), then 26a *at-Tābi'un*; 27a *ahl ar-ra'y* (cf. EI² I,713 s.v. *Aṣḥāb ar-ra'y*); 28a-29a *aṣḥāb al-ḥadīth*. The note (29a, 6th line backwards from the last one) *tamma ta'rīḥ ahl al-bait waṣ-ṣaḥāba ilh.* let's suppose that the set of the preceding chapters was conceived as an independent section. 29a (last 5 lines)-35 (excepted the last 5 ll.) the Umayyads; 35a-42a (excepted the last 4 ll.) the 'Abbāsids: until f.36 a general introduction, then the biographies; 42a (last 4 ll.)-42b (first half) the Fāṭimids; 42b-44a (excepted the last 6 ll.) the Umayyads of al-Andalus until 314/927 only, at the beginning of the caliphate of 'Abdarrāḥmān III (ruled 30/912 to 350/961); 44a *mulūk al-awā'il min al-'Arab wal-'Aḡam: mulūk al-'Arab bil-Yaman*, in fact an outline of the Ḥimyarite dynasty from Ya'rūb b. Qaḥṭān until Saif b. Dī Yazan, including (46b) the temporary Abyssinian conquest by Abraha; 46b *mulūk aṣ-Ṣām*, i.e. a summary of the history of the Ḡassānid dynasty; 47b *mulūk al-Ḥira*, on the Laḥmid dynasty; 48b *mulūk al-'Aḡam*, being the history of Iran from the pre-Sasānid legendary rulers until Yazdagird (III) b. Šahriyār (d.31/651); 51b *'ulamā' an-nasab* (17 scholars, from Daḡfal b. Ḥanzala (GAS I,263:15); 52a

aṣḥāb aṣ-ṣi'r wal-ḡarīb wan-naḥw (23 scholars, from Abū 'Amr <Zabbān> b. 'Ammār Ibn al-'Alā' (GAS I, Ind.853), the last one being al-Mubarrad. As regards the identity of the present text, whose author introduces it as an abridgement (*muḥtaṣar*) of not better specified larger works, such an assertion can't be accepted without reserve, since at least some parts (as those concerning the pre-Islamic prophets, the supporters of the rational interpretation or vice versa of the Tradition, the so-called *awā'il*, i.e. the ancient dynasties, as well as the different kinds of scholars, and the poets) appear to have been literally taken from *K. al-Ma'ārif* li-Ibn Qutaiba (GAL I,121:[1].2/125 S I,185), so that the correspondence between this ms. and *al-Ma'ārif*'s edition by T. 'Ukāša (Cairo 1960) can be plainly stated as follows: ff. 18-20b = pp.17-46; ff.27-29a = pp. 494-527; ff.44a (last 6 lines)-51b (first 4 ll.) = pp.62-667; ff.51b (from the 5th l.) - end of the ms. = pp.534-546. As for all the rest, namely the biographical survey of the Prophet, 'Alī and the 'Alids, the Companions and "the Successors" (*at-Tābi'un*), then the Caliphs, both Umayyads (included those of al-Andalus) and 'Abbāsids and Fāṭimids, all the best was tried to ascertain some connections with the main bio-historical works, starting from the *Ġurar as-siyar*, the well-known puzzling text (cf. GAL S I,581), whose title seemed to be promising. Besides some peculiar general histories as *al-Faḥrī* li-Ibn at-Tiqṭaqa (GAL S II,201) and al-Ya'qūbī's *Ta'rīḥ* (GAL I,226:[3].2), all the latest major pictures of the Arabic historiography were looked through, from Ibn al-Aṭir to Ibn Katīr, taking into account that the present work ranges over centuries until the end of the 'Abbāsīd caliphate. Unfortunately no source could be traced, which enables to infer reasonably that the author, as otherwise stated by himself, has actually performed a compendium by drawing on different texts at his own discretion. Failing whatever clue on his identity, apart the obvious chronology of his life, to be placed in the 7th/13th cent. or a few later, it's not too daring to suppose him as taking a liking to the Ši'a: this might explain the extended section devoted to 'Alī, in abnormal contrast with the scanty item on Muḥammad, and what's more the emphasis put on the discussion between al-Ma'mūn and the jurists about the excellence of 'Alī (ff. 38-40a: *iḥtiḡāḡ al-Ma'mūn 'alā l-fuqahā' fī faḍl AM 'Alī b. Abi Ṭālib*)!

* N.B. Nos. 177-184 are note-books handwritten in Arabic by E. Griffini, with remarks on mss. of the Ambrosian collection in view of his planned partial catalogues (see the preliminary list of the abbreviations in the vol.I of this Catalogue, p.XVIII).

1778.

H 185. Six independent vellum leaves, from different mss., being all fragments of the Koran, viz.:

A) Ca 22 × 26 cm. (*saḡina*); very large, round kūfic script (maximal height 4 cm.); 5 lines to the page; ink faded on recto side; a division mark in a triangular layout on verso side; damaged on all the mgs.

al-Qur'ān: sūra 27 an-Naml: 32 <ayyuhā l-mala'u - 33 fa-'nzurū>.

B) Ca 17 × 21 cm. (*saḡina*); kūfic script, smaller than that of A), rather "geometrical"; 5 lines to the page; ink faded on the verso side; rosettes as division marks; damaged in the left and lower edges of the leaf with loss of text.

al-Qur'ān: sūra 83 *al-Muṭaffifin*: 30 <wa-ida> marrū - 34 *yadhakūna* (but text partially lost).

C) Ca 15 × 20 cm. (*saḥifa*); large, spaced, round kūfic script; 5 lines to the page; ink faded on recto side; a big, nice, stylized floral division mark on verso side; damaged in the left upper corner with loss of text.

al-Qur'ān: sūra 6 *al-An'ām*: 108 *llaḍīna yadk'ūna* - 109 *bi-llāhi ḡahda* <aimānihim>.

D) Ca 19½ × 16 cm.; written space 13½ × 10 cm.; 5 lines to the page; fine, more angular, compact kūfic script (maximal height ca 2 cm.); divisional marks in the shape of big, circular dots; dampstains.

al-Qur'ān: sūra 2 *al-Baqara*: 108 *an yadhulūhā* - 110 *fī s-samawāti*.

E) Ca 14½ × 20 cm. (*saḥifa*); fine, thick, round kūfic script (maximal height 1,8 cm.); 5 lines to the page; fine, thick, round kūfic script; on mg. of verso side a big division mark, in the shape of a circle including letters; damaged by damp, and torn on the lower edge, but without loss of text.

al-Qur'ān: sūra 4 *an-Nisā'*: 24 <wa-in> *aradtumu 'stibdāla* - 25 *mītāqān* <ḡalīzān>.

F) 15 × 22 cm (*saḥifa*); written space 10½ × 17 cm.; 16 lines to the page; nice, rather small, round kūfic script; text divided by means of 3 small dots grouped together; on verso side the title of sūra 43 in red ink; dampstains.

al-Qur'ān: sūra 42 *aṣ-Ṣūrā*: 44 <yanzur>ūna *min ṭarfin* - sūra 43 *az-Zuhruf*: 12 *wa-llaḍī ḥalaqa l-azwāḡa*.

CORRECTIONS AND ADDITIONS

VOLUME I

- No. LXXX: B Not Fragment of a text on *taṣrīf*, but Fragment of *Marāḥ al-arwāḥ*, by Ibn Mas'ūd (see LXXVII:A).
- No. LXXXIII:b Add Tun.² 2145 2193; id. c Add Mingana 584-600 1218-21; Garr.² 2316 (3 mss.); Princ. N.S. 1564; SOAS 378-9; Yale 857; Inst. Vost. 1799-1806; Witkam 14.052:6; Köprülü III Nos.720-3 724:1; Bagdad Auqāf 225 Nos.3174-6; RASB 374 No. 757; Rampur II,272-3; Tun.² 2090.
- No. LXXXIX Add HH V,497 No. 11818 but without author's name; Berl.7007; Leid. 121 (but missing in Voorhoeve!) with many ref.; Garr. 288-291).
- No. XC:A Instead of "Perhaps", read "Alternative title (*Šarḥ ad-Dibāğ ilḥ.*)"; add Bankipore V No. 450. Id.: D Not al-Ḥarāzī, but al-Ġazzāzī, or al-Ġazzāz (cf. Ṣan'ā' p. 523).
- No. XCIII: B Not GAL S I, but GAL S II; add Kaḥḥ. X,157.
- No. XCV Add Cairo³ II,51 (2 mss.); Köprülü I,436 No. 884; Bagdad Auqāf II, 288 No. 3389; Rampur IV,462 Nos. 3513-4).
- No. CII:H The author recorded by Cairo, King II,287 by the *kunya* only.
- No. CIII:B Not an-Nadrūmī, but an-Nadrūmī.
- No. CXII Add Cairo³ II, 250 (vol. I only).
- No. CXVII Add Kaḥḥ. III,41 and E.I. Suppl.389.
- No. CXIX:G Add no mention in GAL S I,400; GAS VI, 228 (title p. 231:2, mentioning this very ms.; author also in Kaḥḥ. II,118; to be noted that Cairo, King II,218 describes a similar work by the same author, *Ġadwal ad-dā'ir al-āfāqī*, a set of tables said to be the first part only, the second one being preserved in Bodleian library under No. 672.
- No. CLXVIII:A Add RASB 363 No. 733 615 No. 1168:1; Rampur II, 226 No. 1597.
- No. CLXVIII:B The description is to be rectified so:" As suggested by the title, it's apparently an explanation, rather extended indeed, of the comm. on al-Baiḍāwī's *Miṣbāḥ al-arwāḥ* (above A), entitled *al-Idāḥ*. No other copy was unfortunately found, which involves that the present one is likely unique! In such a context, otherwise, it's probable of use to clear, as regards *al-Idāḥ* (whose inc. *al-ḥ. li-llāh alladī taḥayyarat al-aḥām fī 'uḡmatihi*), that all the sources agree on its author, being 'Ubaidallāh/'Abdallāh b. Muḥ. b. Ġānim al-'Ubaidalī al-Fargānī aṣ-Ṣāfi'i al-'Ibri (cf. GAL S I,742, Kaḥḥ.VI,136, and the few mss. known: Leid. 1545, BM 171, Topkapı III,691 No. 6876). Hence one must

- infer that HH, 576 is mistaken, when he cites two distinct commentaries, the one titleless, ascribed to 'Ubaidallāh al-'Ubaidalī, the other, called *al-Idāh*, anonymous.
- No. CLXXXVIII:B Instead of "not better known", read "very likely to be identified with Šamsaddīn Abū 'Abdallāh Muḥ. b. 'Abdarrahmān al-'Ulaimī, d.873/1469; cf. Kaḥḥ. X, 154, where he is said to have been a *ḥaṭīb*".
- No. CXCII Not 'Alī b. A. I-Ḥaram, but 'Alī b. A. I-Ḥazm, according to Ull.I,172 and Dietrich 86, unlike E.I.² III,921 (see the relevant discussion in GAL S I,899 n. 1).
- No. CXCIII In fact, the ms. contains two texts: I (2-35a) *Naṣīḥat al-mulūk*, a small portion only, namely the extended intr., dealing with faith, and from 26b *bāb 1 fī l-'adl was-siyāsa*; II (35b-end) *Masā'il/Munāğāt Mūsā* (see 498:11).
- No. CXCVIII The authorship, however, is far from being sure. Likely more reliable is that one given by Kaḥḥ.X,69, on the authority of both *Hadiya* II,269 and *Idāh* II,53, i.e. Muḥ. b. Šu'aib b. Muḥ. al-Ḥigāzī al-Ibšihī aš-Šāfi'ī (d.1021/1612: author GAL II, 341:30/449 S II, 470). The misunderstanding should probably be due to the common *nisba* al-Ḥigāzī. As regards of this very rare Šūfi work, cf. the description of the contents in Berl. 3129.
- No. CCXII:C About the author, add. GAL I,482:1/635 S I,884; E.I.² II,979; Kaḥḥ.VI,66; Ull.I,156.
- No. CCXIII:B Add, from *Hadiya* I,494, al-Manūfi al-Miṣrī al-Mālikī.
- No. CCXIV Instead of "might ... be identical etc.", read "is likely to be identified with 'Umar b. Muḥ. al-Kammād al-Anṣārī al-Quṣanṭīnī al-Wazzān, d. ca 960/1553, according to Kaḥḥ.VII,317".
- No. CCXXVI:AA.e Not Ibn Mulaik, but Ibn Mulaik, likely 'Alī b. Muḥ. b. 'Abdallāh Ibn Mulaik (d.917/1512: GAL II,20:38/23 S II,13; Kaḥḥ. VII,219).
- No. CCXXXII Add after "Copied etc.": and edited by R.Vesely, Le Caire, IFAO, 1987 (Textes arabes et Etudes,XXVII).
- No. CCXXXIII Add GAS VIII,215.
- No. CCXLIV Add GAS II,566.
- No. CCXLVII:A Add The present ms. was used for the edition by Šāliḥ al-Aṣṭar, Damascus 1378/1958.
- Id.:B Add GAS II,563.
- No. CCLVII Add Kaḥḥ.X,100.
- No. CCLXI:A Add GAS VIII,197 with a very rich list of mss.; Kaḥḥ.II,227.
- Id.:E Add to Ibn Ḥimyar: d.657/1253, cf. Ḥabšī² 318.
- No. CCLXIII:C.a Add. GAS IX,176:II.
- No. CCLXV Add Zambaur 228.
- No. CCLXVI Add Mingana 87; Garr.² 151; Yale 615; Cairo³ III,194 (mss.); Bagdad Auqāf I,167 No. 504; Dam. Zāh, *Qur'ān* 411 (title *Wuḡūh wal-ašbāh*).
- No. CCLXVII Add GAS VIII,82:I.
- No. CCLXX:E,c Add d.1266/1850: *Nail* II,201; Ḥabšī² Ind.671.
- No. CCLXXI:A Add to the author's name: 'ar-Rakbī (cf. Forrer 316); then Ḥabšī² 263.
- No. CCLXXXIII:E Add Ḥabšī 101 No. 23 and, among other copies, 31:V with a slightly different title.
- No. CCLXXIV The col. enables to infer that the ms. is an autograph!

- No. CCLXXXVIII:B Add, as regards the author: "otherwise known as as-Samau'al b. Yahyā b. 'Abbās or Samūwil b. Yahūdā b. 'Abbās al-Isrā'īlī (cf. Cairo, King II,872, mentioning another copy of this work, with a detailed description of the contents)".
- No. CCLXXXIII:A Add This ms. was used by Aḥmad al-Ġundī for his edition, Damascus 1390/1970.
- No. CCLXXXIX Add GAS VIII,133:3 with ref.
- No. CCXC An unexpected clue for solving the question of the authorship was provided by the peculiar pattern sometimes occurring at the end of the chapters (e.g. ff.13b, 38b, 60a) – (wa-) *fī-mā ḍakarnā kifāya*-, suggesting that the work in question is just called *al-Kifāya* and its author is Ḥasan b. Aḥmad Ibn Mattawaih (see below 360, recorded by GAS I,627:24.3). To be highlighted that the present copy is all the more valuable that it's not only complete and old, but as far the unique known.
- No. CCXCI:A Add Kaḥḥ.VII,52.
- No. CCXCIII:B Add Ḥabšī² 550; *Sources* 87 No. 382.
- No. CCXCIV:D Add GAS I,76:1.
- No. CCXCV «al-Amir al-kabir»: add (for such a title see E.I.² I,456); besides, add Kaḥḥ. XII,256.
- No. CCXCVI: 22 Ismā'il ... at-Tamimī: add Kaḥḥ. II,290, where he is said to have been a Bāṭinī, d. ca.420/1030.
- No. CCXCVII:H The description given above ought to be replaced by the following remarks: in short, the concerned text is a commentary, alphabetically arranged from *alif* to *yā*, of a selection of words, which doesn't seem to have any connection with the work li-Ibn Firišta (above CLIII)! Nor *ad-Durar* (= *ad-Durr*) *an-naẓīm* looks clearly like a proper title. So the identity of the commented upon *Risāla* is quite uncertain as well as that of its author, since Fāḍil az-zamān might be a *laqab* instead of a personal name!! Finally, all this is a real puzzle. Inc. *laka l-ḥamd yā man šarrafa nau' al-insān wa-ḥaṣṣahu min al-anwā' bin-nuṭq wal-bay ... nwa-ba'd fa-inna š-šaiḥ Fāḍil az-zamān ... lammā allaḥa risāla min 'ar-rasā'il al-luḡawīya ... iltamasa aṣḥāb ... an aṣruḥahā ... wa- šara'tu ... rāḡiyan min Allāh an yağ'ala mā allaftuhu min ḥāḍihi d-durar* (= *durr*) *an-naẓīm ḥāliṣan li-waḡh al-karīm*.
- No. CCC Add «Muḥ. b. Muḥ. b. Aḥmad»; then Garr. 340-5, Princ. N.S. 164, Inst.Vost. 7040-50, Köpülü II,1410.
- No. CCCIII:B Not Yūšī, but Yūsī.
- No. CCCVI Delete "Both author and work ... unknown; moreover". In fact, the author is entered by Kaḥḥ.VII,43 as 'Alī b. Barri as-Sūdānī, d. 1073/1663, with the mention just of this work.
- No. CCCIX:C Add Garr.² 3625; Cairo³ II,12; Bagdad Auqāf III,303 No. 5460.
- No. CCCXIII Add RASB 228; Garr.² 1071; Inst.Vost. 4460; Cairo³ I,97; Topkapı II,3945-50; Tun.² 29, 70, 1635, 1744, 3193, 3436, 3444, 3446.
- No. CCCXIX:A Add Berl.² 184 with ref.
- No. CCCXX:A As to the *nisba* al-'Arbī, given by GAL, it agrees with E.I.² Suppl. 302, s.v. al-Fāsi No.IV.
- No. CCCXXI No mention of the author by HH VI,483, while citing both this title and the incipit!

- No. CCCXXIII Not A. Ğābir, but Ibn Ğābir; cf. also Kaḥḥ. VIII, 294.
- No. CCCXXIV: A At the end, the complete name of the *Risāla*'s author is 'Alī b. 'Abdalqādir b. 'Abdarraḥmān Ibn al- Amin etc., who died 1236/1821, according to Kaḥḥ. VII, 126, thereupon some problem arises about the date of the copy, given by the col., 1186/1772.
- No. CCCXLII Add RASB 247; Garr.² 1480; Princ. N.S. 74; SOAS 31; Inst. Vost. 4782-4802; Cairo³ I, 51; Köprülü I, 535-6 and II, 78-9; Topkapı 4116-22 4624; Rampur II, 264 Nos. 2495-6; Tun.² 1440.
- No. CCCXLIX: D Delete aṣ-Ṣadr b.
- No. CCLLI: Z The complete name of the *taḥmīs*' author is Šarafaddīn Ḥasan b. Ḥusain b. Qāsim b. 'Alī (d. 1114/1702; Kaḥḥ. III, 219 and *Sources* 83 No. 365).
- No. CCCLII: G.1 Not al-Ḥarrāzī, but al-Ḥarrāz (cf. Kaḥḥ. XI, 176); besides, add Witkam 14.027: II.
- Id.: P. 1 The complete name of the author is Muḥ. b. Muṣṭafā at-Tirawī ar-Rūmī al-Ḥanafī (d. 1016/1706; Kaḥḥ. IX, 143 XI, 110 XII, 25; *Idāh* I, 586).
- No. CCCLV: L This ms. recorded by Ḥabšī² 484 as unicum.
- Id.: M Not Urğūza 56 vv., ... preceded by 6 vv. etc., but Urğūza 62 vv.
- Id.: R. h Instead of "cf. O. Löfgren "read "cf. E.I.² VI, 130 s.v. Makḥrama, and O. Löfgren".
- Id.: S. h The correct name of the poet is Muḥ. b. al-Mubārak <b. Sālim> Ibn al-A'mā (d. 692/1292, cf. Kaḥḥ. I, 169 and GAL S I, 445, refuting the date 792/1390 given by Berl. 7873.2 = 8480 f. 218, where the authorship also is slightly different).
- Id.: S. i Another copy of this poem in BMS 1219: V.

VOLUME II

- No. 4: III Identical with BMS 1219: IV.
- Id.: XIX As supposed just in the title-page of this *Taḥbūt al-imāma*, by al-Hādī Yahyā b. Ḥusain or rather (*wa-qīla*) by Zaid b. 'Alī (GAS S I, 314: 7; GAS I, 559: 7), the text being actually different from the homonymus one, ascribed to al-Hādī, preserved in Nos. 887: III and 1011: III, while it's identical to BMS 336: IV and Berl. 10236, both ascribed to Zaid. Therefore this latter must be recognized as the author, as it's also stated by a tradition, quoted before the text from *Anwār al-yaqīn* (above 457: I). Inc. *Man i'tazala š-šakk wad-da'wā wal-hawā wa-aḥaḍa bil-yaqīn ammā ba'd fa-innā qaum lan nudrika n-nabī ilh.*
- No. 6: I Alternative title *al-Anwār al-muḍī'a fī tafsīr al-āyāt aš-šar'iya*. The work was the main source of *at-Tamarāt al-yāni'a* li-Nağmaddīn Yūsuf (below 1329: I), as told by Ḥabšī² 18.
- Id. II The *Waṣīya* is properly called *al-Waṣīya s-saniya d-durriya* (cf. Ḥabšī 136: 41).
- No. 7: II The *Diwān* ends f. 118, and follow some texts, partly in prose, collected by al-Miḥlāfi as well, and consisting mostly of correspondence between al-Habal (on him see also *Sources* 76 No. 336) and other scholars. Add Ḥabšī² 334.
- No. 13: II Add Ḥabšī² 269.

- No. 15: I In the title, *wal-Anhār* must be rectified into *al-Azhār*. The work is mentioned by Ḥabšī² 210 with the title *al-Anwār al-mutawassiḡa bain at-Taḍkira wal-Azhār* (no mss.!, so this copy is a unicum!).
- No. 18: I It's to be stressed that the present ms. is continued by ms. 1259 (see below), containing v. III; therefore both the date 699/1299 of this latter and the name of the copyist can be assumed as identical.
- No. 19 No other copy is known! Therefore this copy must be assumed as a unicum too!. As to the author's name, the correct *nisba* is al-Amrārī (cf. Yāq. I, 360).
- No. 22: I Add *Sources* 90 No. 389; Ḥabšī² 98 without this title!
- No. 23 About the author cf. also Madelung 258, where this very ms. is mentioned!
- No. 26: I Add Ḥabšī² 605: 9: no other mss.!
- No. 29: III Add Ḥabšī² 490, citing just this ms. only.
- Id.: V Instead of al-'Urḍī read al-'Urḍī.
- No. 30: II Delete "unidentified", the author being Abū l-Qāsim b. Muḥ. b. Ḥusain b. Muḥ. aš-Šuqaif az-Zaidī, d. ca 760/1359 (cf. Ḥabšī² 275, quoting IAR II, 132b, where the *laqab* is 'Alamaddīn and two other titles are cited, but not this one); see another work below 1322: III.
- No. 33 Add Ḥabšī² 212, citing also this ms.!
- No. 36: III Add ms. Napoli 11: b.
- No. 38: I Add *Sources* 59 No. 388; Ḥabšī² 190.
- No. 40: I Add Ḥabšī² 601, citing this very ms.; *Sources* 85 No. 371.
- No. 41: I Instead of an-Nazīlī read an-Nuzailī (cf. Vat., Ind.).
- Id.: II Author also in *Sources* 118 No. 507.
- No. 43: IV Add, after the author's name: (d. 1182/1768: GAL S II, 556: 4 562: 14 902: 54; Kaḥḥ. IX, 56).
- Id. VII Instead of Anonymous commentary etc., read Autocommentary ..., an abridged redaction of his own *al-Maqāsid* ..., by ... al-'Ainī (cf. Berl. 6647).
- No. 47 At a closer insight the description of the ms. perhaps might be improved as follows: *Tafsīr <al- Qur'ān>*, usually called *Tafsīr 'Abdallāh b. 'Abbās*, since all the *tafsīr*-traditions trace back to this Companion of the Prophet, while the author of the recension was Abū 'Alī Muṣarraf b. Ḥasan b. 'Alī al-Anmāṭī, unidentified (he lived likely in the 5th/11th cent), who handed down the texts from a chain of 9 links until Ibn 'Abbās inclusive. Therefore it's strange enough that GAS I, 39: 9 and Ḥabšī² 15, both mentioning this very ms., ascribe the work to Abū Muḥ. Mūsā b. 'Abdarraḥmān at-Taqaḍī aṣ-Šan'ānī (d. 190/805), who appears to be the 6th link of the chain, while one can plainly agree on the actual authorship of Ibn 'Abbās. Besides, it might be useful to point out that each commentary is introduced by the technical device *yuridu* (= it means).
- No. 48: I Add Ḥabšī² 193, citing just as GAL the present ms. as well as that one in No. 50.
- Id. III As to the authorship of this comm., borrowed from 614: VII, it must be mistaken: Ḥabšī² doesn't know any comm. on *Miṣbāḥ al-'ulūm* by Muḥ. b. Ḥamza b. Muzaḍfar, but one composed by his son Aḥmad (d. 875/1470; cf. p. 121, where no ms. is recorded). Such a remark is valid also for Nos. 614: VII and 1608: II).
- No. 51: V Add: Qaṣ ..., addressed by ... to the 34th 'Abbāsīd Caliph an-Nāṣir Aḥmad (cf. Ḥabšī 45 No. 60).
- Id. VII. g No. 1435: II doesn't contain another copy of the poem, but a comm. on it.

- No. 53 Delete "Another copy: 1694".
- No. 55:I After the author's name, instead of 6th/12th cent. read d.352/964. Add. Kaḥḥ.I,136; *Sources* 24 No. 24 No. 104.
Id.: III This ms. is the only one cited by Ḥabšī² 417!
Id.: IV Add, after 'Imrān... aṣ-Ṣatawī: d. after 646/1248, according to Ḥabšī² 178.
- No. 56:II.e It's a polemic tract against the Muḡbira (cf. EI² II,375 s.v. *Djabriyya*), cf. Ḥabšī² 110, citing the title, but no mss.
- No. 62:I As to the author of 'Aridat (=eloquence) *al-aḥwaḍi ilḥ* (not 'Aridat as in GAL! cf. ḤḤ II,549 and GAS I,155), its author is AB Muḥ. b. 'Abdallāh b. Muḥ. al-Ma'āfirī al-Iṣbīlī al-Mālikī Ibn al-'Arab (d.543/ 1148: GAL I,370:5a/632; Kaḥḥ X,242). One regrets however to stress that GAL, though agreeing with this attribution in I,162:[4].b.1.1/169 S I,268 and 633:[5a].2, makes a real blunder, mistaking him for the mystic Muḥ. b. 'Alī Ibn 'Arabī in S I,800:150, where just the present ms. is cited!
- No. 63:IV.f *al-Q. al-Buhlūliya* has the same *ta'šīr* as Berl. 8061.4.
- No. 65:II.b For the *nisba* al-Waṣālī cf. Yāq. IV,930.
- No. 66:III Add: Wien 2045; Chester B. 4432:I; Inst. Vost. 211-5; Bagdad Auqāf I,32; Witkam 14.098:9.
- No. 67:I-II Add *Sources* 138 No. 593.
- No. 68:I This ms., the only one recorded either by F.Sayyid and Ḥabšī² 440, must be a unicum!
Id.: IV Instead of "lived etc." read d.623/1226; as to the work, Ḥabšī² 409 doesn't know any ms., and the present copy is the only recorded by GAL. So this also is a unicum!
- No. 69:I As far as it's known, this copy is a unicum! Cf. Ḥabšī² 595, citing this ms. only. A fragment above CCCLIII:O. Inc. *aḥmadu llāh 'alā iqāmat al-lisān ka-mā aḥmaduhu 'alā l-hidāya wal-iḥsān*.
- No. 70:I The author died ca. 646/1248 (cf. Ḥabšī² 42, with the mention of this ms). A detailed description below 1482:I
- No. 74 In the col. of *qism 1* (f. 111a) the date of the copy, 953/1546, and the name of the copyist, Ibrāhīm b. Yaḥyā b. 'Abdallāh... al-Hādawī).
- No. 75:XII Just this ms. is mentioned by Ḥabšī² 15, besides another in Ṣan'a'.
Id.: XXII Add Kaḥḥ. IV,17 with title *Ṣarḥ al-Arba'in ḥadīṭ fi l-aḥlāq*. Besides this ms., the only one cited by GAL, add Chester B. 3215.
- No. 78:III the author is in fact Abū s-Su'ūd b. Faṭḥallāh an-Naḥwī, living in the 7th/13th cent., cf. Ḥabšī² 372, where this comm. is recorded, but without any ms.!
- No. 80 A critical edition of this text, with a translation into Italian, was made by V. Sagaria Rossi, *Il Kitāb al-Amṭāl (Libro dei proverbi) di Abū 'l-Ṣayḥ al-Iṣbahānī (274-369/887-970)*, Napoli 2002 (Univ. degli Studi-L'Orientale. Dip. di Studi Asiatici, Series Minor LXIII).
- No. 81 Just this ms. only recorded by Ḥabšī² 40:21.
- No. 83:III Here and wherever else in the Catalogue the *nisba* as-Saḥūlī must be rectified into as-Suḥūlī (cf. Yāq. III,50).
- No. 86: I-II An extremely detailed inquiry of the whole ms. was carried out by R. Traini, *Scienza senza confini: un caso singolare di "clerici vagantes" nell'Islam medievale*, in *Onomastica e trasmissione del sapere nell'Islam medievale*, Roma 1992 (Studi Orien-

- tali», pubblicati dal Dip. di Studi Orientali- Univ. di Roma "La Sapienza", v.XII), pp. 149-193+ tavv. I-III.
- Id.: IV By a lucky chance, thanks to the comparison with the ms. Gotha 774, the work could be identified with the *Waṣā'if al-yaum wal-lail*, by as-Suyūṭī (GAL II,150:112/190 S II,186). Two other mss. must be added: Garr.1852 and Garr.² 1685.
- No. 92 Since Ḥabšī² 580 No. 4, just as GAL, mentions this very ms. only, one can infer that it's a unicum.
- No. 95:VII Delete 822:II, being a quite, shorter versification of *al-Ḥulāṣa* (see below). The present one, 205 vv. -*ami*, inc. *al-ḥamdu li-llāhi bārī (=bārī'i) r-rūḥi wan-nasami / wa-ḥāliqi l-ḥalqi wal-muḥtaṣṣi bil-qidami*; the verses are grouped under titles, mostly beginning by *mas'ala ilḥ.*, from *m. al-'ālim* until *m. imāmat as-sibtain*. Imperfect.
- No. 98:I Author d.874/1469 (cf. Ḥabšī² 264, citing this ms. besides two others).
- No. 100:I This ms., together with 535:I, was used for the critical edition by A. Schopen u. O. Kahl, *Die Natā'ig al-fikar usw., eine jemenitische Gesundheitsfibel aus dem frühen 18. Jahrhundert*, Wiesbaden 1993.
- No. 105:IX.a Author died in 1219/1804: *Badr* I,420; *Nail* II,110; Ḥabšī² Ind.665. Id. XI.i Delete "unknown commentary". In fact, *Ṭarz al-masālik ilḥ.* must be an alternative title of *ad-Dibāḡ an-naḍir wa-zahr al-masā'il al-munir* (see below 1667; cf. Vat. 1003).
- No. 108 It must be made clear that the date of the copy and the name of the copyist refer to vol.II only, where the mgs are narrower and the script is somewhat irregular and more compact.
- No. 109:III To the mss. recorded by GAL it's to be added BMS 364, whose author was unidentified.
- No. 119:IV *az-Zāḡir lil-umma* must be rectified into *az-Zāḡir li-ṣāliḥi l-umma*. As to the author, he's the 14th Zaidī Imām (d.656/1258: F. Sayyid 406; *Sources* 21 No. 92; Ḥabšī² 50).
- No. 135:I The text is imperfect: *mauḍi'* 3 (of the *ḥātima*) *fi l-misāḥa* is missing.
- No. 140:I Instead of 'Abdallāh b. Muḥ. b. Aḥmad read Abū 'Abdallāh Muḥ. b. Aḥmad, d. 603/1207 (cf. IAR 156b; *Ṭab. Zaid.* III,255; Ḥabšī² 490).
- No. 142:I-II The description must be rectified as follows: I (1-7) *al-Lubāb ilḥ.* (author died ca 550/1155); II (8-41) *Rauḍat al-albāb ilḥ.* (title-page f.22a), imperfect: the beginning and the end only (20a *ḥātima fi ḍikr al-muḡaddidīn min a'immat ahl al-bait*, then from f.22 tables).
- No. 143:II *at-Tarḡib bil-'uzla ilḥ.* Ḥabšī² 281 mentions this very ms., but under two different titles: *'Uddat al-akyās fi l-i'tizāl 'an an-nās* and *al-Amr bil-'uzla*.
Id.: VI Wrong description, to be rectified as follows: *Ḥāṣiya 'alā l-Azhār* (above 27), known as *Ḥāsiyat at-Tihāmī* (thus according Ḥabšī² 215, citing this very ms. only!), by 'Abdalqādir ḥ. Ḥamza at-Tihāmī (d.1013/1604 or 1014/1605: *Badr* S 125; Kaḥḥ. V,287). It's a complete gloss *qauluhu*, the text being divided into *kitāb*, then into *bāb* and *faṣl*, with such a typical feature as the pattern *su'āl/mas'ala - ḡawāb*. It's evident that the erroneous attribution to al-Muḡairisī was due to the common *nisba* at-Tihāmī. Delete Other copies etc.
- No. 151 Since the text is divided into two *ḡuz'* (1-128; 129-end), the date of the copy 1066/1655 refers to the second part only, while the first one was copied in 1062/ 1651.
- No. 156:IV Instead of al-Awārī read al-Uwārī (cf. Yāq.I,393).

- No. 157:II Ḥabšī² Ind. 673 gives the name Ḡamāladdīn Muḥ. b. aṣ-Ṣiddīq al-Ḥāṣṣ (=Ḥālīṣ?) Ibn 'Anqā' al-Ḥanafī, d. in Zabīd 996/1588 (see below 790:X.y).
- No. 158 Instead of al-Maibudī read al-Maibudī (cf. Yāq. IV,711).
- No. 159:III Instead of d. 1024 read d.993/1585: F.Sayyid 411. As to the author, add Ḥabšī² 431, citing also this ms., but giving the *nisba* ad-Du'āmī, and *Sources* 49 No. 208, with the incorrect *nasab* Aḥmad b. Šābi'!
- No. 163 To be added: ff. 174.
- No. 173 To be stressed that the only ms. mentioned by GAL is just the present one!
- No. 182 The sections (*maqṣad*) are noted on the mgs of ff. 114b, 117a, 122b, 134a, 191a, 223a (*maqṣad* 7 and 8 missing). Add, at the end: Another copy 921.
- No. 183 Add: The 5 *asḥ*, into which the text is divided (see the description below 981), begin respectively in the ff. 25a, 58b, 125a, 142b, 150b.
- No. 187 The work aims at pattern al-Ḡazālī's *Iḥyā'* (above CXX). Another partial copy (*maqāla* 1 and 2 only) in BMS 1202:II, whose identity however was misunderstood (hence wrongly GAL II,560:7a).
- No. 190 Since GAL doesn't mention any other copy, this one seems to be a unicum!
- No. 198:VI Add: According to Ḥabšī² 430, the poem deals with the ancestors of the Imām Šarafaddīn Yahyā (above 26:I).
- Id.: VII:f Add: The author explains why he moved from the Baṣrian school to the Baghdadian school of the Mu'tazila.
- Id.: XXXI Add. BMS 1242:VI (anon.), and Ḥabšī 46², citing both Ambrosian mss.
- No. 199:XIII This very ms. is only cited by GAL!
- No. 206 Text with some gaps and rather upset: ff.1-2 intr.; 4-13 *qism* 2 (*ṭabī'iyāt*): *fann* 1 only, imperfect; 14-31; *fann* 2, defective at the beginning; 31b-51 *fann* 3; *qism* 3 (*ilāhiyāt*): 52-70 *fann* 1; 70-80a: *fann* 2: *faṣl* 1, 5-10 (*faṣl* 3 in ff. 3-7); 80b-96a *fann* 3.
- Nos. 215-6 No other mss. are mentioned by GAL, but Ḥabšī² 241 records besides this one two other copies, Šan'a' 274.
- No. 221:II.f Ms. cited by Ḥabšī² 605 together with another in Šan'a'.
- No. 226:III For some information on the work cf. Ḥabšī 89:4, where also this ms. is cited.
- No. 228:I Author died 665/1267: Ḥabšī² 261 and Kaḥḥ.II,195, both with a wrong *nasab*, cf. *Sources* 42 No. 180.
- No. 229:I This ms. only mentioned by Ḥabšī²!
- No. 231:I.i The work is probably identical with *R. fi ḥukm al-ḡibāya llatī ya'ḥduhā l-a'imma* (cf. Ḥabšī 115 No. 6).
- Id.: III Delete Ḥabšī 114:3. Add to the author's name: al-Falālī, the 28th Zaidi Imām (d.836/1432: F.Sayyid 409; *Badr S* 182; Ḥabšī² 420).
- Id.: IV.a Ḥabšī² 59 mentions this very copy as a unicum with the title *R. fi Šarḥ ḥadīṭ "aḥriḡū l-Yahūd min al-Ḡazira"*.
- No. 234:I A unicum, according GAL! The author, the 46th Zaidi Imām, is unknown to Ḥabšī!!
- No. 237 Add *Sources* 114 No. 491, and cf. Vat.1009 for the complete name of the author, d.662/1264.
- No. 238 This one is the only ms. known (cf. GAL), the author being untraceable anywhere; even his name is uncertain, the most reliable *nisba* being probably aṣ-Šiḥri (cf. Yāq. III,263 and Forrer 321)

- No. 247:II One wonders at Ḥabšī² 112, recording *al-Anwār* and *Yāqūt al-ḡiyāṣā* as two distinct works, though they are one and the same work, as it appears from the Ambrosian copies of both.
- No. 248:III After "al-Hāšimī" delete "all", and read: but handed down by Abū Ṭālib Ḥasan b. Muḥ. b. al- Maḥḍī al-Ḥasanī as-Sailaqī (d. after 458/1066: *Ṭab. Zaid.* III,117; *Sources* 91 No. 393), hence the usual title recorded above; on the details of the transmission cf. BMS 156).
- No. 250 After the author's name add: d.662/1264: IAR I,211a; *Ṭab. Zaid.* III,141; *Sources* 114 No. 491.
- No. 252:I A unicum too, though imperfect (cf. Ḥabšī² 61).
- No. 258 An extended description is available in Ḥabšī² 410.
- No. 261:I The two Ambrosian copies are the only extant, besides a third one in Istanbul (cf. GAL).
- No. 263 Erroneous information about the author, d. 1103/1692 indeed, but not to be mistaken for the fast homonymous author of No. 1364:VII (see below). Read, after GAL S I,705:5a: Kaḥḥ. XIII,182; Ḥabšī² 337. No. 265:I A unicum too! (cf. also Ḥabšī² 407).
- No. 266 The edition of this collection of Šūfi poetry recorded by Ḥabšī² 342.
- No. 267:I Ḥabšī 96:3 cites this ms. as a unicum.
- Id.: II The list of the chapters in Ḥabšī 98:7; as to *al-Kaukab az-zāhir*, it's recorded by Ḥabšī 106:54, but without any ms.!
- No. 269:I Read in the title *li-iqfāl*. Author lived in 11th/17th cent., cf. Ḥabšī² 387, where this ms. is mentioned as a unicum!
- No. 270:I At the end read: a detailed description of the contents in another copy (No. 923 below).
- No. 271 Add Ḥabšī² 162, where this very ms. only is mentioned!
- No. 275 The name to be rectified into al-Maṭīrī (cf. Yāq. IV,568). Unicum!
- No. 273 Don't read al-Maḥalli, but al-Maḥlabī (cf. Yāq. IV,428 s.v. Maḥlabiya); the author d. after 910/1504 (cf. Ḥabšī² 284, citing this ms. besides another in Šan'a').
- No. 278 Add: The present ms., together with another, by far older, in Šanā', cited by Ḥabšī² 553:3.
- No. 281:V Add. IAR II,136a; this ms. cited by Ḥabšī² 383 besides another in Šan'a'.
- No. 282:VI Delete all, and read: A treatise on geomancy, attributed (title-page) to <Abū 'Al. M. b. M. b. 'A.> az-Zanātī (GAL S II,1041:40 with a slightly different *nasab*), likely his *Kitāb ḡī 'ilm ar-ramḥ* (though other similar titles are recorded by EI² IV,1161 s.v. *Khaff*). The identity itself of the present ms. is otherwise unsure, as two distinct texts might be there: the above mentioned geomantic work (38b-51a), divided into 16 *bāb* (for their peculiar items cf. Berl.4201, containing the work li-Ibr. b. Ša'bān aṣ-Šālīḥī), and then a looser text dealing with divination as well, where az-Zanātī's name often occurs, but as if he were the source (*qāla l-faqīh az-Zanātī*).
- Id. VII.a As to the author of the apocalyptic *Malḥama*, the quite different name given by Voorhoeve, i.e. Hādī aṣ-Šarfi etc., where however occurs this very same, otherwise unusual *nisba*, arouses the suspicion of a wrong reading and suggests that the right one might be aṣ-Širmī (cf. Berl., Ind.384), so that the proper author should be Hādī b. 'Alī aṣ-Šan'ānī aṣ-Širmī (d.1130/1718: Kaḥḥ.XIII,126, from *Badr S* 224 and Hadiya II,502;

- besides *Naṣr* II,777 and Ḥabṣī² Ind. 679), credited as a many-sided scholar, who had dealt with eschatological matter too, having just composed a work *ḡama'a fihī mā warada fī l-aḥwāl allatī ba'd al-maut* (Badr loc.cit.).
- Id.: XV.b Delete "probably etc.", and read "from his *Bulḡat al-muqtāt*".
- No. 289:IV The author of the *Tahmīs al-Q. s-Sā'ira*, as stated by Ḥabṣī² 331 where this very ms. is cited, was Muḥ. b. AB al-Ḥarāzī al-Muqri' (d. 907/1501-2; for other works by him, cf. Ḥabṣī² Ind., 672).
- No. 291:I Instead of 1083/1672, as date of the death, Ḥabṣī² 432 gives 998/1590.
- Id. IV The present ms. is the only one recorded by Ḥabṣī² 445!
- No. 292:I A detailed description of the plan carried out by the author is provided by Ḥabṣī² 49.
- No. 296:II Ḥabṣī² 390 cites this ms. only, but GAL records also a Vat. copy).
- No. 300:III Add. d.1132/1720; besides Kaḥḥ.VI,85 and *Hadiya* I,480.
- Id.: IV The 8 *ṣinf* are: 1 *al-'ulamā'*, 2 *ahl az-zuhd wal-'ibāda*, 3 *ahl al-mulk was-salṭana*, 4 *ahl at- tiḡārāt waṣ-ṣinā'āt*, 5 *ahl al-faqr waḍ-ḍu'f*, 6 *al-atbā' min aulād wan-nisā'* *wal-mamālik*, 7 *ahl at-tā'a wa-ahl al-ma'ṣiya*, 8 *man lam yastaḡib li-da'wat Allāh wa-rasūlihi*.
- No. 302:VI Add Ḥabṣī² 484.
- No. 303:I Title *al-Matḡar ar-rā'iḡ* also in Ḥabṣī 134:31, citing this ms. only.
- Id.: IV Unicum (cf. Ḥabṣī 34:6)! From the contents some *bāb/fasl al-kalām fī* deserve to be listed here: *al-ḥiṭāb*, *af'āl RA*, *al-muḡmal wal-mubayyan*, *an-nash*, *al-aḥbār*, *ta'āruḍ al-ḥabarain*, *aṣ-ṣarā'i*, *al-iḡmā'*, *al-qiyās*, *al-'ilal wal-asbāb*, *al-iḡtihād*.
- Id.: V The present copy of the work, in fact the autocommentary, properly entitled *Tauḍīḥ*, on the *Nuḥabat al-fikar*, is partial, dealing with less than the first part of the basic text. Id.: VI.g al-Mu'ayyad billāh etc.: add d.1097/1686: *Badr* II, 139; Ḥabṣī² 143; F. Sayyid 412 No. 45).
- Id.: VIII Delete all, except the inc., and read: *al-Q. al-Waṣābiya fī l-aḥlāq wal-ādāb*, 177 vv.-ri, by Ḡamāladdīn Muḥ. b. 'Abdarraḥmān b. 'Umar al-Ḥubaiṣī *al-Waṣābi aṣ-Ṣāfi'* (d.780/1378, see above 199:X; add Ḥabṣī² 277, citing this very ms. as well as the title, and another ms., cf. Ṣan'a', p. 728).
- No. 305 Author died 1209/1795. Add Ḥabṣī² 235, citing this ms. together with a second one, cf. Ṣan'a' p. 73 (title *at-Tabt wal-ḡawāz ilḥ.*); besides read *Badr* II,333 and *Nail* II,384.
- No. 306 Unicum (cf. Ḥabṣī² 487)!
- No. 312:I Unicum (cf. Ḥabṣī² 384)! Delete "not recorded etc.".
- Id.: VI Author died 1146/1733. Besides, read *Naṣr*, not *Nail*; the present ms. is a unicum, according to GAL and Ḥabṣī² 228.
- No. 315 The whole description must be replaced by the following one. Two sections of Ḡāyāt *al-afkār ilḥ.*, the autocommentary by Ibn al-Murtaḍā on *Dibāḡat al-Baḥr az-zahḥār* (above 11:I): 1) (1-174) *Yawāqūt as-siyar ilḥ.*, the comm. on *al-Ḡawāhir ad-durar ilḥ.* (= part 5th of the *Dibāḡa*), defective at the beginning and the end. Contents: last part of chapter 2, then the following chapters: 14a 3 *Dikr al-amḡād*; 18a 4 *ad-Durra l-muḍi'a*; 90a 5 *Ḍiyā' al-qamar* (imperfect); 110a 6 *Riyāḍ al-fikar*, the beginning missing; 139a 7 *Tuḥfat al-akyās* (text to be read so: ff.139-143, 159, 169-174, 160-168, 144-147); 147a 8 *Tazyīn al-maḡālis* (imperfect, it breaks off f.158b). 2) (175-190) *al-Munya wal-amal*

ilḥ., the comm. on *al-Milal wan-niḥal ilḥ.* (= part I of the *Dibāḡa*), defective at the beginning and the end: first notice, on Ibrāhīm b. Sayyār an-Nazzām, is taken from *bāb dikr al-Mu'tazila*.

- No. 323 This is the only ms. cited by Ḥabṣī² 385.
- No. 324 Read: see 91:II and below 1504. The text is divided into two main parts, the first one ending in a colophon f.103a, and moreover into 8 *ḡuz'*, beginning respectively: 1) *1b tahāra*; 2) *14a ṣalāt*; 3) *35a zakāt*; 4) *69b nikāḥ*; 5) *99b nafaqāt*; 6) *120b iḡārāt*; 7) *146b aimān*; 8) *170b adab al-qāḍi*. The same division is kept to in al-Kallārī's commentary, above 18:I, with the exception of Nos. 18:I, 484 and 1259, which are divided into 5 *ḡuz'*.
- No. 326:III Read: in praise of the 51st Zaidi Imām (cf. F.Sayyid 413). Add Unicum ms., according to Ḥabṣī² 347!
- No. 329 Read: Ḥasan b. Muḥ. b. Ḥasan. Besides, both GAL and Ḥabṣī² 190 record this ms. only!
- No. 332 This very ms. only is mentioned by Ḥabṣī² 138!
- No. 334:I Instead of 'Abdarraḥmān b. Muḥ. b. 'Alī, read 'Abdarraḥmān b. 'Alī b. Muḥ.
- No. 335:II Delete S II,540, and read 895: XXI, not XXXII.
- Id.: III As to the author, see more details above 75:I.
- No. 339 Delete "otherwise unknown", and read Ḡamāladdīn Yūsuf b. Yūsuf al-Maḥallī *al-Kalārḡi* (cf. Yāq. IV,296; d.1153/1740, cf. Kaḥḥ.XIII,312, where this work and the information about its dedicatee are given, but the name is Yūsuf b. 'Abdallāh; the *nasab* of the present ms. is to be confirmed however by Cairo, King, Ind. I,721 and II,1243).
- No. 342:I A study on this text was made by A. Bausani, *Il Kitāb 'Arḍ Miftāḥ an-Nujūm at-tribuito a Hermes*, in *Islāo e arabismo na península ibérica*. Actas do XI Congr. de U.E.A.I., Evora 1986, pp. 371- 382.
- No. 344 Likely a unicum!
- No. 345:II.r 'Abdalqādir b. Muḥ. al-Ḡilānī, probably to be identified with the poet recorded by Kaḥḥ. V,286 with the nickname as-Ṣaḥḥāqī "the paedophile", d.1150/1737.
- No. 351 Add Napoli No. 8, the name of the author being 'Abdarraḥmān b. 'Alī b. Muḥ. Ibn al-Ḡauzī.
- No. 355:II Ms. cited by Ḥabṣī 49:3 as unicum (another copy: 979:V.a); add. f. Sayyid 406:13.
- No. 358:II As to the question of the authorship, cf. Ḥabṣī² 188, where this very ms. is cited, and the attribution to al-Bausī is clearly stated.
- No. 360 Due to the value of the work, it's right to outline the contents, its sections as a rule being introduced by *al-qaul fī*: 5a *al-ḡawāhir*, 38a *fanā' al-ḡawāhir wa-i'ādātihā*, 44b *al-alwān*, 52b *at-ta'ām*, 54a *al-ḥarāra wal-burūda*, 54b *al-ālām wal-laḍḍāt*, 59b *al-aṣwāt wal-kalām*, 78b *al-akwān*, 96a *at-ta'tif*, 102a *al-i'timād*, 119a *ar-ruḡba wal-yubūsa*, 122a *al-ḥayāt*, 134a *aṣ-ṣaḥwa wan-nifār*, 140b *al-qadr*, 170b *al-irāda wal-karāha*, 185a *al-i'tiqādāt*, 208b *an-naḡar*, 218a *al-idrāk*.
- No. 365:I Ms. cited by Ḥabṣī² 344 besides another in Ṣan'a'.
- No. 368:I Add Ḥabṣī² 344.
- No. 373:II The poem was addressed to Naṣwān al-Ḥimyari (cf. Ḥabṣī 34:8, citing this copy).
- No. 374:VI.w The name of an-Nābiḡa al-Ḡa'dī is Ḥibbān b. Qais b. 'Abdallāh.

- No. 378:I Unicum! No mss. by Ḥabšī² 164.
- No. 380:I The information given by GAL is to be modified, according to *Hadiya* II,483 and Kaḥḥ. XIII,52, as follows: Šadraddīn Abū l-Mu'ayyad al-Muwaffaq b. Muḥ. b. Ḥasan b. Sa'id/Abī Sa'id al-Ḥanafī al-Ḥuwārizmī al-Ḥāšī (from the name of a village of Ḥuwārizm, cf. a footnote in Kaḥḥ., loc.cit.), d.634/1237. Only one other ms. in Teheran is known, with the title *Manāqib 'Alī b. Abī Ṭālib*.
Id.:II Add Ḥabšī 75 No. 52 and Ṣan'ā' 386.
Id.: IV The correct name is Muḥ. b. Aḥmad b. Ḥasan Ibn al-'Ulaif; add. Kaḥḥ.VIII,251.
- No. 382:II A description of the contents in BMS 746. The work is an abridgement of al-Ġazālī's homonymous text (above CXCI). Ms. mentioned with two other copies by Ḥabšī² 478.
Id.: III As to the author, see above 234; as to the second letter, this copy is recorded as a unicum by Ḥabšī 146:I.
- No. 399:VI.d Ḥabšī 44:51 mentions the title and two other mss., but not this one.
- No. 402 This very ms. only cited by Ḥabšī² 162. Its closer description is the following: *ib muqaddima* (3 *baḥṭ*: *al-'ilm*, *al-mauḍū'āt*, *al-aḥkām*), then the 8 *maqṣad*: 7a 1 *al-Kitāb*, 7b 2 *as-sunna*, 8a 3 *al-iḡmā'*, 10a 4 *umūr 'amma* (6 *bāb*, from *al-aḥbār* to *an-nāsiḥ wal-mansūḥ*), 22a 5 *al-qiyās*, 27a 6 *al-iḡtihād wal-istiftā'*, 28b 7 *at-ta'ādul*, 29b 8 *aḥkām al-'aql*.
- No. 410:I By mere chance another copy of this work could be identified among the Arabic mss., as yet uncatalogued, preserved in the Is.I.A.O (Istituto Italiano per l'Africa e l'Oriente) in Rome. Its author is named there 'Izzalislām Muḥ. b. Aḥmad b. Muḥ. aš-Šazabī (cf. Forrer 320) al-Asadī aš-Ṣan'ānī (d. 1255/1859; a biography in *Nail* II, 237, with the wrong *nisba* aš-Šāṭibī, but otherwise the information that he composed a *muṣannaf fi ṭ-ṭibb*, no doubt just that one preserved here).
- No. 411:II.a A closer description below No. 1577:II.a.
- No. 419:I To be noted that the present ms. is the only one recorded by GAL, as well as by Ḥabšī² 343: title cited also by Kaḥḥ. VII,181.
Id.: II.rr Read 'Abdallāh <b. AB> al-Mazzāḥ, likely better than al-Muzzāḥ, as in Vat., Ind. 327 (d.830/1427, cf. Ḥabšī² 326, praising his mastery in the *ḥumainī* poetry.
Id.: vv Add *Sources* 42 No. 182.
- No. 423 The date of the copy 1230/1814 was given by Griffini. Instead, two other dates, slightly different, are given in the two colophons, ff.188a (end of *nisf* I) and 328b: 1228/1812 and 1229/1813 respectively. Apart from this, the text supplies some information about the plan of the work, by suggesting its division into 4 section: in fact, f.191a is the title-page of *ar-rub' at-tālīf*, starting from *k. al-buyū'*, whereas from f.329a *ar-rub' ar-rābi'* begins, starting from *k. al-qaḍā'*. Ff.188b-190 are blank.
- No. 425:I The correct name of the author, here and below No. 440, is Muḥ. b. Ibrāhīm b. 'Alī Ibn al-Wazīr.
Id.: XI Add Napoli No. 15.b.
- No. 428 To be stressed that this copy is a unicum, according to GAL and Ḥabšī² 136!
- No. 432:III.h Instead of Ḥasan b. 'Alī, read Ḥusain b. 'Alī.
- No. 436:II The correct name is Naḡmaddīn 'Alī, not Ḥasan b. 'Alī.
- No. 437:II According to Ḥabšī² 369, the work is an abridgement of Sībawaih's *Kitāb* (above CVI).

- No. 440 The correct name is Muḥ. b. Ibrāhīm b. 'Alī (instead of 'Abdallāh).
- No. 441:II Add to the collector's name: d. 1079/169: *Ṭab. Zaid*. III,126; *Badr S* 78; *Sources* 98 No. 424.
- No. 442:XXVI Besides another ms. in Ṣan'ā', Ḥabšī² mentions this very copy only.
- No. 444:III Add *Sources* 151 No. 650.
- No. 451 Add: A Ḥanafite *furū'*-treatise, in 10 *kitāb* (the list in Berl.4520).
- No. 453 No other ms., cf. Ḥabšī² 145, where the work is said to consist of 4 *faṣl* and a *ḥātima*.
- No. 454:II Likely a unicum, cf. Ḥabšī² 225.
- No. 456 Add Ḥabšī 74 No. 34, and Ṣan'ā' Ind. 896.
- No. 457:I A closer description below No. 1243:II.
- No. 458:I Ḥabšī² 337 cites this ms. together with another, Ṣan'ā' 381.
Id.: II this is the only ms. cited by Ḥabšī² 289.
- No. 460:VII The author died after 957/1550, cf. Ḥabšī² 496, who cites this ms. only, as well as GAL.
- No. 461:I Read al-Buhlūlī, not al-Bahlūlī: cf. Dozy I,123 for the peculiar meanings of the word.
Id.: II The author was a companion of al-Ḥādī Yaḥyā b. Ḥusain, cf. Ḥabšī² 94, citing this ms. besides another in Ṣan'ā'.
Id.: IV Add Ḥabšī 73 No. 30, citing this only ms.
- No. 462 Add Ḥabšī² 403; as to GAS I,346:8.4, both Ambrosian mss. are mentioned; on the author cf. also F. Sayyid 83:2.
- No. 466 Delete "The hand is the same etc. "
- No. 469:I Title unknown, and author missing in Ḥabšī², therefore this work is a unicum too!
Id.: V Add Ḥabšī² 137.
- No. 470:I Add Ḥabšī² 348, where only a ms. in a private library of Ṣan'ā' is recorded.
- No. 478:II Another copy Ṣan'ā', Ind.995.
Id.: VII Unicum!
- No. 479:I Besides one copy in München, the Ambrosian mss. seem the only extant.
- No. 482 The ms. contains the *ḡuz' 1 fi uṣūl ad-dīn* only. As regards the plan of the whole text, see the detailed description below No. 979:VI.
- No. 493:II To be rectified as follows: <al-Maḡmū' 'alā l-Azhār wa-ṣarḥih> (title from Berl. 4930). As regards the contents, see the description below No. 1594:V.
- No. 494:I,III Add Ḥabšī² 119, citing two mss. in Ṣan'ā'.
- No. 495:I Unicum!
Id.: III Instead of al-Ḥāḡirī, read al-Mahāḡirī (cf. Ḥabšī² 325 and Forrer 307).
- No. 496:I.c Read Ḥusain b. Ismā'il b. Ḥusain Ḡaḡmān (d.1304/1887, cf. Ḥabšī² 248); then, after Ismā'il b. Ḥusain... Ḡaḡmān, add. *Nail* I,270, giving the date of his death 1256/1840.
- No. 500:XI.c Add Ḥabšī² 142, with the mention of the four commentaries on this 'Aqida.
- No. 501:I Add RASB 461 No. 936; Cairo³ I,90; Bagdad Auqāf I,586 No. 1993.
- No. 506:I The author (for the *nisba* al-Baḡalī cf. Forrer 287 s.v. Baḡila) died after 921/1515 according to Ḥabšī² 493, where this work is cited; another ms. Ṣan'ā' 779.
Id.: II.n Delete ca 1110 etc., and add (see 259:I.qq).

- No. 509 Add Ḥabṣī² 84: no other mss.!
- No. 511:VI Missing in Ḥabṣī², but another copy in Ṣan‘ā’ p. 817 (title *al-‘Iqd at-tamīn fi ma‘rifa rabb al-‘ālamīn wa-‘adlihi fi l-maḥlūqīn wa-nubūwat an-nabī’in*).
- No. 512:IV Add d.882/1447: Ḥabṣī² 282 title *al-Ḥawāṣī l-mukmila li-aḥādīṭ at-Takmila*, with another ms. in a private collection at Zabīd; Kaḥḥ.VII,96).
- Id.: VII To be rectified as follows: The beginning ... of *ḡuz’ 2 fi faḍl ahl al-bait war-radd man ankarahu* of *ar-R. n-Nāṣiḥa fi d-dalā’il al-wāḍiḥa* (above 482), otherwise called *al-Qaul fi t-tafḍīl* (below 529:VII).
- No. 521:IX Unicum!
- No. 523:II The correct *nasab* is Muḥ. b. Ibrāhīm b. Sa‘īd (cf. EI² Suppl.381), unlike the ms. giving Sā‘id, as well as Kaḥḥ.VIII,200, and GAL giving Ṣā‘id!.
- Id. VI:b Add d. after 800/1398, cf. IAR I,85a and *Sources* 43 No. 185; see below 725:IX.d and 1659:III.a.
- No. 529:VII Read: *al-Qaul fi t-tafḍīl*, alternative title of the 2nd *ḡuz’* of the preceding *Risāla* (see above the note about No. 512:VIII).
- No. 536 Add Ḥabṣī² 230.
- No. 537 As regards the work, *al-Kawākib ilh.*, the present ms. is the only copy recorded by F. Sayyid 257. As regards the poem commented upon, its title, as it’s recorded by the same source p. 252, sounds quite differently, i.e. *an-Nisma as-siḥriya wan-nisba š-šigriya*, according to the name of its author, (already partially cited above 141:III), Muḥ. b. Ibrāhīm b. Yaḥyā as-Saḥūlī aš-Šigri, such a *nisba* being rather puzzling.
- No. 538:I Unicum!
- No. 540:II Add *Badr* I,516 and Ḥabṣī² 437.
- Id.: III The name ‘Abdallāh b. Ḥamza Ibn Abī n-Naḡm (=Vat.1027.5) is to be rectified into ‘Abdallāh b. Muḥ. b. Ḥamza etc. (cf. IAR II,19a, *Tab. Zaid*. III,229, and Ḥabṣī² 17).
- No. 548:I.b Delete GAL etc., read instead: (above 137; add Caet. 333:2.c).
- No. 557:I Add GAL S II,545:II.d.3 and 968:12.2, where this very ms. is cited, together with Vat. 1058:2, whose title however is *Nūr al-aḥdāq*!; besides Ḥabṣī² 348.
- No. 560:II Author died 1043/1633. As to this commentary, it’s surprising enough that the sources, while mentioning all his *Tafsīr al-Qur’ān*, don’t record it: cf. IAR II,196a; *Tab.Zaid*. III,393; *Badr* II,199; *Hadiya* II,278; Ḥabṣī² 26; Kaḥḥ. X,230. So the present ms., the two Vat. mss. cited in the text, and BMS 1237:III seem to be the only extant copies.
- No. 573:I Further information below No. 1640.
- No. 579:I Another copy only, in Ṣan‘ā’, cited by Ḥabṣī² 299.
- No. 583:III For Aḥmad b. ‘Alī Muṭair cf. also Kaḥḥ.II,18. Neither the Uḡūza nor this comm. are recorded anywhere, so this ms. is a unicum too.
- No. 591:I This text was scholarly described and partially edited by E.Griffini, *Intorno al «Kitāb al-Af‘āl» o Libro dei verbi, del siciliano Ibn al-Qaṭṭā’*, in *Scritti per il centenario della nascita di Michele Amari*, Palermo 1990, I,431-444.
- No. 596:I To be rectified as follows: A fragment of *Ḥidāyat al-ḥikma*, by Aṭīraddīn al-Mufaḍḍal b. ‘Umar b. al-Mufaḍḍal al-Abharī (GAL I,464:23.1/608 S I,839), without any commentary. Contents: *qism 2 at-ṭabī‘iyāt*, then from f.20a last line *qism 3 al-ilāhiyāt*, imperfect (*faṣl* 7, the last one, missing).
- No. 598:I The correct name of the author is ‘Abdalḡanī b. ‘Abdalmalik b. Surūr etc.

- No. 606:VIII Add Ḥabṣī² 161 without any title; and *Sources* 27 No. 159.
- No. 609:I Add Ḥabṣī² 45.
- No. 613:I Only another ms. seems to be extant, Ṣan‘ā’ 894 (cf. Ḥabṣī² 501).
- No. 614:VIII In Vat.984:1, the only other copy mentioned by GAL, this text was said to be so far unknown; as a matter of fact, even Ḥabṣī² doesn’t record it!
- No. 617:III Delete aš-Šūlī, and read Šarḡī 34.
- No. 621:I Delete Qāsim, the correct name being Šarafaddīn b. Šalāḥ b. Qāsim etc. The same correction must be made in the other copies cited here.
- Id.: VI A likely unique copy too.
- No. 625:I Read: see II:I.4 and especially 378:II.
- No. 633:I Add to the name of the author that he died 477/1084 (cf. Madelung 184); besides, that another ms. is recorded in Ṣan‘ā’ 48.
- No. 635 No. CCCXLIII must be rectified into CCCXLVIII.
- No. 639:B To be noted that a homonymous work was composed by ‘Alī b. Muḥ. Ibn Muṭair al-Ḥakamī al-‘Absī (d.1041/1631: *Hadiya* I,755; *Idāḥ* II,368; Ḥabṣī² 386 no mss).
- No. 652 The plan of *al-Yatīma* is the following: (-9b) comm. on the introduction; (9b) comm. on *ḥab 1*: 10 *masā’il at-tauḥīd*; (37a) comm. on *b.2*: *al-kalām fi l-‘adl*; (62b) comm. on *b.3*: *al-kalām fi masā’il al-wa’d wal-wa’id*.
- No. 660:I The whole name of the author, the founder of the Wahhābī movement, is Muḥ. b. ‘Abdalwahhāb b. Sulaimān an-Naḡdī (incorrect the *nasab* given by GAL! cf. EI² III,699 s.v. Ibn ‘Abd al-Wahhāb, and Kaḥḥ. X,269).
- Id.: XI Add Ḥabṣī² 302 (no mss.), but in Ṣan‘ā’ p. 881 two mss.
- Id.: XII.e and XIV.g As to the *nisba* as-Suwaīdī, cf. Forrer p. 67 n.7.
- No. 664 As regards the author and the variations both in the name (Muḥammad or ‘Abd-alhādī b. Muḥ.) and in the *nisba* (as-Sūdī/as-Saudī), cf. the meticulous remark of Vat. 292.3.
- No. 668:I To be rectified so: d.702/1302, cf. Ḥabṣī² 112, where the only other ms. is recorded: Ṣan‘ā’ 199.
- No. 669:II Add Ḥabṣī² 266, where however no ms. is mentioned, hence the present one must be considered a unicum!
- Id.: III Author died 1079/1668, cf. Ḥabṣī² 221, citing this ms. only. Id.: IV Add Ḥabṣī² 444, mentioning this very ms. and another, being property of the author of *Naṣr* and *Nail* (see the Abbreviation’s list of vol.I).
- No. 671:V.a As regards the identity of this text, one must rely on the description of its other copy, below No. 863:III, explaining that *Lamḥat at-taqrīb* is nothing but an alternative title of *al-‘Arūd al-Andalusī*, while the commentary has no proper title.
- No. 673:II The text is to be identified with a fragment of *Ṣuḥuf Mūsā* (below No. 1161:IV).
- No. 674:I Add. Ḥabṣī 135:37.
- Id.: II Two other mss., but not this one, recorded by Ḥabṣī²223.
- Id.: IV Add. Ḥabṣī² 291, citing some other mss.
- No. 687:II Instead of aḍ-Ḍarḡanī is likely to be read aḍ-Ḍur‘ānī (from Ḍurā‘a, cf. Yāq. III,468).
- No. 690:II The poem by al-Ḥamāṭī is the same as that recorded above in No. 506:VIII.
- No. 692 Unicum!
- No. 698:III.c Delete 11th cent., and read d.1078/1667, according to Ḥabṣī² 56, citing this work.

- No. 706:VII.a As regards the author, see below 817:II. A ms. of this text recorded by Ḥabšī² 221.
- No. 707 The title in Ḥabšī² 436, citing only a ms. in a private library of Ṣan'ā'.
- No. 710:I Add Ṣan'ā' 57 (title *al-Anwār al-muḍī'a fī šarḥ al-aḥbār an-nabawiya*).
- No. 712 Read al-'Umrānī (cf. Yāq. III,723), not al-'Imrānī (as in Kaḥḥ.!). No other ms. is recorded by Ḥabšī² 274 under this title, so both Ambrosian copies seem to be the only extant.
- No. 714:II The title quoted from *Badr* must be rectified into *Šarḥ āyāt al-aḥkām* (not *Aḥkām*!); add Ḥabšī² 24, where the work is said to be an abridgement of *at-Tamarāt al-yāni'a* (below 1329:I).
- No. 715:IV See below 812:VI for an information about the author. As to the title *ar-R. an-Nāṣiḥa/al-Mu'ayyadīya*, nowhere, included Ḥabšī 136, there's mention of it; so this copy seems to be unique!
- No. 720 Add Ḥabšī² 341.
- No. 721:I Add Ṣan'ā' Ind. 865 (7 mss.!).
Id.: X Wrong! The correct description is: Some *Fatāwī* by an-Nāṣir *ḏil-ḥaqq* Ḥasan b. 'Alī *ḏ. Dā'ūd al-Mu'ayyadī*, the 40th Zaidi Imām (see 628:VIII; add. *Sources* 76 No. 335 and F.Sayyid 411; the title recorded by Ḥabšī 126).
- No. 723:II The name of the author must be supplemented as follows: Abū 'Abdallāh Aḥmad b. 'Umar b. Ḥāšim al-Ḥuzā'i al-Muzaiḥifi. Delete "author still lived etc.", and the quotation from Ḥazraḡī. Instead read: d.680/1281, according Ḥabšī² 492, where two other works are mentioned, a comm. on al-Ḥuwārizmī's *Muḥtaṣar* (GAL I,216/240 and GAS V,229) and *Ġawāhir al-ḥisāb*, but not this one; the same titles cited by *Hadiya* I,98, only the second one by *Iḏāḥ* I,376 and Kaḥḥ. II,35. As to the present work, another ms., with a detailed list of its 13 *bāb*, is to be found in Cairo, King p. 889, with a different, likely mistaken, attribution to the son Muḥammad (as well as a copy of the above mentioned commentary, p. 830).
- No. 725:IX.d Add, as regards the author: (d. after 800/1398: IAR I,85a; *Sources* 43 No. 185).
- No. 737 Add Ḥabšī² 377 with a mangled title! A closer description below 1589:I. To be stressed that, apart from the three Ambrosian copies no others are mentioned.
- No. 738:III Add Ḥabšī² 381: the title only, no mss.!
- No. 742:I *al-Badī'iya* by al-Muqri', according to Ḥabšī² 379, has the proper title *al-Ġawāhir al-lāmi'a fī l-farīda l-ḡāmi'a lil-ma'āni ar-rā'i'a*.
Id.: II Read aš-Šurāḡī (cf. Forrer 322), and delete the reference to 'Alī b. Maḥdī, the first ruler of the Maḥdī dynasty in Zabīd (553-4/1158-9, cf. F. Sayyid 391), whose the author, Ibn Ḥumarṯāš, was however a contemporary. Delete also what refers to the commentary li-Ibn al-Ġaun, mentioned in the title-page, but preserved in No. 1148:V (see below), while here between the verses there are merely grammatical or lexical short glosses.
- No. 743:II Add: another copy Cairo, King 55.
- No. 749:II.n Read Muḥ. b. Ḥusain b. Yaḥyā etc. (d.1112/1700: *Našr* II,606; Ḥabšī² 338).
- No. 751 After *al-Lāmi' aṣ-ṣabiḥ* replace the references by "(above 210:II)".
- No. 756:II Title cited by Ḥabšī² 237 and 481, mentioning another copy in Ṣan'ā''s Great Mosque, however untraceable in the Catalogue.
Id.: IV Add Ḥabšī² 456, citing this ms. too.

- Id.: V It's worth remarking that the mistake of the true author al-Hamaḏānī (d. 555/1160) for Ibn 'Arabī was evidently due to the *nisba* aṭ-Ṭā'i, common to both.
- Id.: VI Add Ḥabšī² 300; Ṣan'ā' 881 (3 mss.).
- No. 766:III.g Instead of *taḥmis*, the *Buhlūliya* has a *tašṭir* (cf. Dozy I,759), just as above 63:IV.f.
- No. 768:VII.b Add to "Yaḥyā... al-Ḥūṭī": d.1152/1739, cf. *Našr* II,885.
Id.: XII Description to be annulled, the work is identical with 506:I (see above).
- No. 770 Add Ḥabšī² 126.
- No. 772:II The last supplement to *al-Bassāma* by Muḥ. ... 'Ašīš is cited as *Dail al-B.* by Ḥabšī² 458.
- No. 773:I The date 814/1411 must be rectified into 812/1409, though Ḥabšī² 316 and F.Sayyid 115 give the date of ca 550/1155! Moreover, both Ḥabšī² and Kaḥḥ. II,59 state that he was a Ḥanafī scholar!! As to the contents, its description can be found also in Wien 414.
- No. 775:I Add Ḥabšī² 498 with title *aḍ-Ḍaḥīra wa-kašf al-barāqi' ilḥ.*; besides, 3 other mss. in Ṣan'ā' 877, with the wrong ascription to Ibn Sīrīn.
Id.: III Add Ḥabšī² 62, and read 1341:IV.
Id.: VI As to Ḥusain b. 'Abdalḥādī *Da'fān*, there are other dates of his death, cf. *Sources* 104 No. 447.
- No. 776 Read "Copied 622/1225, the hand being the same as that of No. 1696 (see below)".
- No. 777:I.b About Muṭaḥḥar b. 'Alī etc. the sources fully disagree as regards both the *nasab* and the date of the death: Kaḥḥ. XII,266 and Ḥabšī² 26 record Muṭaḥḥar b. 'Alī b. Nu'mān aḍ-Ḍamaḏī d.1039/1630; *Badr* II,310 and Kaḥḥ. XII,295 record Muṭaḥḥar b. 'Alī b. Muḥ. aḍ-Ḍamaḏī with the same date, as well as Ḥabšī² 217 and 384, but with the date 1048/1638; finally, Ḥabšī² 496 records Muṭaḥḥar b. 'Alī an-Nu'mān (just as this ms.) d. 1049/1639. Thereby no decision can be taken, but the feeling one has is that it's always question of one and the same person.
Id.: II Add Ḥabšī² 383 with the interesting information that the work is an abridgement of the comm. on the *Muqaddimat at-taṣrif* by Raḏīaddīn al-Astarābādī (below 1318).
- No. 780:II Delete "as-Sayyid".
- No. 786:II.h The full name is Sa'id b. Ḥasan b. Sa'id al-'Ansī aḍ-Ḍamārī; add. "d.1217/1802: Kaḥḥ. IV,222".
Id.: i The full name is Ḥaidar Āḡā b. Aḥmad ar-Rūmī (cf. Vat., Ind. 321).
- No. 790:III Add Ḥabšī² 48.
Id.: XVIII Add Ḥabšī² 229, citing another ms., recorded in Ṣan'ā' p. 829 under the title *an-Nūr waz-zain fī l-ḡam' bain aṣ-ṣalātain fī aḥbār sayyid al-kaunain*; as to the author cf. also *Sources* 84 No. 369.
- No. 791:III.e Add: A biography of Ibn Muḡal also in IAR I,304a, quoting the whole poem on ethics (inc. *ḏā'a l-wafā'u wa-ḏā'at ba'dahu l-himamu / wad-dīnu ḏā'a wa-ḏā'a l-maḡdu wal-karamu*), already found above 691:X.c.
- No. 796:A.k Supplement the text as follows: "correspondence between... and *al-Malik an-Nāṣir Aḥmad b. Ismā'il ḏ. 'Abbās*, the 8th Rasūlid Sulṭān etc."
- No. 797:VII Neither the title nor the author were regretfully traced in the usual reference-works; moreover the text is rather upset and imperfect. As a result, both the complete author's name as well as the *fihrist* are to be found f.129a, viz. Ġamāladdīn Muḥ. b.

‘Umar b. Muḥ. al-Ġurābī (likely connected with the toponyme al-Ġurābī, cf. Yāq. III,780) aṣ-Ṣāwiri al-Qādiri al-‘Aqilī al-Hāšimī al-Qurašī; then the 7 *bāb*: 1 *fi mā wara-da min karāmāt al-mutaqaddimin*, 2 *fi bidāya ḥāl aṣ-ṣaiḥ wa-duḥūlihi fi ḥādīhi ṭ-ṭariq*, 3 *fi irād karāmātihi*, 4 *fi ḍikr ṣai’ min waṣāyāhu*, 5 *fi ḍikr šuyūḥihi*, 6 *fi ḍikr ḡamā’a min aṣḥābihi* (divided into 10 *faṣl*, according to the regions where his companions lived, from Miḥlāf B. Ṣāwir and Yemen to Miṣr, aṣ-Ṣām, al-Hind, al-Madina and Mecca. As it may be suggested by such an outline, the biography of this great Yemeni Ṣūfī turns out to become a survey of the contemporary Qādiriya brotherhood. In regard to the chronology, it might be rather noteworthy that the text was copied (f. 155b) in 999/1591.

- No. 798:II To be rectified and supplemented as follows: “*Naṣiḥat al-wulāt ilḥ.*, by Ḥumaid b. Aḥmad (b. Muḥ.) al-Maḥallī (from al-Maḥalla, a village near ad-Ḍamār, cf. Yāq. IV,429) (an-Nuhamī al-Wādi’ī al-Ḥamdānī aṣ-Ṣahīd) (see 614:VIII; add. d. 652/1254: GAL I,397:9; Kaḥḥ. IV,83; *Hadiya* I,338; *Sources* 102 No. 441; in *Badr* surprisingly missing!). As regards the copy of such an interesting tract dealing with political and administrative management, it can be regarded as an almost unicum, since one other ms. is mentioned by F. Sayyid 128:4 as extant in the Taimūriya Library. Its title is otherwise plainly unknown by all the usual reference works, included IAR I,218b and *Ṭab. Zaid*. III,157.
- No. 806:I Delete “author otherwise unknown”, since Ḥabṣī² 492 mentions both his name, though with a variant, Muḥ. b. ‘Abdallāh b. ‘Umar Ibn Salm, d.805/1402-3, and this work, even though under two distinct titles, *Kifāyat al-muhtadī fi ṣarḥ al-Hindī* (one ms., said to be in the Ṣan‘ā’ ’s Mosque, but untraceable in the Catalogue), and ‘*Uḡālat al-muhtadī fi ṣarḥ al-Hindī*’ (one ms.: Ḥaḍr. No. 412).
- No. 815:I The correct title is *Ṭauq al-ḥamāma bi-ṣarḥ al-Kimāma* (*Kimāmat az-zahr*, see below 892:II), instead of *al-Bassāma*.
Id.: IIa Read “Aus b. Ḥārīta b. La’m at-Ṭā’iy, cf. EP² I,1279 s.v. Bishr b. Abī Khāzim, and *Aḡāni*, Ind.239”.
- No. 817:II Title in Ḥabṣī² 499, citing two other mss., but not this one.
- No. 821:I The author lived in the 9th/15th cent., cf. Ḥabṣī² 203, without this title.
- No. 822:II Delete “usually called”, and read “different from”. Likely the same author may have composed two distinct rhymed version of *al-Ḥulāša n-nāfi’a*, the more famous *Durrat al-ḡawwāš* (above 95:VII), and this one, whose proper title *Lubāb al-muṣāš*, given by the present copy, seems to have usually neglected, as it appears from Ṣan‘ā’, Ind. 990, and replaced by the more general *Naẓm al-Ḥulāša*. Inc. *ayā Ḥasanun yā ‘bnu l-ḥiḡā ḥuḡḡatu l-ḡurri / min al-qamari n-nawwāri wal-kaukabi d-durri*.
- No. 826:III.b The same poem above CCCLVI:S.h (but see above the concerned item in the present section).

VOLUME III

- No. 863:IX Add., after the author’s name: (d.1111/1699: GAL S II,560:8b; *Ṭab. Zaid*. III,149; *Badr* I,231; *Naṣr* I,628; Kaḥḥ.IV,65; *Sources* 117 No. 503).

- No. 875 Read: Torso of *ḌIrṭiṣāf aṣ-ṣuhda fi ṣarḥ Q. al-Burda*; and, after GAL etc., HH IV,526 giving the title; add. Dam. *Ṣāḥ.*, *Ṣi’r* p. 7.
- No. 877:VI Instead of Ḥabṣī² 97, read H. 624.
- No. 887:I Add. Ḥabṣī² 403, with the information that the work mostly depends on that one by Muḥ. b. Sulaimān al-Kūfī (below 1750).
- No. 895:XI Add., after the author’s name: d.1181/1767; *Badr* II,102; *Naṣr* II,462, whose rich list of his works, pp. 466-7, doesn’t mention however this title, unknown to Ḥabṣī² as well; Kaḥḥ. VIII,245.
- No. 928 Author died ca 1150/1737.
- No. 932:VII The correct title is *Kitāb ilā z-Zāhir*, being a letter addressed to the people of az-Zāhir (cf. Forrer, Ind. 327), who had complained about the misgovernment (the work recorded by Ḥabṣī 46 No. 65= Ḥabṣī² 545 No. 56). No. 1412:VII (see below) must be corrected likewise.
- No. 956:II Read *al-Muḥli* (see below 1326:II).
- No. 970 At the end add.: Ḥabṣī² 387, where two similar titles are cited, *at-Taqrīb fi n-naḥw* and *Ṣarḥ al-Ḥāḡibiya*, both without mss.!
- No. 980:III The work must be identified with *Kanz al-‘ulūm ilḥ.*, by Ibn Tūmart, whose a complete copy is preserved in No. 1146:I (see below).
- No. 1009:II.b Add. Cairo, King II, 678.
- No. 1056:I Add. Princ. N.S. 1087.
- No. 1101:III The same, anonymous as well, in Paris² 1267.3.
- No. 1129:IV Add. Ḥabṣī² 495, with the wrong attribution to the father of the author.
- No. 1137:III Erroneous information! The commentary is *al-Yatīma*, by Muḥ. b. ‘Izzaddīn b. Muḥ. al-Muḥṭī (see 652, whose description must be supplemented as follows: both title and author’s name are given by Vat. 1039 and 1152.1, while Ḥabṣī², cf. pp. 126, 217, 289, doesn’t mention the work at all!).
- No. 1147:XIII The text is to be identified with *at-Taṭbīt fi ‘ilm at-tabyt*, by as-Suyūṭī (see 375:V).
Id.: XXII As regards the author, cf. GAL S II,255:” and Kaḥḥ. VII,313.
- No. 1148:III The complete name of the author is Ibrāhīm b. Abī l-Qāsim b. ‘Umar Ibn Muṭair, who lived at the end of the 10th/16th cent. (cf. Ḥabṣī² 124).
- No. 1160 Read Witkam 14.027(1).
- No. 1200 Author d. 1156/1743: *Badr* I,21; *Naṣr* I,12; Ḥabṣī² 266.
- No. 1214:I In the title read *‘allām al-ḡuyūb*.
- No. 1221:II Add. F. Sayyid 229 No. 12.
- No. 1245 Supplementary information: the extended intr. contains two *faṣl*: the first one (6-9b) aims at filling a gap of Ibn al-Ḥadīd’s work (above CCCXV), who omitted to deal with the virtues of ‘Alī, here therefore widely surveyed; the second one (9b-13) is the letter addressed to the people of Ṭabaristān by AB (Muḥ. b. Mūsā) al-Ḥuwārizmī, supporting the ‘Alids (see 4:VIII and cf. Berl.7915). Inc. *al-ḥ. li-llāh alladī ṣaraḥa ṣudūr auliya’ihi bi-mawādd al-‘ināya . . . ammā ba’d fa-innahu afḍalu l-qurab ri’āya ḥuḡuq ahl ar-rutab wa-lā yu’lamu rutbat al-maḥlūq a’lā ‘alā rutbat al-malā’ika tumma l-anbiyā’ tumma ba’dahum rutbat ahl al-bait*.
- No. 1290:I Add. GAS IX,111 (title *K. al-Ġāz*).

INDICES

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* According to the arrangement of the vol. III of this Catalogue, the authors' names of a lot of minor texts, either fragments or extracts from major works or short poetical quotations, in the following index were as a rule plainly disregarded, unlike those concerning texts which, despite of being small, however are complete. As to the hyphen, occurring almost overall, it means either the Arabic article or the proper name (*ism 'alam*) common to different names beginning all by the same item. The abbreviations are the same as those used in the vol. III, viz.: A. = Aḥmad; ‘A. = ‘Alī; ‘Al. = ‘Abdallāh; ‘Aq. = ‘Abdalqādir; ‘Ar. = ‘Abdarrahmān; AB = Abū Bakr; Ḥa. = Ḥasan; Ḥu. = Ḥusain; Ibr. = Ibrāhīm; Ism. = Ismā‘il; M. = Muḥammad; Q. = Qāsim; Sul. = Sulaimān; ‘U. = ‘Umar; Ya. = Yaḥyā; Yū. = Yūsuf.

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 – b. 'A. b. Ḥu. al-'Āmilī, Nūraddīn 1456
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 – 'Ammārī: 'A. b. Ṣāliḥ
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 – Andalusī: M. Ibn Ḥānī
 – Anmāṭī: 'Abdalwahḥāb b. Mubārak
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 – Antara b. Šaddād (1727:IV)
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 – 'Arīṣī: M. b. A.
 – 'Arši: Ya. b. Mūsā
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 – b. Ya. b. Mūsā as-Singārī 1508:B.4
 – 'Askarī: Ḥa. b. 'Al.
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- As'ad Astarābādī: Ḥa. b. M., M. b. Ḥa.
 – A'sā: Maimūn b. Qais
 – Ašamm: M. b. 'A. Efendi
 – Aš'arī: A. b. M.
 – Ašturlābī: Hibatallāh b. Ḥu.
 – A'war: Ḥassān b. Numair
 – 'Ayyānī: Q. b. 'A.
 – 'Ayyāšī: Ḥu. b. 'A.
 – Azdī: A. Ibn Zāfir
 – Azharī: Ḥalīd b. 'Al.
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 – Bahnasī: 'Abdalwahhāb b. Ḥa.
 Baḥraq: M. b. 'U.
 – Baihaqī: A. b. Ḥu., Muḥsin b. M.
 – Bakḡarī: Muḡultāi b. Qaliḡ/Qilič
 – Bakrī: A. b. 'Al.
 – Balḥī: M. b. 'Uṭmān
 – Ba'ī: M. b. 'A.
 – Barizī: Ibr. b. Muslim
 – Barri: 'A. b. M.
 – Bašrī: M. b. 'A. Ibn aṭ-Ṭayyib al-Mu'tazilī
 – Baṭalyausī: 'Al. b. M.
 – Bausī: Ibr. b. M.
 – Bihištī: M. b. A.
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 – Buḡārī: M. b. Ism.
 – Bukurī: 'A. b. M., Ḥa. b. 'A.
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 – Dailamī: Ḥu. b. Ya., Ism. b. 'Al., M. b. Ḥa.
 – Damirī: M. b. Mūsā
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 Ša'bān, Ḥu. b. Zaid, Ibr. b. Zaid, Šalāḥ b.
 'Abdalḥaliq, Ya. b. Ibr.

- Ğāḥiz: 'Amr b. Baḥr
 – Ğāḥiz (Pseudo-) (1609:I.34)
 – Ğalāl: Ḥa. b. A., M. b. A.
 – Ğallād: 'A. b. A.
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 – Ğurḡānī: 'Abdalqāhir b. 'Ar., 'A. b. M. aš-
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 – Ğurmūzī: Q. b. Ḥa.
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 – Haitamī: 'Amr b. Ya., M. b. Ḥu.
 – Hamdānī: M. b. Ḥimyar
 – Hāmili: 'Al. Ibn 'Aṭṭāf, AB b. 'A.
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 – b. Mūsā b. Dā'ūd aš-Širāzī, al-Mu'ayyad fī
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 – Ḥabūrī: M. b. Ya., Ya. b. Mūsā
 – Ḥaddād: Zāfiraddīn b. Q.
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 – Ḥamzī: M. b. Ḥu., Ya. b. A.
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 – Ḥimyarī: Ism. b. M., M. b. Naṣwān, Naṣwān b. Sa'id
 – Ḥiwālī: Šalāḥ b. Ibr.
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 – b. Ism. b. Zaid aṣ-Šaḡarī al-Ġurḡānī, al-Muwaffaq billāh 1324:V
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